A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

Apoſtolical Epiſtles.

WITH

A COMMENTARY, AND NOTES

Philological, Critical, Explanatory, and Practical.

IN THREE VOLUMES.

By JAMES MACKNIGHT, D.D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

Vol. III.

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M.DCC.XCV.

ERRATA IN VOL. III.

Heb. Pref. Sect. 1. No. II. paragr. 2. line 4. *for* notwithftanding *read* although

———————————paragr. 3. line 3. *for* notwithftanding *read* neverthelefs

———vi. 13. Commentary, line 1. *for* I mean, *read* I fay

———vii. 18. New Tranflation, line 3. *read* precedent commandment: *read* the fame in the commentary

———ix. 27. Commentary, line [illegible] *read this fpeech*, beginning with the words *yet once*

———xiii. 22. Commentary, line 2. read *inftructions*

James i. 13. note, line 4. from the end, *read* incapable of being tempted, that is feduced.

———ii. 5. Commentary, laft line, *dele* the firft point of interrogation.

———ii. 23. note 3. line 3. *for* nor from *read* not from

———iii. 14. New Tranflation, *for* your hearts *read* your *heart*

———iv. 11. New Tranflation, line 4. *for* HIS *read* his

———v. 1. note, line 1. read *your miferies*

———v. 15. New Tranflation, line 3. *read* and *fo* the Lord

1 Pet. i. 3. note 3. line 4. *read* fprinkled with the blood of Jefus in the Lord's fupper

———ii. View, paragraph 1. line 15. from the end, *read* becaufe many who had embraced the gofpel, fancied that they were thereby freed from obeying the heathen laws, the apoftle told them plainly

———ii. 2. note 2. line 2. *read* fome critics, following the Vulgate verfion, tranflate

———iii. 22. note 2. line 2. *read* the one who had the power of death

2 Pet. i. 1. note 2. linea penult. *read* and that that claufe hath not the article

2 Pet. i. 20. note line 7. initio, *after the word* meaning *add* So Vitringa and Lowth tell us, Prelim. Diff. Ifaiah, pag. 39.

———ii. 8. note, line 2. *for* exceeding *read* exceedingly

———iii. 16. note 3. line 13. *read* fome things hard

1 John iv. 6. Commentary linea penult. *read* and who by

————v. 7. note 1. line 7. initio, *read* Μαρτυρȣντες

2 John, Conclufion, paragr. 1. line 15. *read* beneficent

Jude, View, paragr. 1. line 4. from the end, *read* attempted to curfe

———ver. 1. note 2. laft line, *read* Χριςῳ

Effay viii. fect. 2. No. 8. line 2. at the end, *dele* was

————fect. 3. paragr. 2. line 2. *for* are fuppofed, *read* are thought

————fect. iv. paragr. 4. line 5. *read* that God would by him deliver

————fect. 4. paragr. 10. at the end. *add* —B. Lowth, in his note on Ifa. xx. 3. thinks it probable that Ifaiah was ordered to walk naked and barefoot *three days*, to fhew that within three years after the defeat of the Cufhites and Egyptians by the king of Affyria, the town fhould be taken; a day being put for a year, according to the prophetic rule. For he thinks the time was foretold as well as the event; and that the words *three days* may have been loft out of the text at the end of ver. 2. after the word *bare-foot*.

————In the fubfequent paragraph, line 3. *read* prophefy

————fect. 5. No. II. paragr. 1. line 8. from the bottom, *for* the land of Canaan *read* the heavenly Canaan

In the lift of fubfcribers *read* Ja. Dunlop, Efq; of Garnkirk

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A NEW

LITERAL TRANSLATION

OF ST PAUL's EPISTLE TO THE

HEBREWS.

PREFACE.

THE authenticity of the epiſtle to the Hebrews having been diſputed, both in ancient and modern times, it will be neceſſary, before other matters are introduced, to ſtate fairly and to examine impartially the arguments on each ſide of the queſtion, that we may know where the greateſt weight of evidence lieth. This is the more neceſſary, not only becauſe the chief doctrines of the goſpel are more expreſsly aſſerted and more fully explained in the epiſtle to the Hebrews, than in any other of the inſpired writings; but becauſe theſe doctrines are confirmed in that epiſtle, by teſtimonies brought from the writings of Moſes and the prophets. Wherefore, if the authenticity of the epiſtle to the Hebrews is eſtabliſhed, and it is ſhewed to be the production of an inſpired apoſtle, the peculiar doctrines of the goſpel, being confirmed therein by the Jewiſh as well as by the Chriſtian revelation, they will appear in ſo clear a light, that the controverſies concerning them, which have ſo long divided the church, ceaſing, greater unity of faith and love, it is to be hoped, will at length take place, than hath hitherto ſubſiſted among the diſciples of Chriſt.

Sect. I. *Of the Author of the Epistle to the Hebrews.*

Although the writer of the epiſtle to the Hebrews hath in no part of it introduced his own name, we are certain, that the perſons to whom it was ſent were at no loſs to know who he was. For in three paſſages of the epiſtle, as well as by the meſſenger who carried it, he made himſelf known to the Hebrews to be the apoſtle Paul. The firſt is, chap. x. 34. *Ye ſuffered with me in my bonds;* alluding to ſome aſſiſtance which the Hebrews had given to Paul, during his impriſonments in Jeruſalem and Cæſarea. See however, chap. x. 34. note 1.—The ſecond paſſage is, chap. xiii. 18: *Pray for us.*—19. *And I the more earneſtly beſeech you to do this, that I may be reſtored to you the ſooner.* A requeſt of this kind, from an unknown perſon, would have been perfectly ridiculous.—The third paſſage is, chap. xiii. 23. *Know that our brother Timothy is ſent away, with whom, if he come ſoon, I will ſee you.* For, as Timothy was often called by Paul, *his brother*, (2 Cor. i. 1. Col. i. 1.) and was known, not only in the gentile countries but in Judea, to be Paul's conſtant companion, by telling the Hebrews that his brother Timothy was ſent away on ſome errand, and by promiſing, if he returned ſoon, to bring him with him when he viſited them, this writer clearly diſcovered himſelf to be the apoſtle Paul. But if the Hebrews knew that the letter which they received was written by Paul, we may very well ſuppoſe, with Hallet, that as often as they had occaſion to ſpeak of their letter, they would ſpeak alſo of its author; and, that the perſons to whom they ſpake of him, would in like manner hand down his name to thoſe who came after them.

Since therefore, the writer of this epiſtle, from the time it was delivered to the Hebrews, muſt have been known by tradition to be Paul, it is reaſonable to expect that it would have been quoted as his by ſome of the authors of the firſt age. Nevertheleſs, in the moſt ancient Chriſtian writings now remaining, this epiſtle is not quoted at all, till the end of the ſecond century; at which time it began to be mentioned by ſome, whilſt it was overlooked by others. This ſilence of the ancients was in a great meaſure owing, I imagine, to the Hebrews themſelves, who were at no pains to make their letter known to the gentiles, ſuppoſing that it had little or no relation to them.—If the reader deſires to know who of the ancients have quoted this epiſtle, and who have neglected to mention it, he will find a full account of both in Hallet's introduction to this epiſtle, and in Lardner on the Canon, vol. 2. p. 331.—To his account Lardner ſubjoins the following hiſtorical remark: "It is evident that this epiſtle "was generally received, in ancient times, by thoſe Chriſtians who "uſed the Greek language, and lived in the Eaſtern parts of the Ro-

"man

" man Empire.—In particular, Clement of Alexandria, before the " end of the second century, received this epistle as Paul's, and quo- " ted it as his frequently, and without any doubt or hesitation." Concerning the Latins Lardner saith, " This epistle is not expressly " quoted as Paul's by any of them in the first three centuries. How- " ever it was known to Irenæus and Tertullian, as we have seen, and " possibly to others also." Tertullian ascribed it to Barnabas; in which opinion he was singular. Lardner adds, " It is manifest that " it was received as an epistle of St Paul, by many Latin writers in " the fouth, fifth, and sixth centuries."

We are informed by the ancients themselves, that they were led to doubt the authenticity of the epistle to the Hebrews by three circumstances. 1. The want of the writer's name at the beginning of it, and throughout the whole epistle. 2. The elegance of the style in which it is written. 3. Some expressions in the epistle itself, which they thought unsuitable to the character of an apostle. Neverthelesss, as the most ancient, and by far the most general tradition of the church, ascribed this epistle to the apostle Paul, the fathers, to remove these objections, supposed that it was originally written by Paul in the Syro-chaldaic language, commonly at that time called *the Hebrew*: But that Luke, or some other person, translated it into Greek. Accordingly, Eusebius in his Eccles. Hist. B. vi. c. 14. saith, Clement of Alexandria, " affirmed that the epistle to the Hebrews was Paul's, and that " it was written to the Hebrews in the Hebrew language; but that " Luke studiously translated it into Greek, and published it to the " Greeks." The same Eusebius, Ecc. Hist. B. vi. c. 25. cites Origen as saying in his Homilies on the Hebrews, " If I were to shew my o- " pinion, I should say, that the thoughts are the apostle's, but the " language and composition are another's, who committed to writing " the apostle's sentiments, and who, as it were, reduced into commenta- " ries the things spoken by his master. Wherefore if any church " holds this epistle to be Paul's, it is to be commended for so doing. " For the ancients (*οἱ Αρχαιοι ανδρες*) did not (*εικη*) rashly hand it down " as Paul's. But, who actually wrote it, *(Origen means, wrote the lan- " guage)*, I think is known only to God. But an account hath reached " to us, from some who say that Clement, who was bishop of Rome, " wrote this epistle; but from others, that it was Luke, the writer of " the Gospel and the Acts."—Jerome likewise, who was born in the year 342, in his book of illustrious men, Art. *Paul*, saith, " The e- " pistle, called to the Hebrews, is not thought to be his, because of " the difference of the argument and style: But either Barnabas's, as " Tertullian thought; or the Evangelist Luke's, according to others; " or Clement's bishop of Rome, who, as some think, being much " with him, clothed and adorned Paul's sense in his own language.

a 2 " —Moreover

" —Moreover, he wrote as an Hebrew to the Hebrews, in pure Hebrew, " it being his own language. Whence it came to pass, that being tran- " slated, it hath more elegance in the Greek than his other epistles."

Having thus laid before the reader the opinions of some of the ancients concerning the epistle to the Hebrews, I judge it proper now to transcribe, from the 8th page of Hallet's Introduction to Peirce's paraphrase and notes on the Hebrews, the remarks which he hath made on Origen's testimony above recited; because they may be applied to all the ancients who have given their opinion concerning the epistle to the Hebrews. " The traditions, which Origen mentions, are more " to be regarded than his private opinion and reasonings. And as he " positively says the ancients did in fact hand it down as Paul's e- " pistle, so it is plain he laid vast stress on this tradition, since he " would not give it up as false, though he had strong temptations so " to do. For he was very hard put to it to reconcile this tradition " with the style of the epistle, and with other traditions which named " Clement or Luke as the writer of it. But rather than give up the " former tradition, viz. that it was Paul's epistle, he would frame " such an odd hypothesis as that just now mentioned." Hallet ought to have said, *adopt such an odd hypothesis*: For it was framed before by Clement of Alexandria, who was Origen's master and predecessor in the Catechetical school of Alexandria. Hallet goes on: " It is very " certain then, that the churches and writers, who were ancient with " respect to Origen, had one common tradition, that St Paul was the " author of the epistle to the Hebrews. And their testimony to this " matter of fact cannot but be of great weight, since those Christians " who were ancients with respect to Origen, must have conversed with " the apostles themselves, or at least with their immediate successors." Hallet adds, page 21: " Since this tradition was ancient in the days " of Clement of Alexandria and Origen, about 130 years after the " epistle was written, it must have had its rise in the days of St Paul " himself, and so cannot reasonably be contested."—Clement of Alexandria flourished about the year 192, that is, about 130 years after the epistle to the Hebrews was written. Origen flourished in the beginning of the third century, about 150 years after that epistle was written.—See, however, the remarks which Lardner hath made on the above passage from Hallet's Introduction, in the third volume of his Credibility, part 2. page 252.

II. It follows now to be considered, whether the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it was not written originally by St Paul; or that our present Greek copy is only a translation of an epistle which was written in Hebrew?

And firſt, with reſpect to the want of Paul's name in this epiſtle; it may, notwithſtanding, have actually been written by him. For in our Canon of the New Teſtament, there are epiſtles univerſally acknowledged to be the productions of an inſpired apoſtle, notwithſtanding his name is no where inſerted in them. I ſpeak of the three epiſtles of the apoſtle John, who, for ſome reaſons now not known, hath omitted his name in all of them. His firſt epiſtle begins exactly like the epiſtle to the Hebrews. And in his other eipſtles, he calls himſelf ſimply, *The Preſbyter*, or *Elder*.—It is true, Paul commonly inſerted his name in the beginning of his letters. Yet, in this to the Hebrews, he deviated from his uſual manner, probably for the following reaſons: 1. Becauſe, the doctrines which he ſet forth in it being wholly founded by him on the Jewiſh ſcriptures, the faith of the Hebrews in theſe doctrines was to ſtand, not on the authority of the writer who taught them, but on the clearneſs of the teſtimonies which he produced from the ſcriptures, the propriety of his application of theſe teſtimonies, and the juſtneſs of the concluſions which he deduced from them. See this explained in ſect. 3.—2. As Paul was the apoſtle of the gentiles, in writing to the Hebrews, he did not aſſume his apoſtolical character, becauſe it was little reſpected by the unbelieving Jews and the Judaizing Chriſtians, who traduced him as one who taught the Jews living in foreign countries to forſake Moſes, Acts xxi. 21. For which reaſon, inſtead of writing to the Hebrews with the authority of an apoſtle, he in the concluſion of his letter *beſeeched them to ſuffer the word of exhortation*; chap. xiii. 22. and proteſted, that in the whole of the doctrine delivered to them, he had maintained a good conſcience, ver. 18.—3. This epiſtle, as ſhall be ſhewed bye and bye, ſect. 2. being deſigned, not for the believing Jews alone, but for the unbelieving part of the nation alſo, eſpecially the learned doctors and ſcribes at Jeruſalem, Paul might think it prudent, not only to avoid aſſuming his apoſtolical character, but even to conceal his name; becauſe, being regarded by the zealots as an apoſtate from the religion of their fathers, his name, inſtead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to ſuch a degree, that in all probability, they would not have read his letter.

2. With reſpect to the ſtyle of the epiſtle to the Hebrews, though it really were ſuperior to the ſtyle of Paul's other writings, he may, notwithſtanding, have been the author of it. For, towards the concluſion of his firſt impriſonment at Rome, when the epiſtle to the Hebrews was compoſed, he may be allowed to have improved his ſtyle by uſe.—To paſs, however, from this, although both the ancients and moderns have praiſed the ſtyle of the epiſtle to the Hebrews as ſingularly beautiful; particularly Lardner, who ſaith, Can. vol. 2. p. 375.

That

That this epistle to the Hebrews is bright and elegant from the beginning to the end, its superiority to all the other epistles of Paul in point of style, may justly be called in question. At least it may be doubted, that its superiority is so great as to shew, that the person who wrote these, was not capable of writing this. For, not to mention that the sublimest passages in the epistle to the Hebrews are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians; concerning which Grotius hath said, that *it surpasseth all human eloquence.* And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews, is a proof that it was not written by Paul. But, let any one who is a judge of composition and style, examine the examples of elegant and even sublime writing, produced from Paul's epistles and discourses in Prelim. Ess. iv. p. 66. and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews? If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing, that when he wrote a letter which he hoped the learned Jewish doctors would read, he would be at more than ordinary pains in perfecting its style, to render it more the object of their attention? For he knew, that if they were convinced of the truth of the gospel by the reasonings in this letter, their conversion would smooth the way to the conversion of their brethren, and make the Judaizing Christians, in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, and which have been urged as proofs that this epistle cannot be Paul's, are the following.—Heb. ii. 1. *On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.* —Ver. 3. *How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him?* —And chap. xii. 1. *Laying aside every weight, and the sin easily committed, Let us run with perseverance the race set before us.* In these passages, the writer of the epistle, it is said, speaks of himself as one not distinguished, in any respect, from common Christians. And more particularly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles. Whereas Paul, in his epistle to the Galatians, hath repeatedly asserted that he received his

knowledge of the goſpel, not from men, but immediately from Chriſt himſelf. To theſe things Wetſten, Peirce, Lardner, and others reply, that it is Paul's manner to join himſelf with thoſe to whom he writes; eſpecially when going to ſay any thing diſhonourable to them. Thus, Epheſ. ii. 3. *With whom alſo we all had our converſation formerly, in the luſts of our fleſh, doing the inclinations of the fleſh, and of the imaginations, and were by nature children of wrath, even as others.* In ſome paſſages alſo of his epiſtles, he ranks himſelf with the idolatrous gentiles, Tit. iii. 3. as doth the apoſtle Peter likewiſe, 1 Epiſt. iv. 3.—Farther, Grotius and Le Clerc are wrong in ſaying, that the writer of the epiſtle to the Hebrews ſpeaks of himſelf, chap. ii. 3. as having received the knowledge of the goſpel from them who heard Chriſt preach the great ſalvation. What he ſays is, that the great ſalvation which was begun to be ſpoken by the Lord, was *confirmed* to him *by them who heard Chriſt*; that is, the glad tidings of the great ſalvation given to Paul by Chriſt, were confirmed to him by the preaching of the apoſtles. Now, ſo far is this from being unſuitable to Paul's character as an apoſtle, that, in his other acknowledged epiſtles, he often appealed to the teſtimony of the eye-witneſſes in confirmation of things made known to himſelf by revelation. For example, Acts xiii. 30, 31. 1 Cor. xv. 5, 6, 7, 8. 2 Tim. ii. 2.—In like manner, Peter appealed to the teſtimony of the other apoſtles, 1 Epiſt. i. 12. *Which things have been reported to you by them who have preached the goſpel to you with the Holy Ghoſt ſent down from heaven.*—So alſo Jude appealed to the teſtimony of his brethren apoſtles in confirmation of the things which he wrote in his epiſtle. See ver. 17.

What hath been advanced under the foregoing heads, muſt, I think, convince impartial readers, that the want of Paul's name in the epiſtle to the Hebrews, the elegance of its ſtyle, and the paſſages which are ſaid to be unſuitable to the character of an apoſtle, afford no preſumption that it was not written by him. Wherefore, if there is poſitive evidence that the epiſtle to the Hebrews was written by Paul, it ought to be received as his, notwithſtanding ſome modern commentators, juſtly eſteemed for their learning, have affected to doubt of it.

III. It therefore remains to propoſe the arguments, by which St Paul is proved to be the writer of the epiſtle to the Hebrews.

1. The firſt is; the moſt ancient and by far the moſt univerſal tradition of the church, hath conſtantly aſcribed this epiſtle to the apoſtle Paul.—But of this enough hath been ſaid in the firſt article of the preſent ſection, to which the reader is referred.

2. The ſecond argument is; if an author's method of handling his ſubjects, together with his manner of reaſoning, are ſure marks by which he may be diſtinguiſhed, as all good judges of compoſition allow, we ſhall without heſitation pronounce Paul the writer of the epiſtle

piſtle to the Hebrews. For therein we find that overflowing of ſentiment briefly expreſſed, which diſtinguiſheth Paul from all other writers.—Therein alſo are abrupt tranſitions from the ſubject in hand to ſomething ſubordinate, but at the ſame time connected with it, which having purſued for a little while, the writer returns to his ſubject, and illuſtrates it by arguments of great force, couched, ſometimes in a ſhort expreſſion, and ſometimes in a ſingle word, all which are peculiar to Paul.—In this epiſtle likewiſe, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expreſſions which are to be ſupplied, either from the foregoing, or from the following clauſes.—In it alſo, as in Paul's acknowledged epiſtles, we find reaſonings addreſſed to the thoughts of the reader, and anſwers to objections not propoſed, becauſe being obvious, the writer knew they would naturally occur, and therefore needed to be removed.—Laſtly, after Paul's manner, the author of the epiſtle to the Hebrews, hath ſubjoined to his reaſonings many exhortations to piety and virtue: All which, to perſons who are judges of writing, plainly point out the apoſtle Paul as the author of this epiſtle.

3. In the epiſtle to the Hebrews there are many ſentiments and expreſſions which Paul hath uſed in the epiſtles acknowledged to be his —For example, Heb. i. 2. *Heir of all things*, and ver. 3. *an image of his ſubſtance*, are parallel to Col. i. 15. *The image of the inviſible God, the firſt born of every creature.*—Heb. ii. 7. *Thou haſt made him for a little while leſs than angels, Thou haſt crowned him with glory and honour, and haſt ſet him over the works of thy hands:* are ſentiments parallel to Philip. ii. 8. *Being in faſhion as a man, he humbled himſelf, becoming obedient to death, even the death of the croſs.* 9. *And therefore God hath exceedingly exalted him, and hath beſtowed on him a name which is above every name.* 10. *That at the name of Jeſus every knee ſhould bow, of things in heaven*, &c. See alſo Epheſ. i. 20, 21, 22.—What is ſaid Heb. v. 12, about *milk* as food for babes, but *ſtrong meat* for full grown men, we have, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to receive it.*—Heb. viii. 1. *Who ſat down at the right hand of the throne of the Majeſty in the heavens:* And chap. xii. 2. *Sat down at the right hand of the throne of God*; are expreſſions ſimilar to Epheſ. i. 20. *And ſet him at his own right hand in the heavenly places.*—Heb. x. 1. *The law containing a ſhadow of good things to come:* is the ſame with Col. ii. 17. *Which are a ſhadow of things to come.*—Heb. x. 33. *Ye were made a ſpectacle both by afflictions and reproaches.* 1 Cor. iv. 9. *We are made a ſpectacle to the world.*—Heb. xiii. 16. *But to do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed:* is ſimilar to Philip. iv. 18. where Paul, after thanking the Philippians for having communicated to his neceſſities, calls that good work, *A ſmell of a ſweet ſavour, a ſacrifice acceptable, and well pleaſing to God.*—The writer of this epiſtle, chap. x. 30. quoting

ting Deut. xxxii. 35. addeth the words, *ſaith the Lord*, which are neither in the Hebrew nor in the LXX. juſt as Paul hath done in two of his citations from the Old Teſtament, Rom. xiv. 11. 2 Cor. vi. 17. —Heb. xiii. 18. The writer of this epiſtle ſaith, *We are fully perſuaded we have a good conſcience*. The ſame declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12.—Heb. xii. 14. *Follow peace with all men*. Rom. xii. 18. *Live peaceably with all men*.—Heb. xiii. 20. God is called, *The God of peace*. This title is given to God no were but in Paul's writings, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Philip. iv. 9. 1 Theſſ. v. 23. 2 Theſſ. iii. 16. *The Lord of peace*.—Heb. xii. 1, 2, 3, 12. There is a beautiful alluſion to the athletic exerciſes, to which there are many ſimilar alluſions in Paul's other epiſtles.—This remarkable concidence of ſentiments and expreſſions in the epiſtle to the Hebrews, with the ſentiments and expreſſions in Paul's acknowledged epiſtles, is no ſmall preſumption that this epiſtle is of his writing alſo.

4. In the epiſtle to the Hebrews there are interpretations of ſome paſſages of the Jewiſh ſcriptures, which may properly be called Paul's, becauſe they are to be found only in his writings. For example, Pſal. ii. 7. *My Son thou art: to day I have begotten thee*; is applied to Jeſus, Heb. i. 5. juſt as Paul, in his diſcourſe to the Jews in the ſynagogue of Antioch in Piſidia, applied the ſame paſſage of ſcripture to him; Acts xiii. 33.—In like manner, the explication of Pſal. viii. 4. and of Pſal. cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found, Heb. ii. 7, 8.—So alſo the explication of the covenant with Abraham given, Heb. vi. 14. 18. is no where found but in Paul's epiſtle to the Galatians, chap. iii. 8, 9. 14. 18.

5. There are, in the epiſtle to the Hebrews, doctrines which none of the inſpired writers have mentioned, except Paul.—In particular, the doctrines of the mediation and interceſſion of Chriſt, explained Heb. iv. 15, 16. vii. 22. 25. are no where found in the books of the New Teſtament, except in Paul's epiſtles, Rom. viii. 34. Gal. iii. 19, 20.—The title of Mediator, which is given to Jeſus, Heb. vii. 22. viii. 6. ix. 15. xii. 24. is no where applied to Jeſus, except in Paul's epiſtles, 1 Tim. ii. 5.—In like manner, none of the inſpired writers except Paul, Heb. viii. 1.—4. have informed us that Chriſt offered the ſacrifice of himſelf in heaven. And that he did not exerciſe his prieſtly office on earth, but only in heaven.

6. In the epiſtle to the Hebrews, we find ſuch enlarged views of the divine diſpenſations reſpecting religion; ſuch an extenſive knowledge of the Jewiſh ſcriptures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whoſe tuition he ſtudied in his younger years at Jeruſalem; ſuch a deep inſight alſo into the moſt recondite meanings of theſe ſcrip-

 tures,

tures, and ſuch admirable reaſonings founded thereon for the confirmation of the goſpel revelation, as, without diſparagement to the other apoſtles, ſeem to have exceeded, not their natural abilities and education only, but even that degree of inſpiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewiſh religion and learning above many of his fellow ſtudents, and who, in his riper years, was intimately acquainted with the learned men of his own nation, Acts ix. 1, 2. 14. xxvi. 4, 5. and who was called to the apoſtleſhip by Chriſt himſelf, when for that purpoſe he appeared to him from heaven, nay, who was caught up by Chriſt into the third heaven, was equal to the ſubjects treated of in this moſt admirable epiſtle.

Before the controverſy concerning the author of the epiſtle to the Hebrews is diſmiſſed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at leaſt was tranſlated by him into Greek from the apoſtle's Hebrew autograph. His argument is this; There are in the epiſtle to the Hebrews, ſome Greek words uſed in a ſenſe which they have not in Paul's other epiſtles, but which are found in that ſenſe in Luke's writings. Now, allowing this to be true, Grotius's concluſion by no means follows. For every one knows, that the uſe of a few words in an unuſual ſenſe, doth not conſtitute what is called a writer's *ſtyle.* Beſides Hallet hath ſhewed, that there are alſo in the epiſtle to the Hebrews, words uſed in an uncommon ſenſe, which are not found in Luke's writings, but which Paul in his other epiſtles hath uſed in that ſenſe. Wherefore, if in the former caſe it is argued that Paul was not the author of the epiſtle to the Hebrews, it may, in the latter caſe, be argued with equal reaſon, that Luke was neither the author nor the tranſlator of that epiſtle. The truth is, as Hallet obſerves, "There is nothing in the argument either way. And if the argument had not been offered by ſo great a man as Grotius, it would not have been worth conſidering."

Upon the whole, let any one who hath impartially weighed the arguments on the one ſide and on the other in this important queſtion, ſay, whether the facts and circumſtances above ſet forth, do not, in a very convincing manner, ſhew that the tradition preſerved in the church from the beginning, concerning Paul's being the author of the epiſtle to the Hebrews, is well founded: And whether the church hath not rightly received that epiſtle into the canon of ſcripture, as an inſpired writing of the great apoſtle of the gentiles?

Sect. II. *Of the Perfons to whom the Epiftle to the Hebrews was fent: Of the Purpofe for which it was written: And of the Language in which it was originally compofed.*

I. Clement of Alexandria, Jerome, Euthalius, Chryfoftom, Theodoret, Theophylact, and others, were of opinion that the epiftle to the Hebrews was fent to the Jews living in Judea, who in the apoftle's days were called *Hebrews*, to diftinguifh them from the Jews in the gentile countries, who were called *Hellenifts* or *Grecians*, Acts vi. 1. ix. 29. xi. 20. In that opinion thefe ancient authors were well founded, becaufe, as Lardner obferves, this letter appears to have been written to perfons dwelling in one place, Heb. xiii. 19. 23, 24. namely to the inhabitants of Judea; and to thofe of them efpecially who lived in Jerufalem. For there only the Levitical worfhip, which is fo accurately examined in this epiftle, was performed: And there the chief priefts, elders and fcribes refided, who were beft qualified to explain and defend that worfhip: Beft qualified alfo to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author's reafonings therein were juft, and his doctrines true. Accordingly, this epiftle was not directed, like the epiftle of James, *To the twelve tribes who are in the difperfion*; nor like Peter's firft epiftle, *To the fojourners of the difperfion of Pontus*, &c. But it begins without any addrefs at all; fo that not the believing Jews only, but thofe of the nation who had not believed the gofpel, were invited to read and confider it, whether they refided in Jerufalem or elfewhere.

In confirmation of the fuppofition, that the epiftle to the Hebrews was written to the people of Judea, Lardner, canon, vol. 2. page 316. takes notice, that in it there are things which are more fuitable to the Jews in Judea, than to the Jews in any other part of the world.—For example, chap. ii. 9. 18. the perfons to whom this letter was fent are fuppofed to have been well acquainted with our Lord's fufferings and refurrection.—In like manner, chap. v. 12. *For though ye ought to have been teachers on account of the time*, with what follows, applies better to the believers in Judea than to others; becaufe having enjoyed the gofpel from the beginning, they were of longer ftanding in the faith than others.—Chap. x. 32. *Call to remembrance the former days, in which being enlightened ye fuftained a great combat of afflictions*. This leads us to the church at Jerufalem, which, after the death of Stephen, fuffered a great perfecution, Acts viii. 1.

The following paffages likewife deferve particular attention; chap. xiii. 7. *Remember your rulers who have fpoken to you the word of God, of whofe converfation attentively confidering the ending, imitate their faith.* Theodoret's note on this verfe is, "He intends the faints who were

 "dead,

" dead, Stephen the protomartyr, James the brother of John, and " James called the juſt. And there were many others, who were " taken off by the Jewiſh rage. Conſider theſe, ſays he, and obſer- " ving their example, imitate their faith." And ver. 17. *Obey your rulers, and ſubmit yourſelves, for they watch for your ſouls.* And ver. 24. *Salute all your rulers.*—Theſe directions imply, that this letter was ſent to the multitude, or *laity* of ſome particular church, whoſe *rulers*, as Theodoret obſerves on ver 24. not needing the inſtruction contained in it, the writer doth not addreſs them, but their diſciples. Now what church could that be, but the church at Jeruſalem which was ruled by the apoſtles, who certainly knew the truth concerning the law; That it was no rule of juſtification either to Jews or gentiles; That its prieſthood and ſacrifices were utterly ineffectual for procuring the pardon of ſin; And that the principal uſe of the Levitical worſhip, was to prefigure the good things to come under the goſpel diſpenſation. " For," to uſe Lardner's words, Canon, vol. 2. page 320. " I am " perſuaded, that not only James and all the other apoſtles, had ex- " actly the ſame doctrine with Paul, but that all the elders likewiſe, " and all the underſtanding men among the Jewiſh believers, em- " braced the ſame doctrine. They were, as I apprehend, the multi- " tude only (πληθος *plebs*) or the men of lower rank among them, " who were attached to the peculiarities of the Moſaic law and the " cuſtoms of their anceſtors. This may be argued from what James " and the elders at Jeruſalem ſay to Paul, Acts xxi. 20. *Thou ſeeſt " brother how many thouſands of Jews there are who believe; And they " are all zealous of the law.—What is it therefore? the multitude muſt " needs come together.*—It is hence evident that the zeal for the law, " which prevailed in the minds of many, was not approved by James, " or the elders. That being the caſe, theſe recommendations of a " regard for their rulers, whether apoſtles or elders, were very pro- " per in an epiſtle to the believers in Judea." For, as many of them differed in opinion concerning the law from their teachers, they might be apt to think lightly of them, and to diſregard their inſtructions; for which reaſon the apoſtle deſired them to obey their rulers. This circumſtance, joined with thoſe already mentioned, ſufficiently proves that the epiſtle to the Hebrews, though deſigned for the Jews every where, was with great propriety directed and ſent to the church at Jeruſalem; as the ancients above mentioned believed: in which opinion they have been followed by Beza, Lightfoot, Pearſon, Whitby, Mill, Cappell, Hallet, Lardner and other learned moderns.

To the opinion, that the epiſtle to the Hebrews was written to the Jews in Judea, ſome have objected the words found, Heb. xii. 4. *Not yet unto blood have ye reſiſted, combating againſt ſin.* This, they think, could not be ſaid to the church at Jeruſalem, where there had been two mar-

tyrs, namely Stephen and James. But the anſwer is, the apoſtle is ſpeaking of the laity of that church, to whom alone this letter was directed, and not to the rulers, as hath been ſhewed ſect. 2. paragr. 3. Of the common people few, if any, had hitherto been put to death. But they had been impriſoned, and pillaged, and defamed, Acts viii. 1. 3. xxvi. 10, 11. 1 Theſſ. ii. 14.—Another objection is taken from Heb. vi. 10. *For God is not unrighteous to forget your work and labour of love,—in that ye have miniſtred to the ſaints, and do miniſter.* "Here again," ſaith Wall, "we are put upon thinking to what church of Chriſtians "this is ſaid. For, as to thoſe of Jeruſalem, we read much in Paul's "former letters of their poverty, and of their being miniſtred to "by the gentile Chriſtians of Galatia, of Macedonia, of Corinth: "And in the Acts by the Antiochians: But no where, of their mini- "ſtring to any other ſaints. If it is of them that St Paul ſpeaks this, "it muſt be meant of miniſtring to their own poor. For that, indeed, "they were famous at firſt, when the rich men among them ſold their "lands, and brought the money to the apoſtles, and they had all "things in common, and none lacked. But in the times that had been "ſince that, they were very poor, and were relieved by other "churches." But there is little force in this objection. *Miniſtring* to the ſaints in thoſe days did not conſiſt ſolely in helping them with money. Attending on them in their impriſonment; doing them any little offices they ſtood in need of; ſpeaking to them in a kind and conſolatory manner; with ſuch other ſervices as may be performed without money, was and is as real a *miniſtring to the ſaints*, as relieving them with money. And doubtleſs the church at Jeruſalem miniſtred, in that manner, to one another in their afflictions. Farther, although the generality of the members of the church at Jeruſalem were reduced to poverty by the ſufferings they had ſuſtained, there certainly were among them ſome in better circumſtances, who may have deſerved the commendation, that *they had miniſtred, and did ſtill miniſter to the ſaints*, by giving them a ſhare of their worldly goods.

II. With reſpect to the purpoſe for which the epiſtle to the Hebrews was written, I obſerve that the things contained in it lead us to underſtand, That it was written to prove what the learned doctors, and ſcribes, and elders in Jeruſalem ſtrongly denied; namely, That Jeſus of Nazareth whom they had lately put to death, is *Chriſt the Son of God:* And that the goſpel, of which Jeſus is both the ſubject and the author, is of divine original and univerſal obligation. For, in this letter, as ſhall be ſhewed in Sect. 3. all the arguments and objections by which, thoſe who put Jeſus to death, endeavoured to ſet his claim aſide, and overturn the goſpel, are introduced, examined, and confuted; his title and authority, as a lawgiver, to aboliſh the inſtitutions of Moſes, and to ſubſtitute the goſpel-diſpenſation in their room, is eſtabliſhed;

blished; the absolute inefficacy of the Levitical atonements to procure the pardon of sin, is demonstrated; The reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved: And on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy.—Farther, as the arguments made use of in this epistle, for explaining and proving the important matters of which it treats, are all taken from the Jewish scriptures, there can be little doubt, that it was written for the purpose of persuading the unbelieving Jews every where to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren every where, who choosed to read it.

That a writing designed for the conversion of the Jewish nation, should have been calculated in an especial manner to convince the learned doctors and scribes, who still adhered to the religion of their forefathers; and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circumcision, from whom this letter could be circulated among the Jews of the dispersion. Besides, the nation in general, it is reasonable to think, would be much guided in their judgment concerning the doctrine taught in this epistle, by the reception which it might meet with from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epistle to the Hebrews was originally composed, many of the ancients speak of it as having been written by the apostle Paul in the Hebrew.—This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the passages quoted above, Sect. 1. paragr. 3.—Eusebius too was of the same opinion. For in his Ecc. Hist. lib. iii. c. 38. speaking of the epistle which Clement wrote in the name of the church of the Romans to the church of the Corinthians, he saith, "In it he hath inserted many thoughts from the epistle to the Hebrews, sometimes using the "very same words; plainly shewing that it is not a new writing. "Wherefore, it is justly ranked with the other writings of the apostle. "Now Paul, who was conversant with the Hebrews, having wrote to "them in their native language, some say Luke the Evangelist, others, "this very Clement translated that writing; which seems the more "true, that the epistle of Clement and the epistle to the Hebrews, "exhibit the same kind of style; and that the thoughts in both, are "not much different." Here it is proper to remark, that notwith-

ſtanding the fathers uſually appealed to tradition in ſupport of the ancient facts which they have reported, when they had it in their power to make ſuch an appeal, neither Clement of Alexandria, nor Origen, nor Euſebius, nor Jerome, nor any Chriſtian writer of the ſecond and following centuries, who have told us, that the epiſtle to the Hebrews was written by Paul in the Hebrew language, have ſaid or ſo much as inſinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed on the circumſtance of the epiſtle's being written to the Hebrews. This Euſebius acknowledges, in the paſſage laſt quoted from his hiſtory: as Jerome likewiſe doth, in the paſſage quoted from him, Sect. 1. where, ſpeaking of Paul, he ſaith, *Moreover he wrote as an Hebrew to the Hebrews in pure Hebrew.*

But although the fathers who thought the epiſtle to the Hebrews was originally written in the Hebrew language, have profeſſedly founded their opinion on its being compoſed for the inſtruction of the Hebrews, I am inclined to believe they were led into that opinion by the ſtyle alſo of the Greek epiſtle. For having been informed by tradition, that it was an epiſtle of Paul, and fancying its ſtyle to be more elegant than that of Paul's other epiſtles, to account for its ſuppoſed ſuperior elegance, and at the ſame time to maintain the tradition which had handed down Paul as its author, they invented the ſtrange hypotheſis, that it was written by Paul in Hebrew, and tranſlated by ſome other perſon, they could not tell who, into elegant Greek.

The opinion of the ancients concerning the language in which St Paul wrote his epiſtle to the Hebrews, being wholly founded on the ſuppoſed propriety of writing to the Hebrews in their own language, it will be neceſſary to inquire a little into that propriety.—And Firſt, If it was proper for the apoſtle to write his letter to the Hebrews in their own language, it muſt have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epiſtle to the Romans, was not written in *Latin,* the language of Rome, but in Greek. Nay, that all Paul's epiſtles, and the epiſtles of the other apoſtles, were written in Greek, and not in the languages of the churches and perſons to whom they were ſent.—Secondly, The apoſtolical epiſtles being intended for the uſe of the whole Chriſtian world in every age, as well as for the uſe of the perſons to whom they were ſent, it was more proper that they ſhould be written in Greek than in any provincial dialect; becauſe the Greek language was then univerſally underſtood, eſpecially in the eaſtern provinces of the Romon empire. So Cicero informs us in his oration Pro Arch. Poet. *Graeca leguntur in omnibus fere gentibus; Latina ſuis finibus, exiguis ſane, continentur.*—It may perhaps be objected, that in many countries

tries the common people, of whom the Chriſtian churches were chiefly compoſed, did not underſtand the Greek language. True; but in every church there were numbers of perſons endowed with the gifts of tongues, and of the interpretation of tongues, who could readily turn the apoſtle's Greek epiſtles into the language of the church to which they were ſent. In particular, the preſident, or the ſpiritual man, who read the apoſtle's Greek letter to the Hebrews in their public aſſemblies, could without any heſitation, read it in the Hebrew language for the edification of thoſe who did not underſtand Greek. And, with reſpect to the Jews in the provinces, Greek being the native language of moſt of them, this epiſtle was much better calculated for their uſe, written in the Greek language, than if it had been written in the Hebrew, which few of them underſtood.—Thirdly, It was proper, that all the apoſtolical epiſtles ſhould be written in the Greek language; becauſe the principal doctrines of the goſpel being delivered and explained in them, the explanation of theſe doctrines could with more advantage be compared ſo as to be better underſtood, being expreſſed in one language, than if, in the different epiſtles, they had been expreſſed in the language of the churches and perſons to whom they were ſent. Now what ſhould that one language be, in which it was proper to write the Chriſtian revelation, but the Greek, which was then generally underſtood; and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preſerved, and by the reading of which, Chriſtians in after ages would be enabled to underſtand the Greek of the New Teſtament? This advantage none of the provincial dialects, uſed in the apoſtle's days, could pretend to. Being limited to particular countries, they were ſoon to be diſuſed: and few if any books being written in them which merited to be preſerved, the meaning of ſuch of the apoſtle's letters as were compoſed in theſe provincial languages, could not eaſily have been aſcertained.—Upon the whole, the arguments taken from the propriety of St Paul's writing to the Hebrews in their own language, is not well founded.

In addition to what hath been ſaid to ſhew that the epiſtle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, becauſe this is a matter of great importance, is deſired to attend to two particulars. The firſt is, in our Greek copy of the epiſtle, there are no internal marks of its being a tranſlation from an Hebrew original. We find few of the Hebraiſms which abound in the Greek verſions of the Jewiſh ſcriptures: And ſuch citations as are made from theſe ſcriptures, are made, not from the Hebrew original, but for the moſt part from the LXX. Greek verſion; as moſt of the citations from the Old Teſtament in Paul's other

other epiſtles, likewiſe are. Would this have happened, if the epiſtle to the Hebrews had been originally written in Hebrew?—Of this the following are examples.—Heb. viii. 9. *And I regarded them not.* In the Hebrew text Jerem. xxxi. 32. it is, *Although I was an huſband to them.*—Heb. x. 5. *Thou haſt prepared me a body.* In the Hebrew; *Mine ears thou haſt opened.*—chap. x. 38. *If he draw back.* In the Hebrew; *If he faint.*—chap. xi. 21. *Worſhipped leaning on the top of his ſtaff.* In the Hebrew; *Iſrael bowed himſelf on the beds head.*—In the Greek epiſtle, the writer hath interpreted the Hebrew names which he mentions. This he had no occaſion to do, if he wrote his epiſtle in pure Hebrew. And even if he had written it in the Syro-chaldaic, called in the apoſtles days the *Hebrew tongue*, the names in the two languages are ſo little different, that there was no need to interpret them to thoſe who underſtood the Syro-chaldaic.—Laſtly, there are in the Greek epiſtle to the Hebrews ſeveral paronomaſias, or Greek words of like ſound, placed near each other, which, in the opinion of Spanheim and Wetſtein ſhew that this epiſtle is an original writing, and not a tranſlation.—In like manner, Matthew's goſpel is ſhewed to have been originally written in Greek, and not in Hebrew as ſome of the fathers thought, by two elegant paronomaſias, obſerved by Wetſtein. The one is found, chap. v. 47, 48. Ὁι τελωναι ȣτω ποιȣσιν,—εσεσθε ȣν τελειοι; that is, as Jerome ſaith, be ye not τελωναι but τελειοι. On this Wetſtein remarks; *Videtur Mattheus vocem,* τελειοι *hic ſtudio adhibuiſſe, ut* τελωναις *opponeret.*—The other paronomaſia we have chap. vi. 16. Αφανιζȣσι τα προσωπα ὁπως φανωσι: on which Wetſtein remarks; *Eleganter dicitur, Tegunt faciem, ut appareant,* &c. *It is elegantly ſaid, They cover their face that they may appear.*

The ſecond circumſtance which ſheweth that the epiſtle to the Hebrews was not originally written in the Hebrew language, is this. No one of the ancient Chriſtian writers, who have told us that this epiſtle was written by the apoſtle Paul in Hebrew, have ſaid that he ever ſaw an ancient Hebrew copy of it. Yet many ſuch there muſt have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the caſe, is it to be ſuppoſed that Origen and Jerome, who were at great pains to procure and publiſh correct copies of the LXX. and Vulgate verſions of the Jewiſh ſcriptures, did not ſearch theſe countries for a genuine copy of the Hebrew epiſtle to the Hebrews, which they conſidered as the original, that they might therewith compare the Greek copy which was in every one's hands? and which being thought by them a tranſlation, it was neceſſary to know if it was a juſt one. But, notwithſtanding the fathers had ſuch ſtrong inducements to ſearch for a genuine copy of the Hebrew epiſtle, I repeat what I affirmed above, that neither Clement of Alexandria, nor Origen, nor Euſebius, nor

 Jerome

Jerome, nor any of the ancients, who thought Paul wrote his epiſtle to the Hebrews in Hebrew, ſay they ever ſaw ſo much as one copy of that original. I therefore agree with Fabricius, Lightfoot, Beauſobre, Wetſtein, Spanheim, Mill, Whitby, Lardner, and other learned critics, in their opinion that Paul wrote his epiſtle to the Hebrews in Greek: And am perſuaded that our Greek copy of the epiſtle to the Hebrews, is itſelf the apoſtle's original letter; conſequently that the ſame regard is due to it, which is paid to all the other epiſtles o the apoſtle Paul.

SECT. III. *Of the Matters handled, and of the Reaſonings and Proofs advanced, in the Epiſtle to the Hebrews.*

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the goſpel, which was the explication and completion of the whole of theſe revelations, would have been received by them with joy. But it happened otherwiſe. Moſt of the Jews adhered to the law of Moſes with the greateſt obſtinacy, becauſe God had ſpoken it at Sinai by the miniſtry of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempeſt, and darkneſs. But the goſpel they deſpiſed and oppoſed, becauſe it was ſpoken in a private manner, by Jeſus of Nazareth, a man, whom the rulers at Jeruſalem had put to death publicly as a deceiver.—Farther, in their attachment to the law, and their oppoſition to the goſpel, the Jews were confirmed by obſerving, that in the law a variety of atonements for ſin were preſcribed by God himſelf, which they daily performed in the temple at Jeruſalem, as a worſhip highly acceptable to the Deity. Whereas in the Chriſtian aſſemblies, they ſaw no worſhip of that kind preſented to God; no ſacrifices of any ſort offered, nor any rites of purification performed, for obtaining the pardon of ſin. For theſe reaſons they deteſted the goſpel as a manifeſt impiety; eſpecially as it pretended to aboliſh the law of Moſes, which they believed to be of unalterable and eternal obligation.

Theſe arguments being very ſpecious, were no doubt much inſiſted on by the Lawyers and Scribes, not only to hinder their countrymen from receiving the goſpel, but to ſhake the faith of thoſe who had embraced it. The apoſtle Paul, therefore, who was himſelf a Doctor moſt learned in the law, wrote this excellent epiſtle to the Hebrews, to prove, That the ſame God who ſpake the former revelations to the fathers of the Jewiſh nation by the prophets, had in theſe laſt days ſpoken the goſpel to all mankind by his Son: Conſequently, That theſe revelations could not poſſibly contradict each other.

ther.—That although the Son, when he ſpake the goſpel, was clothed with fleſh, he was ſtill the brightneſs of the Father's glory, and the expreſs image of his ſubſtance:—That being appointed of God to expiate our ſins by the ſacrifice of himſelf, we are cleanſed from our ſins by that ſacrifice, and not by the Levitical ſin-offerings:—And, that after offering the ſacrifice of himſelf, he ſat down at the right hand of God, as High-prieſt of the heavenly holy place, and as Governor of the World.

But the appearing of the Son of God in the fleſh, His dying as a ſacrifice for ſin, His officiating for mankind in heaven as an High Prieſt, And the inefficacy of the Levitical ſacrifices, being, as was obſerved, things contrary to all the religious opinions of the Jews, the Doctors, followed by the bulk of the nation, rejected them with abhorrence, on pretence that they overturned the former revelations. Wherefore, the only poſſible method by which the unbelieving Jews could be convinced of the truth of theſe things, was to prove them by teſtimonies from their own ſcriptures, in which the revelations of God are recorded. This method the writer of the epiſtle to the Hebrews hath actually followed: for he hath ſupported all the facts above mentioned, and all his affirmations, by paſſages from the writings of Moſes and the prophets. Only, to judge rightly of his arguments and concluſions, the reader ought to know that the paſſages to which he has appealed, were all underſtood by him in the ſenſe, in which the Doctors and people of that age underſtood them. This I think the reader will acknowledge, when he conſiders that the writer of the epiſtle to the Hebrews, neither aſſumes the character of an apoſtle, nor reſts his explications of the paſſages which he hath quoted, on the authority of his own inſpiration; but delivers theſe explications as matters univerſally known and acknowledged, and reaſons on the paſſages which he quotes, according to that acknowledged ſenſe. Nor could he with propriety do otherwiſe. For, if he had offered any novel interpretations, either literal or typical, of the Jewiſh ſcriptures, his arguments built on theſe interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation.—This remark merits the reader's attention. For if the paſſages of the Old Teſtament, quoted in the epiſtle to the Hebrews, are therein applied to the perſons and events, to which they were commonly applied by the learned Doctors of that age, and by the generality of the people, theſe interpretations and applications cannot be called in queſtion by us. They are the ancient approved interpretations, given perhaps by the Prophets themſelves to their contemporaries, who handed them down to poſterity. This at leaſt is certain, that in the Chaldee paraphraſes of Onkelos and Jonathan, written about the time of our Lord's birth, moſt of the paſſages of

the Old Teſtament which are applied to Jeſus in the New, are interpreted of the Meſſiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of theſe paſſages. Their doctors, after the goſpel began to prevail, wiſhing to deprive it of the evidence which it derived from the Old Teſtament prophecies, forſook the ancient and commonly received interpretation of theſe prophecies, and applied them to perſons and events, of which their fathers never ſo much as dreamed.—Upon the whole, it is evident, that although we were really in doubt of St Paul's being the writer of the epiſtle to the Hebrews, we could not call in queſtion any of the doctrines taught in it; becauſe their authority doth not depend on the character or credit of the writer who hath propoſed them, but on the paſſages of the Old Teſtament, by which he hath proved them; on his underſtanding theſe paſſages according to their true meaning; and on the juſtneſs of the concluſions, which he hath deduced from them ſo underſtood. Nevertheleſs it muſt be acknowledged, that this epiſtle, as a part of the canon of the New Teſtament, will have a ſtill greater authority with Chriſtians, if it is known to have been written by an inſpired apoſtle of Chriſt.

From the foregoing account of the matters contained in the epiſtle to the Hebrews, the reader muſt be ſenſible, that it exhibits doctrines of great and general uſe; That it contains profound diſcoveries concerning the moſt important articles of our faith; and that it opens to us the ſources of our beſt hopes. Wherefore, like the other Catholic epiſtles of the New Teſtament, it might have been addreſſed, *To all in every place who believe on the Lord Jeſus Chriſt.* Or rather, becauſe in this epiſtle ſome of the greateſt objections againſt the goſpel are anſwered, or obviated, it might have been addreſſed to mankind in general. Yet, being written profeſſedly to prove that all the eſſential doctrines of the goſpel are either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addreſſed to the Jews in particular. For doctrines and proofs of that kind, ſubmitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the reſt of mankind, with the reſpect which is due to matters in themſelves important, and which are ſo fully eſtabliſhed by both revelations.

As the matters contained in the epiſtle to the Hebrews are highly worthy of our attention, ſo the manner in which they are handled is no leſs ſo. The arguments advanced in it for ſupporting the doctrines of the goſpel, as we have ſaid, are all taken from the Jewiſh ſcriptures. But they are not on that account the leſs, but rather the more worthy of general regard; being the very beſt arguments which can be uſed to convince rational unbelievers. The reaſon is, the doctrine

 concerning

concerning the dignity of Jeſus as the Son of God, and the nature of that dignity; and concerning the ſacrifice of himſelf which he offered to God, and the merit of that ſacrifice; and concerning God's willingneſs to pardon ſinners, and to beſtow on them unſpeakable rewards in the life to come; I ſay theſe doctrines are all matters of fact, whoſe exiſtence can neither be known nor proved but by revelation. And, that the proofs thereof ſubſiſt in the Jewiſh, as well as in the Chriſtian revelation, is a point of admirable wiſdom; becauſe it ſhews, that the gracious purpoſes of the Deity reſpecting the human race, were all planned from the beginning: That in every age God gave mankind intimations of his merciful deſigns, and of the manner of their execution; and that there is a ſtrict connection between all his revelations and diſpenſations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and ſufferings, and to fulfil the prophecies relating to himſelf, recorded in the Jewiſh ſcriptures, there was ſuch a diſplay made of the connection ſubſiſting between the divine diſpenſations, as hath added the greateſt ſtrength of evidence, not only to our Lord's character and pretenſions as the Son of God, but to the divine diſpenſations themſelves; which though different, are not oppoſite or contradictory; but parts of a great plan formed from the beginning by the wiſdom of God, and brought into execution in the different ages of the world, till the whole hath been illuſtriouſly completed in the goſpel.

Sect. IV. *Of the Time when the Epiſtle to the Hebrews was written.*

If the apoſtle Paul was the author of the epiſtle to the Hebrews, the time when it was written may eaſily be fixed. For the ſalutation from the ſaints of Italy, chap. iv. 24. together with the apoſtle's promiſe to ſee the Hebrews ver. 23. plainly intimate that his confinement was then, either ended or on the eve of being ended. It was therefore written ſoon after the epiſtles to the Coloſſians, Epheſians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

In the epiſtle itſelf there are paſſages which ſhew, that it was written before the deſtruction of Jeruſalem. Particularly chap. viii. 4. ix. 25. x. 11. xiii. 10. which ſpeak of the temple as then ſtanding, and of the Levitical ſacrifices as ſtill continuing to be offered. To theſe add, chap. x. 32.—37. where the apoſtle comforts the believing Hebrews under the perſecution which their unbelieving brethren were carrying on againſt them, by the proſpect of Chriſt's ſpeedy advent to deſtroy Jeruſalem, and the whole Moſaic œconomy.

CHAP.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER the manner of the best writers, the apostle begins this most learned epistle, with proposing the subjects of which he is about to discourse; namely, four important facts on which the authority of the gospel, as a revelation from God, is built; and which if well established, should make unbelievers, whether Jews or gentiles, renounce their infidelity and embrace the gospel.

Of these *facts*, the *first* is, that the same God, who spake the former revelations to the fathers of the Jewish nation, hath in these last days spoken the gospel to all mankind, ver. 1.—This the apostle mentioned first of all, to shew the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one of them, or of both, would be destroyed. Whereas these revelations agreeing in all things, they mutually explain and support each other. See chap. iii. 5. note 2. —The *second fact* of which the apostle proposed to discourse is, that the person by whom God hath spoken the gospel, is his *Son*, in the human nature; who is an effulgence from his glory, and a true image of his substance; by whom also he made the worlds, ver. 2, 3.—Hence it follows; that the author of the gospel is far superior in nature to the angels, by whose ministry God spake the law; that the revelation which he made to mankind, is more perfect than the revelation made to the Jews by angels; and that the dispensation founded thereon, is a better and more permanent dispensation than the law.—The *third fact* is, that the author of the gospel, in consequence of his having made the worlds, is Heir or Lord and Governor of all. And although, after becoming man, he died, yet being raised from the dead, he had the government of the world restored to him in the human nature, ver. 2, 3.—To the faithful, this is a source of the greatest consolation; because, if the world is governed by their master, he certainly hath power to protect and bless them; and every thing befalling them, will issue in good to them. Besides, being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account.—The *fourth fact* treated of in this epistle is, That the author of the gospel laid down his life a sacrifice for sin, and by that sacri-

fice made an atonement, of which, when offered, God declared his acceptance, by ſetting Jeſus at his own right hand, ver. 3.—The goſpel, therefore, hath a prieſthood and ſacrifice, more efficacious than the prieſthood and ſacrifices of the law taken together. For, an expiation made by a perſon ſo great in himſelf, and ſo dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him; conſequently it muſt be a ſure foundation for that hope of pardon, by which the goſpel encourages ſinners to repent.

The authority of the goſpel being ſupported by theſe four facts, the apoſtle judged it neceſſary to eſtabliſh them on a ſolid foundation; and for that purpoſe wrote this learned letter, which he directed to the Hebrews, becauſe being the keepers of the former revelations, they were the fitteſt judges, both of the facts themſelves, and of the proofs brought from the ancient revelations to ſupport them.

With reſpect to the *firſt* of theſe facts, namely that the Jewiſh and Chriſtian revelations were ſpoken by the ſame God, let it be obſerved, that the apoſtle did not think it neceſſary to ſet forth a ſeparate proof thereof. For as the whole of the epiſtle was to be employed in ſhewing, that the doctrines of the goſpel, which the Jews conſidered as contrary to the former revelations, were all taught by Moſes and the prophets, it was ſuch a clear proof of the two revelations having proceeded from the ſame original, that there was no occaſion to offer any other.

With reſpect to the *ſecond* fact, on which the authority of the goſpel, as a revelation from God, is built, namely that the man Jeſus, by whom it was ſpoken, is the Son of God, the apoſtle inſtead of propoſing the direct proofs whereby that fact is aſcertained, judged it more proper to anſwer the objections advanced by the doctors for diſproving it. And the rather, becauſe the particulars of which the direct proof conſiſted, had all been exhibited in the moſt public manner in Judea where the Hebrews dwelt, and were well known to them, Acts x. 36.—42. Namely, that God himſelf in the hearing of many witneſſes, had declared Jeſus of Nazareth *his Son*, by a voice from heaven at his baptiſm; and by a like voice at his transfiguration; and by a third voice in the hearing of the multitude aſſembled in the temple. Alſo, that Jeſus had proved himſelf the Son of God, by many miracles performed in the moſt public manner, during the courſe of his miniſtry, and had often appealed to theſe miracles, as undeniable proofs of his pretenſion. Above all, that his reſurrection from the dead, after the rulers had put him to death, as a blaſphemer for calling himſelf *Chriſt the Son of the Bleſſed*, demonſtrated him to be the Son of God. Farther, theſe proofs had often been appealed to by the apoſtles, Acts x. 38, 39. And to their appeals God himſelf continually bare-

bare witneſs, by ſigns, and miracles, and diſtributions of the Holy Ghoſt. The Hebrews, therefore, being well acquainted with the direct evidence on which our Lord's claim to be the Son of God reſted, when the apoſtle affirmed, that *in theſe laſt days God had ſpoken by his Son*, he in effect told them that he had ſpoken by Jeſus of Nazareth, and at the ſame time called to their remembrance all the proofs by which Jeſus of Nazareth's claim to the dignity of God's Son was eſtabliſhed. Nor was it neceſſary to enter into that matter more particularly, for the ſake of others who might read this epiſtle: as theſe proofs were ſoon to be publiſhed to all, in the evangelical hiſtories. In ſhort, if the Hebrews in Judea were not convinced that Jeſus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was eſtabliſhed, but to the objections urged againſt it, which it ſeems had much more influence to make them reject Jeſus, than the multiplied miraculous atteſtations above deſcribed, had to make them acknowledge him as the Son of God.

Of theſe objections, the moſt weighty aroſe from the lofty deſcriptions, given in the ſcriptures, of the nature and dignity of the Son of God. For by theſe the Hebrews were led to conclude, that the Son of God could not poſſibly be a man; far leſs could he be born of a woman, or die. This, with other concluſions of a like nature, being extremely plauſible in themſelves, and ſtrongly urged by the doctors, the apoſtle rightly judged that he would more effectually convince the unbelieving Hebrews, by confuting theſe arguments and objections, than by repeating the direct proofs above mentioned, with which they were perfectly well acquainted already. Accordingly, this is what he does in the ſecond chapter. Only, as theſe objections were all founded on the accounts given in the Jewiſh ſcriptures, of the nature and dignity of the Son, the apoſtle with admirable addreſs, before he attempted to confute them, introduced in this firſt chap. ver. 5.—14. the principal paſſages of the Jewiſh ſcriptures, which the doctors and people applied to the Son of God. For, by thus diſplaying his tranſcendent greatneſs, he gave the objections of the Jews their full force. At the ſame time, by applying theſe paſſages to Jeſus of Nazareth the author of the goſpel, he not only affirmed him to be the Son of God, but raiſed his dignity and authority to the higheſt pitch. See chap. ii. 1.—3.

His account of the dignity of the Son, the apoſtle begins with telling us that he is ſuperior to the higheſt angels, becauſe no where is it recorded in ſcripture, that God ſaid to any of the angels, as he ſaid to his Son, *My Son thou art; to day I have begotten thee*, ver. 5.—Inſtead of ſpeaking to them in that manner, when he brought his Son a ſecond time into our world, in the human nature, by raiſing him from the dead, he ordered all the angels to worſhip him, ver. 6. So that although

though he became man and continues to be ſo, he is ſtill ſuperior in nature to the higheſt angels.—Farther, the apoſtle obſerves, that the greateſt thing ſaid of angels in the ſcriptures is, that they are ſpirits, and God's *miniſters*, ver. 7.—Whereas by ſaying to the Son, *Thy throne, O God, is for ever and ever*, he hath declared him the Governor of the world, ver. 8.—Alſo, by ſaying, *Thou haſt loved righteouſneſs, and hated wickedneſs, therefore—God hath anointed thee*; he hath declared the Son worthy of that dominion, ver. 9.—And, by ſaying to him, *Thou Lord in the beginning foundedſt the earth, and the works of thy hands are the heavens*, the Pſalmiſt hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 9.—And, by adding in the ſame paſſage, *They ſhall periſh, but thou doſt remain, and they all as a garment ſhall grow old*, he hath aſcribed to the Son eternal exiſtence, ver. 11, 12.—Moreover, God having never ſaid to any of the angels, *Sit thou at my right hand*, &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13.—What interference any of them have in human affairs, is merely that of ſervants, who, under the government of the Son, miniſter for the *benefit of them who ſhall be heirs of ſalvation*, ver. 14.

As the concluſion of this illuſtration it may be proper to remark, that ſome of the moſt pernicious errors that ever diſturbed the Chriſtian church, took their riſe from the ſublime diſplay of the greatneſs of the Son of God, which is made in the Jewiſh ſcriptures. For, certain falſe teachers in the Chriſtian church, probably converts from Judaiſm, holding the doctrine of their unbelieving brethren, fancied that the greatneſs of the Son of God was inconſiſtent with the nature of man. They therefore affirmed, that Jeſus Chriſt had not come in the fleſh; that his body was nothing but the appearance of a body; and that he was crucified only in appearance. Of theſe pernicious tenets we have clear traces in the epiſtles of John, where they are expreſsly condemned; and the teachers who maintained them, are called, *antichriſts*, or oppoſers of Chriſt. See Pref. to 1 John, ſect. 3.

NEW TRANSLATION.

CHAP. I. 1 God, who *in* ſundry *parts*,[1] and in divers manners[2] *anciently* ſpake *to* the fathers by the prophets,

COMMENTARY.

CHAP. I. 1 The ſame *God, who in ſundry parts and in divers manners, anciently revealed his will to the fathers* of the Jewiſh nation *by the prophets*, Enoch, (Jude, ver. 14.) Moſes, Samuel, David, Iſaiah, *&c.*

Ver. 1.—1. *In ſundry parts.* Πολυμερως. Peirce ſaith this word, according to its etymology' ſignifies, "That God diſcovered his will anciently in ſeveral parts or parcels; ſo that one part "was to be learned from one prophet, and another from another."—The apoſtle made this obſervation to teach us, that the goſpel being ſpoken all at once by Chriſt and his apoſtles, no addition is ever to be made to it in after times.

2. *And in divers manners.* This clauſe doth not refer to the different manners in which

2 *Hath in these last days* of the Mosaic dispensation *spoken* the gospel *to mankind*, all at once, and after one manner, *by his Son* made flesh, *whom he constituted heir of all things; through whom also he made the worlds.*

3 This great personage, even in his incarnate state, *being an effulgence of his* Father's *glory, and an exact image of his substance, and upholding all things*, namely the worlds, (ver. 2.) *by his powerful command,*

2 hath in these last days, [1] spoken *to* us by HIS Son, [2] whom (εθηκε) he *constituted* heir [3] of all things; *through* whom also he made the worlds. [4]

3 Who, being *an effulgence* of HIS glory, [1] and *an exact* image of his *substance*, [2] and upholding all things by the

God revealed himself to the prophets; such as dreams, visions, audible voices, inspirations of his Spirit, &c. but it refers to the different ways in which the prophets communicated the different revelations which they received, to the fathers. They did it in types and figures, significant actions and dark sayings, as well as in plain language. Whereas the gospel revelation was spoken by Christ and his apostles, in one manner only; namely, in plain language.

Ver. 2—1. *Hath in these last days.* The apostle means, either the days which were last, when he wrote this passage; or the last days of the Mosaic dispensation.

2. *Spoken to us by his Son.* God, speaking to us by his Son, being opposed to his speaking to the fathers by the prophets, overthrows the opinion of the antenicene fathers, that the law was spoken to the Jews by the Son. See chap. ii. 2. note 2. xii. 26. note 1.

3. *Heir of all things;* that is, *Lord* or *proprietor of all things:* For according to Paul, Gal. iv. 1. *The heir*, is *Lord of all.*—This title, as implying universal dominion, Peter also gave to Christ, Acts x. 36. *He is Lord of all*: And even Crellius acknowledgeth that the phrase, *Heir of all things*, denotes supreme dominion over angels and men. See Whitby on this verse.

4. *Through whom also he made the worlds.* Δι' ὁυ. Grotius translates this, *for whom;* but improperly; because Δια, with the genitive, signifies the efficient, and not the final cause.—That the words τους αιωνας, are rightly translated, *the worlds*, and not, *the ages*, as the Socinians contend, appears from chap. xi. 3. where they denote the material fabrick of the universe, called *the things that are seen*; and which are said to be formed *by the word of God.* See ver. 10. of this chap. where the creation of all things visible, is ascribed to the Son of God.—See also Whitby's note 2. on this verse, where he hath shewed that the primitive fathers believed the worlds were made by Christ.

Ver. 3.—1. *Who being an effulgence of his glory.* Ων απαυγασμα της δοξης. I have followed Hesychius, who explains απαυγασμα by ἡλιȣ φεγγος, *the splendor of the Sun.* In like manner Suidas, explains it by απαυγη, η εκλαμψις, *emitted splendor*, or *effulgence.* The article is not prefixed either to απαυγασμα or to χαρακτηρ, for which reason I have not in the translation ventured to add it. But I have added, as our translators have done, the word *his*, from the subsequent clause, because, according to the idiom of the Greek language, αυτȣ belongs to both clauses.—In scripture *the glory of God*, signifies, *the perfections of God*, for the reason mentioned, Rom. i. 23. note 1. Wherefore, when the Son is called *an irradiation* or *effulgence of his glory*, the meaning I think is, that the divine perfections shone brightly in the Son, even after he was made flesh. Hence John saith in his gospel, chap. i. 14. *The word was made flesh and dwelled among us, and we beheld his glory, the glory as of the only begotten of the Father.*

2. *And an exact image of his substance.* Christ is called, Col. i. 15. Εικων τȣ αορατȣ Θεȣ, *The image of the invisible God*: Here the Son is called χαρακτηρ της υποστασεως αυτȣ, *An exact image of his substance.*—The word χαρακτηρ, properly signifies an image made by engraving such as that on a seal: also the image which the seal makes on wax by impression.—Peirce observes that the author's design being to distinguish the Son from all other beings, "He represents him as immediately derived from God, that is, the Father. Thus, in the first expression, he is a ray or splendor from the Father's glory immediately, no one intervening as the minister or means of that derivation; which is not true concerning any other being whatever, they being all derived from him by the Son. The glory of the divine perfections

word (ſee Heb. xi. 3. note 3.) of his power, [3] when he had *made purification of* our ſins by himſelf, ſat down [4] *at* the right hand of the majeſty *in high* PLACES. [5]

when he had made atonement for our ſins by the ſacrifice of himſelf, and not of beaſts, *ſat down at the right hand of the manifeſtation of the divine preſence in the higheſt heavens*, by invitation from God, who thereby declared his miniſtrations as a prieſt, both acceptable and effectual.

4 *He is by* ſo much better than the angels, [1] *by how much he hath inherited* a more excellent name [2] than they.

4 *The Son,* by whom God hath ſpoken the goſpel, *is by ſo much greater than the angels, by how much he hath inherited* by deſcent, *a more excellent name than they.*

" tions ſhines forth in other beings, and particularly in the nobleſt of them, the angels; but " not as it does in the Son; ſince they are not immediately created by the Father, but " mediately, the Son being the agent imployed by, and miniſtring to the Father in making " them. Now this muſt of neceſſity make a vaſt difference between him and them, and " beſpeak his being vaſtly ſuperior to them."—Concerning the word ὑποστασεως, rendered in our Bibles, *Perſon*, it hath been obſerved by commentators, that it did not obtain that ſignification till after the Council of Nice.—Our tranſlators have rendered ὑποστασις, Heb. xi. 1. by the word *Subſtance.*—If there be any difference between, *an effulgence of the Father's glory*, and, *an exact image of his ſubſtance*, the former may denote that manifeſtation of his Father's perfections, which the Son makes to angels and men, and the latter what the Son is in himſelf. See John v. 26.

3. *And upholding all things by the word of his power.* Φερων τε τα παντα τω ῥηματι της δυναμεως αυτȣ. This is parallel to Col. i. 17. τα παντα εν αυτῳ συνεστηκε, *By him all things conſiſt.* According to Peirce, the meaning of both paſſages is, That as the Son gave being to all things, ſo he maintains them in being.—The ſame author contends, that the phraſe, *his power*, means the power of God the Father. See his note on Coloſ. i. 17.

4. *Sat down at the right hand.* Among the Hebrews from the earlieſt times, the right hand was the place of honour, Gen. xlviii. 13. 17. Hence they who were next in dignity and authority to the Prince, were placed at his right and left hands, Matth. xx. 21.

5. *Of the majeſty* εν ὑψηλοις *in high places; or among high beings*, namely angels. The divine ſpirituality and immenſity, not permitting us to think of any right or left hand of God, *The right hand of the Majeſty in high places*, is to be underſtood of the glorious manifeſtation of the preſence of God in heaven among the angels. Accordingly what is here called *the Majeſty in high places*, is named chap. viii. 1. *The throne of the Majeſty in the heav ns.*— Stript of the metaphor, the apoſtle's meaning is, that our Lord, after his aſcenſion, having offered the ſacrifice of himſelf in heaven, was inveſted in the human nature with that viſible glory and power which he enjoyed with God before the world was, mentioned by himſelf, John xvii. 5. Our Lord's ſitting down at the right hand of God, is affirmed in this epiſtle no leſs than five different times, (chap. i. 3. 13. viii. 1. x. 12. xii. 2.) becauſe it preſuppoſes his reſurrection from the dead, and implies his being put in poſſeſſion of the higheſt authority in heaven under the Father; conſequently it is a clear proof that he is really the Son of God.

Ver. 4.—1. *He is by ſo much better than the angels.* Here I have ſupplied the pronoun ὁυτος, *he*, becauſe this ſentence doth not ſtand in connexion with what immediately goes before, but is the beginning of a new ſubject: And, becauſe there muſt be ſome noun or pronoun underſtood, with which the participle γενομενος agrees.—As the Jews gloried exceedingly in the law of Moſes, on account of its having been given by the miniſtry of angels, Deut. xxxiii. 2. Acts vii. 53. Gal. iii. 19. the apoſtle proves by paſſages from the Jewiſh ſcriptures, that the Son is ſuperior in nature and dignity to all the angelical hoſts.

2. *He hath inherited a more excellent name.* The official name of the author of the goſpel is not here ſpoken of, but the name which God gave him on account of his deſcent. His official names are many. Such as *Meſſiah*; of which *Chriſt* is the Greek tranſlation: *Meſſiah the Prince: Jeſus*, or *Saviour: The Word: The Word of God.* But on account of his deſcent, he hath only one name given him, that of *Son.*—The apoſtle's argument taken from

5 *For*, although in your ſcriptures angels have been called the ſons of God, *to which of the angels did God ever ſay*, by way of diſtinguiſhing him from all other beings, *My Son thou art, to day I have begotten thee?* See chap. v. 5. *And again, I will declare myſelf his Father, and him my Son?*

5 For *to* which of the angels *did he* at any time *ſay, My ſon thou art: To day I have* begotten thee? [1] And again, I will be to him a father, and he ſhall be to me a ſon? [2]

the name *Son of God*, is this; he hath that name *by inheritance*, or on account of his deſcent from God: and Jeſus, by calling himſelf *the only begotten of the Father*, hath excluded from that honourable relation angels, and every other being whatever. They may be ſons by creation or adoption, but they do not inherit the name of ſons.

Ver. 5.—1. *My Son thou art: To day I have begotten thee.* The emphaſis of this ſpeech lieth in the word *begotten*, importing that the perſon addreſſed is *God's Son*, not by creation, but by *generation*. It was on account of this ſpeech that the Jews univerſally believed the perſon, called Pſal. ii. 2. *The Lord's Meſſiah*, or *Chriſt*, to be really the Son of God. And in alluſion to this ſpeech, our Lord took to himſelf the appellation of *God's only begotten Son*, John iii. 16. It is true, becauſe the angel ſaid to his mother, Luke i. 35. *The Holy Ghoſt ſhall come upon thee.—Therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God;* ſome contend that the words, *My Son thou art*, &c. are a prediction of our Lord's miraculous conception. But on that ſuppoſition the argument, taken from the name, falls: for inſtead of proving Jeſus ſuperior to angels, his miraculous conception does not make him ſuperior to Adam, who was as much the immediate work of God, as Chriſt's human nature was the immediate work of the Holy Ghoſt. The common and true interpretation of this paſſage Paul gave in the ſynagogue of Antioch: Acts xiii. 33. *He hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, My Son thou art*, &c. from which it appears that Pſal. ii. 7. is a prophecy of Meſſiah's reſurrection: not, however, as importing, that by raiſing Meſſiah from the dead, God begat him into the relation of a *Son;* for in that caſe, every perſon whom God raiſed from the dead, would be his *begotten Son:* But that by raiſing him, God declared Meſſiah his Son, whom the kings of the earth, and the rulers, had put to death as a blaſphemer for taking to himſelf that auguſt name. Accordingly we are told, Rom. i. 4. that he was *declared the Son of God with power, by his reſurrection from the dead.* Beſides, he was declared God's Son before his reſurrection, by voices from heaven, particularly at his baptiſm. Nay, he is ſaid to have been the Son of God, before he was ſent into the world, John iii. 17. If ſo, the angel's words above mentioned may mean, that as the reſurrection of Jeſus from the dead, ſo his *miraculous conception*, would lead men to acknowledge and call him the Son of God.—See Peirce on this verſe, who affirms that the ſecond Pſalm belongs wholly to Meſſiah; and proves by paſſages from the writings of the ancient Jewiſh doctors, that they applied it to Meſſiah: and that ſome of the later doctors have acknowledged *it adviſible to apply that Pſalm to David, in order to the better anſwering the heretics;* meaning the Chriſtians.—Peirce's opinion concerning the ſecond Pſalm, is confirmed by the apoſtle Peter, who applied the firſt three verſes of it to Chriſt, Acts iv. 25.—The expreſſion *to day*, according to Peirce, refers to the 6th verſe of the Pſalm, *Yet have I ſet my King on my holy hill of Zion*; and means the day on which *all power was given to Chriſt in heaven and in earth*, Matth. xxviii. 18. If ſo, *the begetting of God's Son* mentioned in the Pſalm, includes two things; the raiſing him from the dead, and the beſtowing on him all power in heaven and on earth.

2. *And again, I will be to him a Father, and he ſhall be to me a Son.* Becauſe theſe words in the order in which they ſtand here, are found in the revelation made to Nathan, which is recorded, 2 Sam. vii. 4.—17. and 1 Chron. xvii. 4.—15. I think with Whiſton and Peirce, they are taken from that revelation, and not from the revelation made to David, 1 Chron. xxii. 8. 10. xxviii. 6. 7. in both which places they ſtand in this order, *He ſhall be my Son, and I will be his Father.* I likewiſe agree with Peirce in thinking the revelation to Nathan relates to Meſſiah alone; whereas the revelation to David, relates to Solomon; and that for the following reaſons. Firſt, becauſe in the revelation to Nathan, 2 Sam. vii. it is ſaid, verſe 12. *When thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which*

6 *But* when he bringeth *again*[1] *the first-born*[1] into

6 *But* instead of calling any of the angels his begotten Son, *When God foretels his bringing a second*

which shall proceed out of thy bowels, and I will establish his kingdom. 13. *He shall build an house for my Name, and I will establish the throne of his kingdom for ever.* 14. *And I will be his Father, and he shall be my Son.* Or, as it is more fully expressed, 1 Chron. xvii. 11. *And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.* 12. *He shall build me an house, and I will establish his throne for ever.* 13. *I will be his Father, and he shall be my Son, and I will not take my mercy away from him, as I took it from him that was before thee.* 14. *But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.* Now as it is evident that Solomon was placed on the throne in David's lifetime, 1 Kings i. 34. and not after his days were fulfilled; and was a seed not raised up after him of his sons; and never was in any sense settled in God's house or temple; the person spoken of in the revelation to Nathan cannot be Solomon, but must be Messiah, who was settled both in God's house and in God's kingdom for ever; that is, was a priest as well as a king.—Secondly, in the revelation made to David, Solomon is mentioned by name, 1 Chron. xxii. 9. *Behold a Son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.* 10. *He shall build an house for my Name, and he shall be my Son, and I will be his Father, and I will establish the throne of his kingdom over Israel for ever.* This prophecy contains particulars which are not applicable to Messiah, who instead of having rest from all his enemies round about, was persecuted and put to death by them: But every thing contained in it agreeth to Solomon.—Thirdly, the promise to establish the kingdom of David's seed mentioned in the revelation to Nathan, is unconditional: Whereas the promise to David to establish the kingdom of his seed is conditional, 1 Chron. xxviii. 7. *Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.* Accordingly, from this consideration David urged Solomon to serve the Lord, ver. 9. *If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*—Fourthly, the angel, who announced to the virgin that she was to bring forth the expected Messiah, applied the promise of the everlasting kingdom in the revelation to Nathan, expresly to her Son, Luke 1. 32. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.* 33. *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*

To the foregoing interpretation of the revelation to Nathan, it hath been objected, that what is mentioned, 2 Sam. vii. 14. cannot be understood of Messiah. *If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men.* 15. *But my mercy shall not depart away from him,* &c. To this objection Peirce replies, that the text ought to be translated, *whosoever*, namely of Messiah's people, *committeth iniquity, I will chastise him with the rod of men,* &c. and in support of his translation he produces various passages, in which the Hebrew relative pronoun *asher*, signifies, *whosoever*. Besides, this passage is applied to Messiah's children, Psal. lxxxix. 30, 31, 32.

Farther, it hath been objected that, on supposition the revelation made to Nathan relateth solely to Messiah, the apostle's application of the promise, *I will be to him a Father and he shall be to me a Son,* for proving the Son superior to angels, is false reasoning, because the same promise was made in the revelation to David concerning Solomon, who certainly was not thereby proved superior to the angels. To this objection I reply, that the promise in question, as applied to Messiah, hath a very different meaning from what it hath when applied to Solomon. Speaking of Messiah, it is a prediction that God would in the most public manner declare Jesus his Son, by voices from heaven, uttered on different occasions, and by the descent of the Holy Ghost on him after his baptism, and by his resurrection from the dead.—Whereas the same promise spoken concerning Solomon, means only that he was to be the object of God's especial affection and care. Accordingly it was so explained in the revelation to David himself, *I will give him rest from all his enemies round about.*

Ver. 6.—1. *When he bringeth again.* Παλιν, here properly signifies, *the second time.* Ess.

time, the first born into our world by raising him from the dead, to shew that he hath subjected the angels to him, *he saith*, (Ps. xcvii. 7.) *Yea worship him all ye angels of God.*

the world, [3] he saith, (και) *Yea* let all the angels [4] of God worship him.

7 *Besides, of the angels indeed David saith*, Ps. civ. 4. *Who made his angels spiritual substances, and his ministers a flame of fire*: that is, the greatest thing said of angels is, that they are beings not clogged with flesh, who serve God with the utmost activity.

7 (Και προς, 224, 290.) *Besides*, of the angels *indeed* he saith, Who *made* [1] his angels spirits, and his ministers a flame of fire;

8 *But* to shew that the Son is Governor of the world, he saith to him, Ps. xlv. 6. *Thy throne O God is for ever and ever.* And, Of this government thou art

8 But (προς) *to* the Son, Thy throne O God is for ever and ever. [1] The scep-

iv. 270.—The Son of God was brought into our world, the first time, by his incarnation. But the angels were not then commanded to worship him. That command was given after his resurrection, which being, as it were, a second incarnation, is fitly called *a bringing him a second time into our world*: when, as the reward of his having suffered death during his first residence in the world, he was made in the human nature the object of the worship, not only of men, but of angels. So Paul told the Philippians, chap. ii. 9, 10, 11.

2. *The first born.* Because πρωτοτοκος comes from τικτω which signifies *to beget, (gigno)* as well as to *to bring forth (pario)* it may be rendered either *the first born*, or *the first begotten.* I think it should here be translated, *first born*, answering to *heir*, ver. 2. See Col. i. 15. note 2. Rom. viii. 29.

3. *Into the world.* Οικυμενην, *the habitable world; our world.* The first coming of the heir into *the world*, is thus expressed, Heb. x. 5. Εισερχομενος εις τον κοσμον, *when coming into the world.*

4. *Let all the angels of God worship him.* In the Hebrew text it is, *Col Elohim*, which in our Bible is rendered, *all ye Gods.* But the expression is elliptical, and may be supplied as the writer of this epistle hath done, *all ye angels of God.* The LXX. likewise have supplied the word *angels*; but instead of Θεου, answering to *Elohim*, they have put αυτου.—Wall, in his note on Deut. xxxii. 43. where the LXX. have the apostle's words verbatim, saith this quotation is made from that passage in the LXX. For although in our Hebrew copy there is nothing answering to it, he thinks the corresponding clause was in the copy from which they made their translation.—In Psal. xcvii. whence, it is commonly thought this quotation is made, the establishment of the kingdom of Christ is foretold, together with its happy influence in destroying idolatry.—Because, in a few instances, the word *Elohim* denotes *Idols*, this clause is translated by some, *worship him all ye idols.* But how can idols, most of whom are non-entities, worship the Son? See Beza.—This text is quoted by the apostle to prove, that even in the human natnre the Son is superior to all the angels. See note 1. on this verse.

Ver. 7. *Who made his angels spirits*, &c. 'Ο ποιων, being the participle of the imperfect tense, should be translated, not *who maketh*, but *who made.* Some think the translation of the clause should run in this manner, *Who maketh winds his messengers, and a flame of fire his ministers;* supposing that the Psalmist alludes to the agency of the angels, in forming the tempest and lightenings which accompanied the giving of the law.—Peirce is of opinion that the translation should be, *who maketh his angels winds*; because the comparing the angels to *a flame of fire*, in the last clause of the verse, naturally leads to apprehend them as compared *to winds*, in the first.—I have adopted the common translation, in which the order of the original words is followed, because it shews that the apostle is speaking not of *winds*, but of *angels.*

Ver. 8.—1. *Thy throne O God is for ever and ever*, Because ὁ Θεος is the nominative, some translate this clause, *God is thy throne*; that is, the support of thy throne. But the nominative was often used by the Attics for the vocative. It is so used by the LXX. likewise in many places of the Psalms; and by St Paul, Rom. viii. 15. and in verse 9. of this chapter.—In

3 the

tre of thy kingdom, is a fceptre (ευθυτητος) of *rectitude.* [2]

9 Thou haft loved righteoufnefs, and hated *wickednefs,* therefore (ὁ Θεος, ver. 8. note 1.) *O* God, *thy* God hath anointed thee with the oil of gladnefs [1] above (τες μετοχες σε) thy *affociates.*

worthy, becaufe *the fceptre of thy kingdom is a fceptre of rectitude:* Thy government is exercifed for maintaining truth and righteoufnefs in the world.

9 By coming to deftroy the devil and his works, *Thou haft fhewed the greateft love of righteoufnefs, and hatred of wickednefs, therefore, O God, thy God,* John xx. 17. *hath beftowed on thee* as a king, and a prieft, and a prophet, *endowments whereby thou excelleft all thy affociates* in thefe offices.

the opinion of fome commentators the Pfalm, from which the paffage under confideration is quoted, was compofed concerning Solomon's marriage with Pharaoh's daughter. But could Solomon with any propriety be addreffed by the title of *God?* Or, could it be faid of him that his kingdom, which lafted only forty years, is *eternal?* It was not even eternal in his pofterity. And with refpect to *his loving righteoufnefs, and hating wickednefs,* it but ill applies to one who in his old age became an encourager of Idolatry, through the influence of women. This Pfalm therefore is applicable only to the Chrift.—Farther, Solomon's marriage with Pharaoh's daughter, being exprefsly condemned as contrary to the law, (1 Kings xi. 2.) to fuppofe that this Pfalm was compofed in honour of that event, is certainly an ill-founded imagination.—Eftius informs us that the Rabbins in their commentaries, affirm, that Pfalm xlv. was written wholly concerning the Meffiah. Accordingly they tranflate the title of the Pfalm as we do; *a Song of Loves.* The LXX. ωδη υπερ τε αγαπητε, *a fong concerning the beloved:* Vulgate, *pro dilecto:* a title juftly given to Meffiah whom God, by voices from heaven, declared *his beloved Son,*—Befides, as the word *Mafchil,* which fignifies, *for inftruction,* (LXX. εις συνεσιν; Vulg. *ad intellectum*) is inferted in the title, and as no mention is made in the Pfalm of Solomon, from an account of whofe *loves,* as Peirce obferves, the Jewifh church was not likely to gain much *inftruction,* we are led to underftand the Pfalm, not of Solomon, but of the Meffiah only.

Peirce faith, "They who imagine this Pfalm is an Epithalamium upon Solomon's marrying Pharaoh's daughter, muft fuppofe that it is here foretold, that Solomon was to have a numerous progeny by her, whom he fhould fet up for princes and rulers up and down the world, by one of whom he fhould be fucceeded. Ver. 16. *Inftead of thy fathers, fhall be thy children, whom thou mayeft make princes in all the earth.* But this cannot be true: for befide that we read not of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who fucceeded him, was the fon of Naamah an Ammonitefs, 2 Chron. xii. 13. and fo far was he from being able to fet up his fons to rule over other countries, that it was with great difficulty that his fucceffors kept two tribes of the twelve ftedfaft to them," &c.—From all which Peirce concludes, *Certainly a greater than Solomon is here.*

2. *The fceptre of thy kingdom is a fceptre of rectitude.* Peirce underftands this of the antecedent government of the Son, which he thinks extended only to the Jews. But whoever confiders this and the following verfe, will be fenfible, that they are a prophecy of the duration and righteoufnefs of that univerfal kingdom, which Chrift was to adminifter after his refurrection; and, that the following verfe is a declaration, that he fhould receive the univerfal kingdom as a reward of that love of righteoufnefs, which he fhewed in his incarnation and death. See Philip. ii. 8, 9.

Ver. 9. *Hath anointed thee with the oil of gladnefs.* Anciently Kings, Priefts, and Prophets, were confecrated to their feveral offices, by the ceremony of folemn unction with perfumed oil; called in the Pfalm *the oil of gladnefs,* becaufe it occafioned great joy, both to the perfon anointed, and to thofe who were prefent at the ceremony. Wherefore, the Son being appointed of God, to the high offices of univerfal King, Prieft, and Prophet, among men, he is called by way of eminence, *The Lord's Meffiah, Chrift, or anointed one.* But the oil, with which God anointed or confecrated him to thefe offices, was not any material oil; nor was the unction external; but internal with the Holy Ghoft. We may therefore underftand the Pfalm as a prediction of the defcent of the Holy Ghoft on Jefus at his baptifm, whereby was fignified God's giving him the Spirit without meafure, John iii. 34.

Ver. 10.

10 *And*, ſtill farther to diſplay the greatneſs of the Son above all the angels (See ver. 14.) it is ſaid, Pſ. cii. 25.—27. *Thou Lord in the beginning didſt firmly build the earth, and the works of thy power are the heavens.*

10 And, Thou Lord, in the beginning *foundeſt* the earth, [1] and the works of *thy* hands *are the heavens.*

11 *They*, though firmly founded, *ſhall periſh, but thou* their maker *poſſeſſeſt an endleſs exiſtence: and they all, as a garment* become uſeleſs by long wearing, *ſhall grow old;* unfit for anſwering the purpoſe of their creation;

11 They ſhall periſh, [1] but thou *doſt remain,* [2] and they all *as a* garment ſhall *grow* old;

12 *And* then, *as a* worn out *upper garment, thou wilt fold them up* and lay them aſide as uſeleſs, *and they ſhall be changed* for the new heavens and the new earth, to be ſubſtituted in their place; *but thou* their maker, *art the ſame* without any change, *and thy duration ſhall never have an end.*

12 And as (περιϐολαιον) *an upper garment* [1] *thou wilt* fold them up, and they ſhall be changed. [2] But thou art the ſame, and thy years ſhall *never* fail.

13 *Moreover*, none of the angels have any proper dominion over the world. For, *to which of the angels did God at any time ſay,* as he ſaid to his Son in the human nature, Pſ. cx. 1. *Sit thou at my right hand;* reign thou over the univerſe; *till I utterly ſubject all thine enemies to thee?*

13 (Δε, 104.) *Moreover,* to which of the angels ſaid he at any time, Sit *thou at* my right hand [1] *till* I make thine enemies *the footſtool* [2] *of thy feet?*

Ver. 10. *Thou Lord in the beginning foundedſt the earth,* &c. Some think this was addreſſed to the Father, and not to the Son. But as the former paſſages are directed to the Son, it is reaſonable to ſuppoſe this is ſo likewiſe: eſpecially as it would not have been to the apoſtle's purpoſe to quote it here, if it had been addreſſed to the Father.—By affirming that theſe words were ſpoken to the Son, the apoſtle confuted the opinion of thoſe Jews who held that the angels aſſiſted in making this mundane ſyſtem: An error, which was afterwards maintained by ſome heretics in the Chriſtian church.

Ver. 11.—1. *They ſhall periſh.* Of the periſhing of the earth, and heavens or atmoſphere, Peter hath written, 2 epiſt. iii. 10.—13. where alſo he hath foretold, that there are to be new heavens and a new earth formed for the righteous to live in, after the old creation is deſtroyed.

2. *But thou doſt remain.* Διαμενεις, *doſt remain continually.* This word may be either the preſent of the Indicative, or the future, according as it is written with, or without the circumflex. In the common Greek copies it is written without the circumflex; for which reaſon our tranſlators have rendered it, *Thou remaineſt.* But Peirce contends that it ſhould be rendered, *Thou ſhalt remain,* becauſe the other verbs in the verſe are in the future tenſe.

Ver. 12.—1. *And as an upper garment,* or cloak. Beza thinks the word περιϐολαιον ſignifies *the covering of a tent,* which, when the tent is to be moved to another place, is taken down and folded up.

2. *And they ſhall be changed.* The word αλλαγησονται, ſignifies both *to change* and *to exchange.* Here the meaning is, that the preſent earth and its atmoſphere, are to be exchanged for the new heavens and earth, of which St Peter ſpeaks, 2 Ep. iii. 10.

Ver. 13.—1. *Sit thou at my right hand.* Our Lord, Matth. xxii. 43. ſpake of it to the Phariſees as a thing certain, and allowed by all the Jewiſh doctors, that David wrote the CX. Pſalm by inſpiration of the Spirit concerning Chriſt. This paſſage therefore is rightly applied to Chriſt, by the writer of the epiſtle to the Hebrews. See chap. v. 10. note.

2. *Till I make thine enemies the footſtool of thy feet.* The eaſtern Princes uſed to tread on the necks of their vanquiſhed enemies, in token of their utter ſubjection, Joſh. x. 24. And ſome of the more haughty ones, in mounting their horſes, uſed them as a footſtool. This

paſſage,

14 Are they not all miniſtring ſpirits, [1] ſent forth to miniſter for them [2] who ſhall *inherit ſalvation?*

14 Inſtead of exerciſing ſovereign dominion, *Are not all the angels* called, Pſ. civ. 4. *miniſtring ſpirits* ſubject to the Son, (ver. 6.) and by him ſitting at God's right hand, (ver. 13.) *ſent forth to miniſter for them, who ſhall inherit immortality* as the ſons of God?

paſſage, therefore, is a prediction of the entire conqueſt of evil angels and wicked men, Chriſt's enemies.

Ver. 14.—1. *Are they not all miniſtring ſpirits?* This is ſaid, perhaps in alluſion to the hebrew name of angels, which properly ſignifies, *Meſſengers.*—The word *all* here is emphatical, denoting that even the higheſt orders of angels, *Dominions, Thrones, Principalities, and Powers,* (Philip. ii. 10. Eph. i. 21. 1 Pet. iii. 22.) bow the knee, and are ſubject to Jeſus; miniſtring in the affairs of the world according to his direction. But, although the ſcriptures ſpeak of *all* the angels as thus miniſtring, the word *all,* does not imply, that every individual angel is actually employed in miniſtring for the heirs of ſalvation, but that every one of them is ſubject to be ſo employed.

2. *Sent forth to miniſter* (δια) *for them who ſhall inherit ſalvation.* The apoſtle does not ſay *miniſter to,* but *for them,* &c. The angels are miniſters who belong to Chriſt, not to men, though employed by him for the benefit of men. Wherefore, this paſſage affords no ground for believing that every heir of ſalvation has a guardian angel aſſigned to him.—Of the miniſtry of angels for the benefit of the heirs of ſalvation, we have many examples, both in the Old and in the New Teſtament.

CHAP. II.

View and Illuſtration.

THE foregoing diſplay of the greatneſs of the Son of God being deſigned, not only to give the objections of the Jews their full force, but to make mankind ſenſible of the obligation they are under to obey Jeſus, and to hearken to his apoſtles, the writer of this epiſtle very properly begins his ſecond chapter, with an exhortation to the Hebrews, to pay the utmoſt attention to the things which they had heard from Jeſus and his apoſtles, ver. 1.—For, ſays he, if our fathers, who diſobeyed the command to enter into Canaan which God ſpake to them by angels, were juſtly puniſhed with death, ver. 2.—how can we hope to eſcape eternal death, if we neglect the great ſalvation from ſin and miſery, together with the poſſeſſion of heaven? which was firſt preached to us by the Lord himſelf, and which was afterwards confirmed to us by his apoſtles and miniſters, who heard him preach and promiſe that ſalvation, ver. 3.—and whoſe teſtimony ought to be credited, ſince God bare witneſs with them, by the miracles which he enabled them to perform, and by the gifts of the Holy Ghoſt which he diſtributed to them, ver. 4.—But leſt the Hebrews

might despise the gospel, because it was not preached to them by angels, the apostle told them, that God had not employed angels to lead believers into the future heavenly world, the possession of which is *the great salvation* whereof he spake.—By this observation he insinuated, that the tidings of the great salvation, were not to be disregarded because they were preached to them by men, and not by angels, since these men were commissioned by Christ and attested by God, ver. 5.

The Hebrews being thus prepared for listening with attention to the apostle, he proceeded to answer the different objections urged by the doctors against our Lord's pretensions to be the Son of God. These objections, it is true, he hath not formally stated, because they were in every one's mouth; but from the nature of the things which he hath written, it is easy to see what they were.—The *first* objection was taken from our Lord's being a man. This, in the opinion of the Jews, was sufficient to overthrow his claim altogether; because for a man to call himself *the Son of God*, was so contrary to every idea they had formed of the Son of God, that even the common people thought it a blasphemy, which deserved to be punished with death. John x. 33. *For a good work we stone thee not, but for blasphemy, because thou being a man, makest thyself God.* See also John v. 18. and 1 John v. 5. note. In this prejudice the people were confirmed, by the sentence of the chief priests, elders, and scribes, who after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself *the Christ, the Son of the blessed* God; Mark xiv. 61. A sentence for which there was no foundation, since in their own scriptures it was expressly and repeatedly declared, that *the Christ* was to be *the son*, both *of Abraham and of David.* But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's *Son* and David's *Lord*, they were not able to answer him a word: being ignorant that the Christ was really to become man, by descending from Abraham and David, according to the flesh.

A *second* objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God, and with his glory as the Christ, or king universal, described in their sacred writings. And therefore, when Jesus mentioned his being *lifted up*, the people objected John xii. 34. *We have heard out of the law, that the Christ abideth for ever: and how sayest thou, the Son of man must be lifted up? Who is this Son of man?* Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the doctors founded on Dan. ii. 44. where the empire of the Christ was foretold, under the idea of *a kingdom which*

the God of heaven was to ſet up, and which was never to be deſtroyed;—but *which ſhould break in pieces and conſume all kingdoms.* Alſo on Dan. vii. 13, 14. Where *one like the Son of man,* is repreſented as *coming in the clouds of heaven,* and receiving *dominion and glory and a kingdom, that all people, nations, and languages ſhould ſerve him.* Likewiſe in other paſſages, the kingdom and victories of the Chriſt, are deſcribed by ideas and expreſſions taken from the kings and kingdoms of this world: And, the Chriſt himſelf is called *God's king,* whom he would *ſet on his holy hill of Zion:* And *Meſſiah,* or Chriſt, *the Prince.* Theſe things led the Jews to fancy, that the Chriſt was to be a great temporal prince, who would ſet the Jews free from foreign tyranny, and ſubject all nations to their dominion; that Jeruſalem was to be the ſeat of this univerſal empire: and that every individual Jew would have ſome ſhare in the adminiſtration of it. Wherefore when Jeſus of Nazareth, refuſed to be made a king, and diſclaimed all temporal dominion, and lived in the greateſt privacy, ſubject to poverty, perſecution and death, they derided his pretenſions to be the Chriſt, Mark xv. 31. *The chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſaved others, himſelf he cannot ſave.* 32. *Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe.* Theſe learned men were ignorant that the kingdom of the Chriſt, is not of this world; that it is eſtabliſhed, not by force, but by the power of perſuaſion, Pſ. cx. 3. that it has for its object, the deſtruction of ſin and of all its abettors, and the eſtabliſhment of righteouſneſs in the earth; that the victories by which theſe grand events are brought to paſs, are all of a ſpiritual kind; and that the greatneſs of the Chriſt conſiſts in ruling, not the bodies but the ſpirits of men, by drawing their affections and influencing their wills. And, as the Jews had no conception of theſe things, ſo neither did they know that the felicity which the ſubjects of the Chriſt are to enjoy, is not of this world, but of the heavenly country which was promiſed to Abraham and to his ſeed by faith.

The ideas which the Jews had formed of the Chriſt, and of his kingdom, being founded in ignorance of their own ſcriptures, though pretended to be derived from that ſource, it became neceſſary by clear teſtimonies out of theſe very ſcriptures, to prove, That, from the beginning, God determined to ſend his Son into the world clothed with fleſh, ſo as to be the Son of man as well as the Son of God; That he was to poſſeſs no worldly dominion while on earth, but to be ſubject to all the evils incident to men, and at length to be killed; after which he was to ariſe from the dead, and in the human nature to be inveſted with the government of the world, for the purpoſe of deſtroying all the enemies of God, and of putting the righteous in poſſeſſion of the kingdom promiſed to the ſaints of the Moſt High:

I ſay it was neceſſary to prove all theſe things by clear teſtimonies from the Jewiſh ſcriptures; becauſe no other proofs would be regarded by the unbelieving Hebrews.

With this view therefore, the apoſtle quoted Pſ. viii. 4. where it is foretold, that God would make his Son *for a little while leſs than angels*, by ſending him into our world made fleſh, and ſubject to death; after which he would *crown him with glory and honour*, by raiſing him from the dead, and placing him in the human nature *over the works of his hands*, ver. 6, 7.—and by ſubjecting all things under his feet. On this the apoſtle remarks, that we do not yet ſee all things ſubdued by him, and put under him, ver. 8.—But we have ſeen Jeſus for a little while made leſs than angels, that by the grace of God he might taſte death for every man; and for the ſuffering of death, be crowned with glory and honour, by his reſurrection from the dead, his aſcenſion into heaven, his ſitting at the right hand of God, and his ſending down the gifts of his Spirit upon men. This certainly is evidence ſufficient, that all enemies ſhall at length be put under his feet. No juſt objection therefore lies againſt Jeſus as the Chriſt, for his having had no temporal kingdom, ver. 9.—Next, by informing us, that the Son was made fleſh that he might die for every man, the apoſtle hath removed the offence occaſioned by the death of the Son of God. His death was neceſſary for procuring pardon to them who believe: And this appointment, the apoſtle tells us, is to be reſolved into the ſovereign will of God, becauſe it belonged to him who is offended by the ſins of men, to preſcribe the terms on which he will pardon them. And therefore, when he determined in bringing many ſons into glory to make the Captain of their ſalvation *a perfect* or *effectual* Captain, *through ſuffering* death, he only exerciſed the right which belonged to him, ver. 10.—Then to ſhew more fully, that God determined to ſend his Son into the world made fleſh, the apoſtle ſubjoins more quotations from the ſcriptures, in which the Chriſt is ſpoken of as a man, ver. 11.—13.

A *third* objection to our Lord's claim, was taken from his being born of a woman in the weak helpleſs ſtate of an infant. This the ſcribes thought incompatible with the greatneſs of Chriſt the Son of God. Hence in confutation of our Lord's pretenſions to be the Chriſt, the Jews ſaid to one another, John vii. 27. *We know this man whence he is. But when the Chriſt cometh, no man knoweth whence he is.* Farther, becauſe the Chriſt was foretold, Dan. vii. 13, 14. to come with the clouds of heaven to receive dominion, the Jews expected that he would make his firſt appearance among them, in the clouds. This they called *a ſign from heaven*, and deſired Jeſus to ſhew it, Matt. xvi. 1. But, to remove theſe falſe opinions, the apoſtle obſerved, that ſince the children or diſciples given to Meſſiah to be ſaved, partake of

fleſh

flesh and blood, by being born of parents who are flesh and blood, Messiah also partook of the flesh and blood of men, by being born of a woman, that through death he might, according to God's promise concerning the seed of the woman recorded by Moses, destroy the devil who had the power of death, ver. 14.—and deliver mankind from the fear of death, by giving them the assurance of pardon, and resurrection from the dead, ver. 15.—So that our Lord's claim to be the Christ, instead of being overthrown, was strongly established, by his birth of a virgin.

A *fourth* objection was taken from our Lord's being subject to all the miseries and calamities incident to men. This the Jews thought inconsistent with the divine nature of the Christ. But in answer, the apostle told the Hebrews, that Jesus did not lay hold on angels to save them, but on the seed of Abraham, ver. 16.—For which reason it was necessary, that in all things he should be made like his brethren whom he was to save; that being their brother, and having the affection of a brother for the whole human race, he might exercise the office of an high-priest mercifully towards men, as well as faithfully towards God, by making propitiation for their sins through his death, ver. 17. —This however is not all. He was subjected to affliction and temptation like his brethren, that he might have such a fellow feeling of their infirmity and of the difficulty of their trial, as would dispose him, in the exercise of his kingly power, not only to succour them when tempted, but in judging them at last, to make them such gracious allowances, as the weakness of their nature and the strength of the temptations to which they were exposed, may require, ver. 18.—These being considerations of great importance, they are suggested a second time, chap. iv. 15.

Such are the answers made by the writer of this epistle, to the objections whereby the scribes endeavoured to confute the claim of Jesus of Nazareth to be the Christ the Son of God, taken—1. From his being a man.—2. From his never having possessed any kingdom, and from his having suffered death.—3. From his having become man, by being born in the helpless state of an infant.—4. From his having been liable to all the miseries and calamities incident to men.—Wherefore after hearing these answers, the offence of the cross, ought with the Jews, to have ceased for ever. And if any others reject the gospel, on account of the high titles given therein to Jesus, fancying his greatness as the Son of God is inconsistent with his manifestation and sufferings in the flesh, the reasonings in this chapter are highly worthy of their consideration, as they afford a satisfactory solution of their doubts.

Old

New Translation.

CHAP. II. 1 (Δια τȣτο) *On this account*, we ought to *attend the more earneſtly* to the things which *were* heard, leſt at any time we ſhould let them ſlip.[1]

2 For if the word[1] ſpoken by angels[2] was *firm*, and every tranſgreſſion and diſobedience[3] received a juſt *retribution*,

3 how ſhall we eſcape if we neglect ſo great *a* ſalvation?[1] *which beginning* to be ſpoken[2] by the Lord, *was* confirmed *to* us[3] by them *who* heard him;

COMMENTARY.

CHAP. II. 1 *Becauſe the Son*, by whom *God hath ſpoken to us in theſe laſt days, is greatly ſuperior to all the angels* both in his nature and office, *we ought to pay the more attention to the things which the miniſters of the word heard* him ſpeak, (ver. 3.) *Leſt at any time we ſhould let them ſlip* out of our minds.

2 *For, if the law which God ſpake* to the Iſraelites *by* the miniſtry of *angels, was ſo confirmed* by the miracles which accompanied it, *that every* preſumptuous *tranſgreſſion and diſobedience received a juſt puniſhment,*

3 *How ſhall we eſcape* unpuniſhed, *if we diſbelieve and deſpiſe* the news of *ſo great a ſalvation? which began to be preached by the Lord* himſelf, *and hath been* fully publiſhed and *confirmed to us* Jews, not by a vague report, but *by* the credible teſtimony of *the apoſtles and others who heard him;*

Ver. 1. *Let them ſlip.* Παραρρυωμεν; literally, *ſhould run out*, as leaky veſſels. This word is uſed in the ſame ſenſe Prov. iii. 21. LXX. Υιε μη παραρρυης, *my ſon, let them not depart.*

Ver 2.—1. *For if the word.* Here λογος, *the word*, ſignifies the law of Moſes, and all the other commands given to the Iſraelites, but eſpecially the command to enter into Canaan; as is plain from the contraſt in this paſſage, between the ſalvation of believers by their introduction into heaven, and the ſalvation of the Iſraelites by their introduction into Canaan.

2. *Spoken by angels.* That the law of Moſes was ſpoken by angels, is affirmed likewiſe by Stephen, Acts vii. 53. and by Paul, Gal. iii. 19. And that one angel in particular ſpake to Moſes from the buſh, and on Mount Sinai, the ſame Stephen informs us, Acts vii. 30.—38. Yet we are told, Heb. i. 1. xii. 25. that the law was ſpoken by God himſelf. To reconcile theſe ſeemingly oppoſite accounts, we may ſuppoſe, That as Moſes, afterwards, was employed to ſpeak to the Iſraelites in the name of God, the words which God ſpake to him, ſo when the ten commandments were ſpoken, an angel was employed to repeat, in a loud and terrible voice, the words which God pronounced, *I am the Lord thy God*, with what follows. And that other angels, as Chryſoſtom obſerves, excited the thunderings, the lightenings, the ſmoke, the earthquake, and the ſounding of the trumpet, which preceded God's ſpeaking.

3. *Tranſgreſſion and diſobedience. Tranſgreſſion*, is the leaping over the bounds which the law hath ſet, by doing the things it forbids.—*Diſobedience*, is the refuſing to do the things it enjoins.

Ver. 3.—1. *Neglect ſo great a ſalvation.* As the ſalvation preached in the goſpel, conſiſts in delivering mankind from their ſpiritual enemies, and in putting them in poſſeſſion of reſt in the heavenly country, it juſtly merits the epithet of *great*, being unſpeakably greater than the ſalvation which God wrought for the Iſraelites; which conſiſted in their deliverance from the Egyptian bondage, Exod. xx. 2. and in their being made to reſt in Canaan, from all their enemies round about.

2. *Which beginning to be ſpoken by the Lord.* Jeſus is called *the Lord*, becauſe as maker and governor of the worlds, he is Lord of all, Acts x. 36. conſequently he is able both to reward thoſe who obey him, by beſtowing on them eternal ſalvation, and to puniſh with everlaſting deſtruction thoſe who diſobey him.—This ſalvation was formerly preached to the Iſraelites in the covenant with Abraham, under the figure of giving them the everlaſting poſſeſſion of Canaan: but was preached plainly, by the Lord and by his apoſtles, in the goſpel.

3. *Was confirmed to us by them who heard him.* The apoſtle having obſerved in ver. 2. that the law ſpoken by angels was confirmed by the miracles which accompanied its delivery, he judged it proper to mention, that the goſpel was equally confirmed by the great miracles

 which

4 God *bearing joint witneſs* both *by* ſigns and wonders, and *divers* miracles, (ſee Rom. xv. 19. note 1.) and *diſtributions* of the Holy Ghoſt, [1] according to his own *pleaſure?*

4 *God* himſelf *bearing joint witneſs,* to the ſalvation preached of the Lord and his apoſtles, *both by ſigns and wonders and miracles of divers kinds,* which he enabled theſe preachers to perform, and *by diſtributions of* the gifts of *the Holy Ghoſt,* which they beſtowed, not according to their will, but *according to his own pleaſure?*

5 For *to* the angels *he hath not ſubjected* the world *which is* to come,[1] *concerning which* we ſpeak.

5 *For* although the angel (Exod. xxiii. 20.) who conducted the Iſraelites, had Canaan ſubjected to him, *to the angels God hath not ſubjected the world which is to come,* the poſſeſſion of which is the ſalvation, *of which we ſpeak.*

6 *Now* one in a certain place, [1] *plainly teſtified,* Say-

6 *Now,* that the Son of God was to be made fleſh, and in the fleſh was to be appointed King univerſal,

which accompanied the preaching, both of Jeſus himſelf and of his apoſtles. Wherefore, ſuch of the Hebrews as had not heard Jeſus preach the great ſalvation, were nevertheleſs bound to give heed to the things which he had preached, ſince they were ſufficiently declared and proved to them, by the apoſtles and the other miniſters of the word, who had heard him preach theſe things.—Though the writer of this epiſtle, ranks himſelf among thoſe to whom the apoſtles confirmed the preaching of Jeſus, it does not follow that he was himſelf no apoſtle. See this proved, pref. ſect. 1. art. 2. paragr. 3.

Ver. 4. *And diſtributions of the Holy Ghoſt.* Moſes wrought many ſigns and wonders and miracles, Deut. xxxiv. 11. But the *diſtributions of the Holy Ghoſt,* he knew nothing of. They were peculiar to the goſpel diſpenſation, and conſiſted of the internal gifts of *wiſdom, knowledge, prophecy, faith, the diſcernment of ſpirits, tongues, and the interpretation of tongues.* Theſe are called, *diſtributions of the Holy Ghoſt,* becauſe he divided them to every one as he pleaſed, 1 Cor. xii. 11.

Ver. 5. *Hath not ſubjected the world which is to come.* Οικȣμενην την μελλȣσαν. The goſpel diſpenſation is called αιωνος μελλοντος, *the age to come,* Heb. vi. 5. but never οικȣμενην μελλȣσαν, *the habitable world to come.* That phraſe, if I miſtake not, ſignifies the heavenly country promiſed to Abraham and to his ſpiritual ſeed. Wherefore, as οικȣμενη *the world,* Luke ii 1. and elſewhere, by an uſual figure of ſpeech, ſignifies *the inhabitants of the world,* the phraſe οικȣμενην μελλȣσαν, may very well ſignify, *the inhabitants of the world to come,* called, Heb. i. 14. *Them who ſhall inherit ſalvation.* If ſo, the apoſtle's meaning will be, that God hath not put the heirs of ſalvation, who are to inhabit the world to come the heavenly Canaan, in ſubjection to angels, to be by them conducted into that world, as the Iſraelites were conducted into the earthly Canaan by an angel, Exod. xxiii. 20. They are only miniſtring ſpirits, ſent forth by the Son to miniſter for the heirs of ſalvation, but not to conduct them. The heirs who are to inhabit the world to come, God hath put in ſubjection to the Son alone. Hence he is called, *the Captain of their ſalvation,* Heb. ii. 10. And, having introduced them into the heavenly country, he will deliver up the kingdom to God the Father, as we are told, 1 Cor. xv. 24.

Ver. 6.—1. *Now one in a certain place.* The place here referred to is Pſal. viii. which hath been generally underſtood of that manifeſtation of the being and perfections of God, which is made by the ordination of the heavenly bodies; and by the creation of man in the next degree to angels; and by giving him dominion over the creatures.—But this interpretation cannot be admitted, becauſe at the time the Pſalmiſt wrote, God's name was not rendered exellent in all the earth by the works of creation, as is affirmed in the firſt verſe of the Pſalm. The true God was then known, only among the Iſraelites in the narrow country of Canaan. Neither had God diſplayed his glory, above the manifeſtation thereof made by the heavens. Wherefore the firſt verſe of the Pſalm, muſt be underſtood as a prediction of that greater manifeſtation of the name and glory of God, which was to be made in after times, by the coming of the Son of God in the fleſh, and by the preaching of his goſpel.—Next, our Lord,

Matth.

David in a certain place, Pf. viii. 4. *plainly teftified, Saying, What is* the firft *man* that thou fhouldft *remember him; or the pofterity of the firft man, that thou fhouldft take fuch care of them!*

ing, 2 What is man that thou *fhouldft remember* him? or the fon of man, that thou *fhouldft look upon* him?

Matth. xxi. 15, 16. hath exprefsly declared, that the fecond verfe of this Pfalm, foretels the impreffion which the miracles wrought by God's Son in the flefh, would make on the minds of the multitude, called *babes and fucklings*, on account of their opennefs to conviction, as well as on account of their want of literature. Struck with the number and greatnefs of Meffiah's miracles, the multitude would falute him with hofannas, as the fon of David. And, thus his praife as Meffiah, would be perfected out of their mouth.—Farther, it is declared in the Pfalm, that this ftrong proof of his Son's miffion, was to be ordained by God, for the confutation of infidels his enemies, and that he *might ftill*, or reftrain the devil the great enemy of mankind, called in the Pfalm, *the avenger*, becaufe he endeavours to deftroy mankind, as the avenger of blood endeavoured to deftroy the man-flayer, before he fled into the city of refuge.—With refpect to the 6th and following verfes of this Pfalm, they are not to be interpreted of the manifeftation, which God hath made of his glory by the creation of man, in regard, St Paul hath affured us, that thefe verfes are a prediction of the incarnation, and death, and refurrection, of the Son of God, and of his exaltation to the government of the world. For, having quoted thefe verfes, he thus explains and applies them; Heb. ii. 8. *By fubjecting all things to him, he hath left nothing unfubjected. But now, we do not yet fee all things fubjected to him.* 9. *But we fee Jefus, who for a little while was made lefs than angels—for the fuffering of death crowned with glory and honour*: Wherefore, according to the apoftle, the perfon, who, in the Pfalm, is faid to be made for a little while lefs than angels, and whom God crowned with glory and honour, and fet over the works of his hands, and put all things under his feet, is not Adam, but Jefus.—And whereas in the Pfalm, *the beafts of the field, the fowls of the air, and the fifh of the fea*, are mentioned as fubjected, they were with great propriety fubjected to Jefus, that he might fupport and govern them for the benefit of man, his chief fubject on earth; feeing the happinefs of man, in his prefent ftate, depends, in part, on the fuftentation and government of the brute creation.—Here it is proper to remark, that if, *τα παντα*, the expreffion in the Pfalm, includes *all things* without exception, as the apoftle affirms, Heb. ii. 8. 1 Cor. xv. 27. angels as well as men, being fubjected to the perfon fpoken of in the Pfalm, Adam cannot be that perfon, fince no one fuppofes that the angels were fubjected, in any manner, to him.

The foregoing view of the meaning of Pfalm viii. founded on the interpetation given of it by our Lord and his apoftles, will ftill more clearly appear to be juft, if the import of the feveral expreffions and phrafes ufed in it, is attended to, as explained in the following notes.

2. *Plainly teftified, Saying*, &c. The 5th and 6th verfes of Pfalm viii. quoted in this paffage, were produced by the apoftle in confutation of the Jewifh doctors who affirmed, that in regard Jefus of Nazareth was a man, and inftead of poffeffing kingly power, had been put to death, for calling himfelf Chrift the Son of the bleffed God, he can neither be the Son of God, nor the Meffiah whom God promifed to fet on his holy hill of Zion, Pfal. ii. 6. to rule his people. For in thefe verfes of Pfal. viii. according to their true meaning, it was foretold, that the Son of God was to be made, for a little while, lefs than the angels, by becoming a man; and, that after fuffering death in the flefh, he was to be crowned with the glory of univerfal dominion.—Nor, can thefe verfes be otherwife underftood. For if they were interpreted of the creation of man, they would have no relation to the apoftle's defign in this paffage of his epiftle, which was to eftablifh the claim of Jefus of Nazareth, to be the Son of God and King of Ifrael.—Becaufe David, who wrote the viiith Pfalm, mentions his looking to the heavens, and to the moon and ftars, and particularizes fheep and oxen, as fubjected to the perfon who was for a little while made lefs than the angels, Eftius conjectures, more ingenioufly, perhaps, than truly, that he wrote it, while he watched his father's flocks, in the fields, by night.

7 Thou *hast made* [1] him [2] *for a little while* [3] *less than angels*, thou *hast crowned* him with glory and honour, [4] and *hast* set him over the works of thy hands.

7 For, to save them from perishing, *Thou wilt make him*, who is thy Son, *for a little while less than angels*, by clothing him with flesh and subjecting him to death. After that, *Thou wilt crown him with glory and honour*, by raising him from the dead, *and wilt set him over the works of thy hands*, as Ruler and Lord of all.

8 Thou hast *subjected* all things under his feet. (Γαρ, 93.) *Wherefore, by subjecting all things to* him, he *hath* left nothing *unsubjected*. [1] (Νυν δε) But now, we *do not yet see* all things *subjected to* him.

8 *Thou wilt put all things under his feet.* See Ephes. i. 22. note. *Wherefore, by subjecting all things to him, God will leave nothing unsubjected;* consequently, there is nothing over which his power will not at length finally prevail. *But, at present, we do not yet see all things subjected to him:* for evil angels and wicked men, are still unsubdued by him.

9 But we see Jesus, who *for a little while* was made *less* than *angels*, [1] *that*, by the

9 *But we see Jesus, who for a little while was made less than angels* by appearing in the flesh, *that, through the gracious appointment of God he might die,*

Ver. 7.—1. *Thou hast made.* Here, and in what follows, the preterite tense is put for the future; as is often done in the prophetic writings, to shew the certainty of the events foretold.—*Thou wilt make him: Thou wilt crown him.*

2. *Him.*—The pronoun *him*, in this place, doth not refer to the immediate antecedent, *man*, or *the son of man*, but to a person not mentioned in the psalm, of whom the Psalmist was thinking: namely, the Son of God. Of this use of the relative pronoun, see examples, Ess. iv. 64.

3. *For a little while.* So, βραχυ τι, properly signifies, and is translated in our Bible, Luke xxii. 58. Και μετα βραχυ, *and after a little while.*—Acts v. 34. *And commanded to put the apostles forth*, βραχυ τι, *a little space*, or while.—That ηλαττωσας αυτον βραχυ τι παρ' αγγελους, in the psalm, doth not signify, *thou hast made him a little less than angels*, but, *hast made him for a little while less;* and, that it is to be understood, not of the creation of man, but of the humiliation of the Son of God, is plain; because *man*, both in his nature, and in his rank among the creatures, is greatly inferior to the angels.

4. *Thou hast crowned him with glory and honour.* This, no doubt, might be said of Adam, to whom God gave dominion over the creatures. Nevertheless, as St Paul hath expressly affirmed, ver. 9. that the person who is said in the Psalm, to have been made for a little while less than angels, &c. is *Jesus*, we must understand the glory and honour with which he was crowned, of the things which happened to him after he was made less than angels. See ver. 9. note 4.—Jesus was covered with the greatest ignominy, when he was crucified by the Jews as a deceiver, for calling himself Christ the Son of God. But, by his resurrection and subsequent exaltation, that ignominy was entirely removed; and his fame, and name, and honour, as the Son of God, were in the most illustrious manner restored to him. See Philip ii. 9.—11.

Ver. 8. *He hath left nothing unsubjected.* Though the apostle's argument, requires us to attend only to the subjection of angels and men to Jesus, the universality of the expression, sheweth, that the material fabric of the world, together with the brute creation, are put under his government. Accordingly, in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea*, are mentioned as subjected to the Son, for the reason mentioned in note 1. on ver. 6. of this chapter, at the end.

Ver. 9.—1. *We see Jesus, who for a little while was made less than angels.* Here the apostle informs us, who the *him* or *person* is, of whom the Psalmist spake, Psal. viii. 5. 6. He is not, *the first man*, nor *the Son*, that is *the posterity*, of the first man. But the person, whom God made for a little while less than angels, is Jesus.

not for the Jews only, but *on account of every one:* Him we see, *for the suffering of death, crowned with glory and honour*, by his resurrection and ascension. And these are sufficient proofs, that all his enemies shall finally be subdued by him.

10 The salvation of mankind through the death of the Christ, need not surprise you. *For it belonged to God, who is the last end as well as the first cause of all things, when bringing* his *many sons into heaven, to*

grace of God he might taste of death, [2] (ὑπερ) *on account of every one*, [3] (δια) for the suffering of death, crowned with glory and honour. [4]

10 For it became him, for whom ARE all things, and by whom ARE all things, [1] *when* bringing many sons *into* glory, [2] to make the Captain of

2. *That by the grace of God, he might taste of death.* The Syriac translation of this clause, is, *Ipse enim, excepto Deo, per benevolentiam suam, pro quovis homine gustavit mortem.* It seems the copy, from which this translation was made, instead of, χαριτι Θεȣ, read, χωρις Θεȣ; which is the reading also of some MSS. mentioned by Mill; who says, the sound sense of that reading is, that Christ died, not as to his divine, but as to his human nature.—*Tasting of death*, and *seeing death*, are Hebrew forms of expression, signifying, *dying*, without regard to the time one continues dead, or to the pain he suffers in dying. See Matt. xvi. 28. John viii. 52. Chrysostom, however, and others of the ancients, were of opinion, that the phrase imports, our Lord's continuing only a short time in the state of the dead.

3. *On account of every one.* As this discourse is, concerning God's bringing many sons into glory through the death of Christ, the phrase, ὑπερ παντος, may be thus supplied, ὑπερ παντος ὑιου; *on account of every son*, namely of God, who is to be brought into glory.—It is true, however, that Christ died on account of every one, in the largest sense of the expression; in as much as, all men without exception, derive great and manifold advantages from his death, although all are not to be saved thereby, as was shewed, 2 Cor. v. 15. note 1.—Since the apostle hath declared in this passage that Jesus was made for a little while less than angels, that he might be capable of dying for the salvation of mankind, it is evident that his being *made for a little while less than angels*, consisted in his being made flesh, in his appearing in the flesh on earth in the form of a servant, and in his dying on the cross.

4. *For the suffering of death crowned with glory and honour.* In the original, these words are placed after the clause, *We see Jesus who for a little was made less than angels*; and before the clause, *that by the grace of God he, &c.* This inverted order, the Greek language admits, by reason of its peculiar structure. But, in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural order, as is done in the new translation. The propriety of this arrangement, even the unlearned reader will perceive, if he attends to the translation of the verse, given in our Bible, which, by following the order of the words in the original, absurdly represents Jesus as crowned with glory and honour, that by the grace of God he might taste of death for every one.—Jesus was crowned with glory and honour, by his resurrection from the dead, whereby God demonstrated him to be his Son; by his ascension into heaven; and by his sitting down at the right hand of God, as the Ruler of the world. All this glory, we are in this passage told, Jesus received, as the reward of his having suffered death for the salvation of mankind. The same sentiment is delivered, Philip. ii. 9, 10, 11.—The apostles, and all the eye-witnesses of his resurrection, and every one who received the gifts of the Holy Ghost, which Jesus shed down from heaven, or who beheld them in others, saw Jesus thus crowned with glory and honour. So Peter told the Jews, Acts ii. 32, 33.

Ver. 10.—1. *It became him, for whom are all things*, &c. This is a description of the sovereignty of God. The like description we have, Rom. xi. 36.—The apostle in this passage simply affirms, that it belonged to the sovereignty of God, to determine that mankind should be saved through the death of his Son. See the last note on this verse. But, chap. x. 7.—10. he proves from the Jewish scriptures, that God actually determined to save us in that manner, and in no other.

2. *When bringing many sons into glory;* namely believers, called *God's sons*, John. i. 12. This is an allusion to the introduction of Israel, (whom God dignified with the title of *his*

their salvation perfect [3] thro' sufferings.[4]

11 (Γαρ, 93.) *Wherefore*, both he *who* sanctifieth, and they who are sanctified, [1] ARE all of one *FATHER*. [2] For which cause, he is not ashamed to call them brethren.

make the captain of their salvation an effectual Saviour, through sufferings ending in death.

11 *Wherefore*, that he might be a perfect Saviour, *both he who* with his own blood *sanctifieth* or fitteth men for appearing in the glorious presence of God, (ver. 10.) *and they who are sanctified, are all of one father*, namely Abraham, (ver. 16.) that, being his brethren, he might have a strong affection for them; *for which cause*, though Jesus be the Son of God, *he is not ashamed* to love mankind and *to call them his brethren.*

Son) into Canaan, which was a type of Heaven called *glory*, because there God manifests his presence, by a light far more bright, than that by which he manifested his presence among the Israelites.

3. *To make the Captain of their salvation perfect.* The word αρχηγον here translated, *Captain*, is rendered *a prince*, Acts iii. 15. Αρχηγον της ζωης, *the Prince of life*; that is, the Captain, who conducts men to eternal life.—Acts v. 31. *Him hath God exalted with his right hand, to be αρχηγον και σωτηρα, a Leader and a Saviour.*—Heb. xii. 2. Αρχηγον της πιστεως, *the Captain of the faith*, that is, *of the faithful; faith* being put for *those who have faith.*—Micah speaking of Lachish saith, chap. i. 13. *She is the beginning of the sin of the daugher of Zion.* In the LXX. it is, Αρχηγος ἁμαρτιας αυτη εστι τη θυγατρι Σιων, *She is the captain*, or leader *of sin to the daughter of Zion:* Lachish marched in the front, like a captain, in the way of sin, and led on Zion in the same path, as Hallet explains it, in his note on Heb. xii. 2.—Wherefore in the clause under consideration, Αρχηγον της σωτηριας αυτων, *the Captain of their salvation*, signifies, the Captain who leads them to salvation; or, who saves them.—Peirce, in his note on this clause, saith αρχηγος signifies, the first inventor, publisher, adviser, or procurer of any thing. In this sense our translators understood the word, Heb. xii. 2. where they have rendered αρχηγον της πιστεως, *the author of the faith.*—According to this meaning of the word, αρχηγον της σωτηριας, may be translated, *the author of our salvation.* But I prefer the common translation; because *the salvation* of which the apostle is speaking here, means the introduction of the sons of God into glory, or heaven. See ver. 3. note 1.—The other word, τελειωσαι, translated *to make perfect*, properly signifies, *to make a thing complete*, by bestowing upon it, in the highest degree, that perfection which is suitable to its nature. See Heb. v. 9. note 1. Applied to the Captain of our salvation, it signifies, his being made an effectual Captain of salvation, that is, an effectual *Saviour.*

4. *Through sufferings.* This verse contains an argument for the doctrine of the atonement, which ought to stop all mouths which reason against it. It belongs to the sovereignty of the Deity, to fix the conditions on which he will pardon sinners. Wherefore, having determined that they are to be pardoned through the death of his Son, Gal. i. 4. and having expressly declared his determination, Psal. cx. 4. Heb. v. 10. note. our duty is to rest satisfied with the the knowledge of the fact, and thankfully to acquiesce in the appointment; although God hath neither made known, the reasons which induced him to save mankind through the death of his Son rather than in any other method, nor explained to us, in what manner the death of his Son as a sin-offering hath accomplished our salvation. See Ess. vii. sect. 1. and Heb. x. 10. note 2.

Ver. 11.—1. *They who are sanctified*, namely, by the sacrifice of Christ; as is plain from Heb. ix. 14. x. 14. 29. xiii. 12.—As the Mosaic sacrifices and rites of purification, cleansed the Israelites from ceremonial defilement, and qualified them for worshipping God with the congregation, So the blood of Christ, which cleanseth believers from the guilt of sin, qualifies them for worshipping God with his people on earth, and for living with him in heaven eternally.

2. *Are all of one Father.* I have supplied here the word πατρος, *Father*, because the apostle is speaking of our Lord's becoming flesh, by being born, like other men, of parents

 who

12 *Saying* to his Father, when I appear in the human nature on the earth, *I will declare thy perfections to my brethren* of mankind: *In the midst of the congregation* of my brethren, *I will sing praise to thee* for thy goodness to men.

12 Saying, (Ps. xxii. 22.) I will declare thy name *to* my brethren: [1] In the midst of the *congregation I will* sing praise *to* thee. [2]

13 *And again*, Messiah is introduced saying, *I will put my trust in him. And again* in the same prophecy, *Behold I and the children*, that is, the disciples *whom God hath given me* "are for signs and for wonders in "Israel." This likewise shews that he was to appear in the flesh among the Israelites.

13 And again, (Isa. viii. 17.) I will put my trust in him. [1] And again, Behold I and the children *whom* God hath given me. [2]

who conveyed to him the human nature; that, as is observed, ver. 17. being made like his brethren in all things, he might be a merciful and faithful high-priest.

Ver. 12.—1. *I will declare thy name to my brethren.* Psal. xxii. from which this passage is cited, was a prophetic description of the sufferings of Christ. For, the apostles and evangelists have applied many passages of that Psalm to him. Also, by repeating the first words of it from the cross, our Lord appropriated the whole of it to himself.—The ancient Jewish doctors likewise interpreted the xxiid. Psalm of Messiah.

2. *I will sing praise to thee.* This our Lord did often during his ministry on earth, when he joined his brethren the Jews in the synagogue worship.

Ver. 13.—1. *I will put my trust in him.* Εγω εσομαι πεποιθως επ' αυτω. Because this is not precisely the LXX. translation of Isa. viii. 17. Peirce supposes, that the quotation is made from 2 Sam. xxii. 3. where the LXX. have the same words as here.—Our translators have rendered Isa. viii. 17. *I will look for him*, which, though different in words from those used by the apostle, is the same in sense: *To look for a person* to help one, being the same as, *to trust in him for help.*—Now since the *Son*, in his original state, could be in no situation which rendered looking for God to help him, necessary, this passage is quoted with much propriety to prove, that Messiah was to appear on earth in the flesh, and to be afflicted; and, under his affliction, to behave as a devout man in distress: Just as the former passage from Psal. xxii. 22. in which he is represented as calling believers his brethren, was quoted to prove that he was to be born into the world after the manner of other men, and to be made like them in all things.—Peirce, imagining that the quotation in this verse was intended to prove Messiah a Son of Abraham, considers it as a prediction of his faith in God, whereby he became a Son of Abraham spiritually. But, I rather think Messiah's relation to Abraham as his Son, which is spoken of in the 11th verse, was his relation to him according to the flesh; for the reason mentioned in the commentary on that verse.

2. *Behold I and the children whom God hath given me.* This passage being well known to the Hebrews, the apostle cites only the first part of it, notwithstanding his argument is founded on what immediately follows, namely, *are for signs and for wonders in Israel.*—The opposers of Christianity affirm, that the prophecy from which this is taken, doth not relate to Messiah; and that in applying it to Jesus, the writer of the epistle to the Hebrews, hath erred; and from this they infer, that he was not inspired. But in answer, be it observed, that the application of this prophecy to Messiah, doth not rest on this writer's testimony alone. The 14th verse of the prophecy is applied to Jesus, both by Paul, Rom. ix. 33. and by Peter, 1 Pet. ii. 6. 8. and by Simeon, Luke ii. 34. nay our Lord hath applied the 15th verse to himself, Matth. xxi. 44. So that if the writer of the epistle to the Hebrews, hath erred in the application of that prophecy, all the others have erred in the same manner. Wherefore, to vindicate Christ and his apostles from this heavy charge, be it observed,—1. That it rests solely on an assumed meaning of the words quoted by Paul, *Behold I and the children whom God hath given me, are for signs and for wonders in Israel.* This passage, it is said, must be understood of Isaiah and his children, Shear-jashub and Maher-shalal-hash-baz. But if so, the whole of the prophecy must be understood of them. Now though it be true that Shear-jashub, Isa. vii. 3 16. and Maher-shalal-hash-baz, Isa. viii. 3. 4. were *signs* in Israel, where is

14 *Since* then the children (κεκοινωνηκε) *participate* of flesh and blood, *even he* (παραπλησιως) *in like manner partook of these*, that through death

14 *Since then the children* given to the Son to be saved, *participate of flesh and blood* by being born of parents who are flesh and blood, *even he*, to be capable of dying for them, *in like manner partook of flesh and blood*, by being born of a woman, *that through*

it said that they were *for wonders* in Israel? And where is it said, that Isaiah himself was *for a sign and for a wonder in Israel?* It is therefore, not at all probable, that they are the subjects of this prophecy. Whereas, understood of Jesus and his disciples, it was exactly fulfilled. He was a *sign* which was spoken against, Luke ii. 34. And his disciples wrought many *wonders in Israel.*—2. Let it be observed, that the manner in which the prophecy is introduced, at ver. 5. sheweth, that it is a distinct prophecy from the one, in the beginning of the chapter, concerning Isaiah and his son Maher-shalal-hash-baz: consequently, from its being placed after that prophecy, no argument can be drawn to prove, that it relates to the same persons.—3. If Isaiah, or as some pretend, Hezekiah, is the subject of the prophecy, it ought to be shewed, how either of them could be *a sanctuary*, and at the same time, *a stone of stumbling, and a rock of offence to both houses of Israel;* as the person who is the subject of the prophecy, is said to be, ver. 14.—In Messiah, this part of the prophecy was exactly fulfilled. He was *a sanctuary* to the believing gentiles and to a remnant of the Israelites. He was also *a stone of stumbling to both houses of Israel;* that is, to the greatest part of the Israelites, who were broken or cast off for their unbelief.—4. If Isaiah spake of himself, and of his two sons, when he said, *Behold I and the children whom God hath given me*, &c. he must have spoken the whole prophecy, and particularly the 16th verse in his own name; *Bind up the testimony, and seal the law among my disciples.* Now who were Isaiah's disciples, among whom the testimony was to be bound up, and the law sealed? Certainly not the two houses of Israel. For they were Isaiah's disciples, neither by right, nor in fact. This part of the prophecy, therefore, was spoken by Messiah, whose disciples, all who believe the gospel, are. And it is a prediction, that the testimony would be bound up and the law sealed among them, by Christ, and by his apostles who were *the children* of God, *whom God had given to him.* See John xvii. 6. And as *the testimony* was to be *bound up*, in order to its being laid aside, so *the law* was to be *sealed*, for the same purpose. This appears from Dan. ix. 24. LXX. where the phrase σφραγισαι αμαρτιας *to seal up sins*, is used to denote *the removing* or *abolishing of sins.* Wherefore, *the binding up the testimony*, and *the sealing up the law*, signify that the whole Mosaic œconomy was to be laid aside, as of no farther use, having answered its end. But it was to be laid aside in such a manner, as not to invalidate the law and the prophets as revelations from God, on which that œconomy was at first established. Accordingly, in this manner the testimony was actually bound up, and the law sealed by Messiah. So our Lord told his hearers, Matth. v. 17. *Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil.* I am not come to destroy the authority of the law and the prophets as revelations from God: but to put an end to the œconomy which was founded on them, after shewing them to have been from God, by fulfilling every thing written in them. That this is our Lord's meaning is evident from his adding, ver. 18. *I say unto you till heaven and earth pass away, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.*—5. If Isaiah spake of himself and of his sons, in the verse quoted by the writer to the Hebrews, as the opposers of Christianity affirm, they ought to shew what influence, their being placed for signs and wonders in Israel, had in binding up the testimony, and sealing the law. Surely the prophet and his sons, had no hand in bringing about these events. But it was accomplished by Christ and his apostles, who were for signs and for *wonders in Israel*: that is, wrought great miracles, which excited wonder among the Israelites; and were *signs* or proofs to them. that he was *the Christ the Son of God*, and had power to abolish the law. These signs, however, as Simeon foretold, when he had the child Jesus in his arms. would be *spoken against*, Luke ii. 34. particularly the great sign of his resurrection, called *the sign of the prophet Jonah.*—To conclude, after considering this prophecy in all its parts, it appears, that the writer to Hebrews hath not erred in applying it to Jesus, as Messiah.

Ver. 14.

death (the very evil which the devil brought on mankind by ſin) *he might render ineffectual* the malicious deſigns of *him who had the power of* bringing *death* into the world, *that is, the devil;*

he might *render ineffectual*[1] him *who* had the power of death,[2] that is, the devil;

15 *And deliver* from eternal death, *thoſe* penitent perſons *who, through the fear of future puniſhment, have paſſed the whole of their life in a grievous bondage.*

15 And deliver them who through fear of death were all their lifetime ſubject to bondage.[1]

16 *Moreover, by no means doth he take hold of the angels* who ſinned, to ſave them; *but of* thoſe who are *the ſeed of Abraham* by faith, *he taketh hold,* to deliver them from death, and to conduct them to heaven.

16 (Γαρ, 91.) *Moreover, by no means doth he take hold*[1] *of angels:* but *of* the ſeed of Abraham *he taketh hold.*

Ver. 14.—1. *That through death he might render ineffectual.* So καταργηση properly ſignifies. See Rom. iii. 31. note 1.—Since the Son of God is ſaid to have partaken of the fleſh and blood of the children, in the ſame manner that they themſelves partake of theſe, namely by being born of a woman; and ſince he was born into the world in that manner to render him capable of dying, that, through his death in the fleſh, he might fruſtrate the malicious contrivance of him who firſt introduced death into the world, that is, the devil, we are thereby taught, that he is *the ſeed* of the woman, which at the fall was promiſed to bruiſe the head of the ſerpent: and that *the ſerpent* who deceived Eve, was not a natural ſerpent, but the devil, who becauſe he aſſumed the form of a ſerpent on that occaſion, is called, Rev. xx. 2. *the great dragon* or ſerpent; and *that old ſerpent the devil.* See 2 Cor. xi. 3. note 1.—The intention of the devil in ſeducing our firſt parents, was to deſtroy them, and thereby to put an end to the human ſpecies. This malicious deſign the Son of God rendered ineffectual, by aſſuming our nature, and in that nature dying as a ſacrifice for ſin.

2. *Him who had the power of death.* In this paſſage τον εχοντα, is the participle of the imperfect of the indicative, and is rightly tranſlated, *Him who had the power of death.* For the apoſtle's meaning is, that the devil, *at the beginning of the world, had the power of bringing death on all mankind,* by tempting their firſt parents to ſin. Hence he is called *a murderer from the beginning.—And a liar, and the father of it,* John viii. 44.—It is obſervable, that *the power* of death aſcribed to the devil is called κρατος, and not εξουσια, becauſe he had no right to it. It was a power uſurped by guile.—All the baneful effects of this power, Chriſt at the reſurrection, will remove at leaſt ſo far as they relate to the righteous.

Ver. 15. *Deliver them who through the fear of death,* &c. Here the apoſtle had the pious gentiles eſpecially in his eye, who having lived without any written revelation from God, were grievouſly enſlaved by the fear of death, becauſe they had no aſſurance of the pardon of ſin, nor any certain hope of a bleſſed immortality.

Ver. 16. *Doth he take hold of angels; but of the ſeed of Abraham he taketh hold.* In this tranſlation I have followed the Vulgate. *Nuſquam enim angelos apprehendit ſed ſemen Abrahæ apprehendit.*—The word επιλαμβανεται, ſignifies the taking hold of a thing with one's hand, in order to ſupport, or to carry it away. Accordingly it is ſo tranſlated in the margin of our Bible and in Luke ix. 47. xx. 20. 26.—If the ſin of the angels *who,* as Jude tells us verſe 6. *kept not their own office,* conſiſted in their aſpiring after higher ſtations and offices than thoſe originally alloted to them by God, as Jude's expreſſion inſinuates, we can ſee a reaſon why the Son of God did not take hold of them to ſave them, but took hold of the ſeed of Abraham, that is, of believers of the human ſpecies. The firſt parents of mankind ſinned through weakneſs of nature and inexperience; and by their lapſe brought death on themſelves and on their poſterity, notwithſtanding their poſterity were not acceſſary to their offence. Whereas the angels, through diſcontentment with their own condition, and envy of their ſuperiors, perhaps alſo animated by pride, rebelled preſumptuouſly againſt God. Wherefore, ſince they could not plead weakneſs of nature and inexperience, in excuſe of their ſin: nor complain that

17 (Ὅθεν) *Hence it was necessary he should* be made like his brethren in all things, that he might be a merciful [1] and faithful high priest, in *matters* PERTAINING to God, (εις το) *in order to expiate* the sins of the people. [2]

17 *Hence it was necessary he should be made like his brethren* (ver. 11.) *in all things:* and particularly in afflictions and temptations, *that* having a feeling of their infirmity, and being capable of dying, *he might become a merciful* as well as a *faithful high priest in matters pertaining to God, in order* by his death (ver. 14.) *to expiate the sins of the people,* and to intercede with God in their behalf.

18 (Γαρ, 91.) *Besides, by what* he suffered himself *when* tempted, [1] he is able (Ess. iv. 30.) to succour them *who* are tempted. [2]

18 *Besides, by what he suffered himself when tempted,* he knows what aids are necessary to our overcoming temptations, so that *he is able* and willing in the exercise of his government as king, mentioned ver. 9. *to succour them who are tempted.*

that the sin for which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin.

Ver. 17.—1. *A merciful and faithful high-priest.* The Son of God, who made men, no doubt had such a knowledge of their infirmity as might have rendered him a merciful intercessor, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And therefore, to impress us the more strongly with the belief, that he is most affectionately disposed, from sympathy, to succour us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer by temptations.

2. *The sins of the people;* not the people of the Jews, but the people of God of all nations, whether Jews or gentiles, called in the foregoing verse, *the seed of Abraham.* Hence John tells us, *he is the propitiation for the sins of the whole world,* 1 John ii. 2. 9. See note 3. on ver. 9. of this chapter.

Ver. 18.—1. *Being tempted.* That our Lord's life was a continued scene of temptation, we learn from himself, Luke xxii. 28. *Ye are they who have continued with me in my temptations.*—Christ's temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions; such as those mentioned in the history of his temptation in the wilderness.

2. *To succour them who are tempted.* Virgil hath expressed the same sentiment in that passage of the Æneid, where he makes Dido say, *Non ignara mali miseris succurere disco.* Lib. 1. lin. 630.

CHAP. III.

View and Illustration of the Reasonings in this Chapter.

THE apostle, in the first chapter of this epistle, having affirmed, that Jesus of Nazareth, the person by whom God spake the gospel revelation to mankind, is *God's Son:* Also, in the same chapter having proved from the Jewish scriptures, that God constituted his Son, *the heir* or *Lord of all things,* because *by him he made the worlds:* Moreover,

Moreover, in the fecond chapter, having anfwered the objections urged by the Jewifh doctors for invalidating the claim of Jefus to be God's Son, and having thereby given full effect to the direct proofs which eftablifhed his claim, and which were well known to the Hebrews living in Judea, where they were publicly exhibited, He in this third chapter, proceeds to fhew what is implied in Chrift's being *the Heir* or *Lord of all things:* which is the third fact on which the authority of the gofpel revelation depends.

A proper account of this matter was neceffary, Firft, becaufe the title of Jefus to remove the Mofaic œconomy and to fubftitute the gofpel difpenfation in its place, was founded on the power which he poffeffed as the Son of God and heir of all things. Secondly, becaufe many of the Jews, in the perfuafion that the law of Mofes was of perpetual obligation, and that its facrifices were real atonements for fin, rejected Jefus as an impoftor for pretending to abolifh thefe inftitutions. Wherefore, to fhew the unbelieving Jews their error, the apoftle, who in the firft and fecond chapter, had proved the Son of God to be the heir or lord of all things, exhorted the unbelieving Hebrews in this chapter, to confider attentively Chrift Jefus the apoftle and high-prieft of our religion; that is, to confider how great a perfon he is, that knowing him to be the Son of God and heir of all things, they might be fenfible, that it belonged to him to form and govern the houfe or church of God, ver. 1.—Next, to convince them that in forming and governing God's houfe Jefus acted agreeably to the will of his Father, the apoftle affirmed, that when he excluded the law of Mofes, and the Levitical priefthood from the new houfe, or church of God, which he built, he was as faithful to God who appointed him his apoftle or lawgiver in his church, as Mofes was, when he eftablifhed the law and the priefthood in God's ancient houfe the Jewifh church. The proof of this affirmation the apoftle did not produce on the prefent occafion, becaufe the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jefus, *his beloved Son in whom he was well pleafed*, and had commanded the Hebrews *to hear him.* This God would not have done, if Jefus had acted unfaithfully in excluding the law and the priefthood from the houfe of God which he built, ver. 2. —Farther, the apoftle told the Hebrews, that although the faithfulnefs of Jefus was not greater than the faithfulnefs of Mofes, in building their refpective churches, God counted him worthy of more glory than Mofes; he beftowed on him more power in the Chriftian church than Mofes poffeffed in the Jewifh; in as much as he who hath builded the houfe or church of God, not for his own falvation but for the falvation of others, hath more honour than the houfe; is a more ex-

cellent perſon than all the members of the church which he built. Theſe things cannot be ſaid of Moſes. He built the Jewiſh church for his own ſanctification, as well as for the ſanctification of his brethren; and ſo being a member of his own church, he was obliged to have recourſe to its ſervices, eſpecially its atonements, equally with the reſt of the Iſraelites, whereby he was ſhewed to be a ſinner like them, conſequently he had not, like Chriſt, more honour than the houſe, ver. 3.—This however is not all. To make the Hebrews ſenſible of the great power of Jeſus as *the heir* or *Lord of all things*, the apoſtle obſerved, that although every ſociety civil and religious is formed by the miniſtry of ſome perſon or other, the original of all juſt power, and the governor of all righteous ſocieties, is God, who by conſtituting his Son *the heir* or *Lord of all things*, hath delegated his authority to him and empowered him to model and govern theſe ſocieties as he pleaſeth, ver. 4.—More particularly, to ſhew that Jeſus, as a lawgiver, is ſuperior to Moſes, the apoſtle obſerved, that the faithfulneſs of Moſes in building the Jewiſh church, was not that of a legiſlator who himſelf framed the laws which he eſtabliſhed, but it was the faithfulneſs of a ſervant who eſtabliſhed the laws which were dictated to him by his maſter, without adding to or diminiſhing aught from them; and who formed the tabernacles and appointed their ſervices, not according to any plan of his own, but according to a pattern which God ſhewed to him in the mount, without preſuming to deviate from it in the leaſt, Heb. viii. 5. This faithfulneſs in building all the parts of the ancient houſe or church of God, was required of Moſes in order that the things afterwards to be ſpoken by Jeſus and his apoſtles, might be confirmed by the atteſtation given to them in the figures, and ceremonies, and ſervices of the law, ver. 5.—But the faithfulneſs of Jeſus in building the new houſe of God, the Chriſtian church, was that of a Son in his Father's houſe, who being *the heir* or *Lord of all*, was entitled to remove the Jewiſh church, after it had anſwered the end for which it was eſtabliſhed, and to erect the Chriſtian church on a more enlarged plan, ſo as to comprehend believers of all nations.—Wherefore Jeſus, in the exerciſe of that authority which belonged to him as the Lord or Governor of all things, having actually aboliſhed the Moſaic œconomy and eſtabliſhed the goſpel diſpenſation, the apoſtle, to confirm the Hebrews in the profeſſion of the goſpel, aſſured them, that all who believe in Jeſus are as really members of the houſe or church of God, and as fully entitled to the privileges of the houſe of God, as the Iſraelites were who believed in Moſes during the ſubſiſtence of the Jewiſh church, provided they firmly held and boldly profeſſed to the end of their lives, that hope of pardon and reſurrection to eternal life through Chriſt, which they profeſſed at their baptiſm, ver. 6.

Thus it appears, that the authority of Jeſus as a lawgiver, is greater than the authority of Moſes. He was a lawgiver in his own right; whereas in eſtabliſhing the law, Moſes acted only miniſterially. His inſtitutions therefore might be aboliſhed by God's Son, who being the heir of all things, hath all power in heaven and earth committed to him, Matth. xxviii. 18. If ſo, the Jewiſh doctors fell into a grievous error, when from ſome ambiguous expreſſions in the law, they inferred that it was never to be aboliſhed, and rejected Jeſus as a falſe Chriſt, becauſe his diſciples affirmed that he had put an end to the law and to the prieſthood.

The writer of this epiſtle having thus diſplayed the greatneſs of Jeſus, as *the heir* or ruler of all things, addreſſed the unbelieving Hebrews, as an apoſtle of Jeſus, in the words which the Holy Ghoſt ſpake to their fathers by David; *Wherefore, as ſaith the Holy Ghoſt, To-day when ye ſhall hear his voice;* the voice of God by his Son Jeſus, commanding you to believe on his Son, and to enter into his church, *Harden not your hearts as in the bitter provocation, &c.* ver. 7.—11. This exhortation of the Holy Ghoſt to the Iſraelites in David's days, the apoſtle with great propriety applied to the Hebrews of his own time; becauſe, if rejecting Jeſus they refuſed to enter into the Chriſtian church, God would as certainly exclude them from the reſt of heaven, as he excluded their fathers from the reſt in Canaan for their unbelief and diſobedience.—He therefore requeſted them to take heed that none of them ſhewed an evil unbelieving heart, either by refuſing to obey Jeſus, or by apoſtatizing from him after having believed on him. This, he aſſured them, would be a real departing from the living God, ver. 12.—Then ordered them to exhort one another daily to believe and obey Chriſt, ver. 13.—aſſuring them that they ſhould be partakers of his reſt in heaven, only if they held faſt their begun confidence in him to the end, ver. 14.—and told them, that they might know this by its being ſaid to the Iſraelites in David's time, *To-day when ye ſhall hear his voice, harden not your hearts:* For ſuch an exhortation evidently ſhews, that faith and obedience are neceſſary at all times to ſecure the favour of God, ver. 15.—Withal, to make the Hebrews ſenſible that unbelief and rebellion are extremely offenſive to God, he put them in mind that by theſe ſins, their fathers provoked God, ver. 16.—to ſuch a degree, that he deſtroyed the whole congregation of the diſobedient in the wilderneſs, ver. 17.—after ſwearing, that they ſhould not enter into his reſt, ver. 18.—Thus, ſays the apoſtle, we ſee that they could not enter in, becauſe of unbelief, ver. 19.—and by making the obſervation, he hath ſhewed in the cleareſt light the contagious fatal nature of unbelief; that it is the cauſe of the diſobedience and puniſhment of ſinners in all ages; and ſo he hath put us on our guard againſt ſuch an evil diſpoſition.

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I have only to add, That the apoſtle by exhorting the Hebrews to obey Chriſt, after deſcribing his ſupreme authority in the church as its lawgiver, and by ſetting before them the puniſhment of the Iſraelites in the wilderneſs, hath inſinuated that Chriſt is judge, as well as lawgiver, conſequently he hath both authority and power to render to all men according to their works ; as will appear likewiſe from the things ſet forth, chap. iv. 11.—13.

NEW TRANSLATION.

CHAP. III. 1 Wherefore, holy brethren,[1] partakers of the heavenly[2] calling, conſider *attentively* the Apoſtle[3] and High Prieſt of our *confeſſion*,[4] Chriſt Jeſus;

2 Who was faithful to him *who* appointed him,[1] *even as Moſes alſo* WAS (εν) *in* all his houſe.[2]

COMMENTARY.

CHAP. III. 1 *Since the author of the goſpel is the Son of God, I exhort you holy brethren*, who by the preaching of the goſpel (chap. ii. 3.) are *partakers of the calling to enter into the heavenly country*, (Epheſ. i. 18.) to *conſider attentively* the dignity and authority of *the lawgiver and High-prieſt of our religion, Chriſt Jeſus:*

2 *Who* in forming the goſpel church, *was faithful to God who appointed him* his apoſtle or lawgiver, *even as Moſes alſo was* faithful *in* forming *all* the parts of the Jewiſh church, *God's houſe* at that time.

Ver. 1.—1. *Holy brethren.* That the apoſtle addreſſed the unbelieving Jews more eſpecially, in this and the following chapter, I think probable, 1. Becauſe the idea of abrogating the law by Chriſt was peculiarly offenſive to them. 2. Becauſe, if the believing Hebrews had been addreſſed, the apoſtle would have ſaid, *Conſider the High Prieſt of your* confeſſion.—The unbelieving Jews are called *holy*, in the ſame ſenſe that the whole nation anciently were called *ſaints*.

2. *Heavenly calling.* This may ſignify, as in the commentary. Alſo it may ſignify, a call given from heaven. See chap. xii. 25.

3. *The apoſtle.* Jeſus as a prophet like to Moſes, that is, as a lawgiver, is called *the apoſtle of our confeſſion*, agreeably to the meaning of the word *apoſtle*, which denotes *one ſent forth* to execute any affair of importance. Perhaps alſo in this name there is an alluſion to Chriſt's own ſaying, John xvii. 18. *As thou απεϛειλας, haſt ſent me into the world, I alſo απεϛειλα, have ſent them.* Jeſus, therefore, was his Father's *apoſtle*, in the ſame manner that the twelve were his *apoſtles*. He was ſent forth by his Father to deliver to mankind the new law, and thereon to build the church of the firſt born which is to continue through all eternity. Hence he often ſpake of himſelf as *ſent of his Father*, John v. 38. vi. 29. 39. viii. 42.

4. *Of our confeſſion.* As *confeſſion* is ſometimes put for the thing confeſſed, *our confeſſion* may mean our religion, of which Jeſus is called *the Apoſtle*, becauſe he was ſent by God to reveal it: and *the High-prieſt*, becauſe we receive its bleſſings through his mediation. See chap. xiii. 15.

Ver. 2.—1. *To him who appointed him.* Τω ποιησαντι. In other paſſages alſo, the word ποιειν, ſignifies *to appoint*, 1 Sam. xii. 6. *The Lord that* (Heb. *made*) *appointed Moſes and Aaron*, namely to be leaders.—Mark iii. 14. εποιησε δωδεκα, *He ordained*, or appointed, *twelve*. See alſo Acts ii. 36.

2. *Even as Moſes alſo was in all his houſe.* This is an alluſion to the teſtimony which God bare to Moſes, Numb. xii. 7. *My ſervant Moſes is not ſo, who is faithful in all mine houſe* The Jewiſh church, which Moſes was employed to form, being called by God himſelf *His houſe*, becauſe he was preſent with it, and was worſhipped in it, the apoſtle Paul was well authorized to call the Chriſtian church, which Jeſus was appointed to form, *The houſe of God* 1 Tim. iii. 15 See ver. 6. of this chap. note 1. The faithfulneſs of Moſes in forming the Jewiſh church conſiſted in this, that he did not conceal any of the divine laws on account of their

 diſagreeableneſs

3 *But*, although the faithfulneſs of Jeſus was not greater than that of Moſes, *he was counted by God worthy of more power than Moſes, in as much as he who hath formed* the ſervices of *the church*, not for his own benefit, but for the benefit of others, *is a more honourable perſon than any member of the church;* ſuch as Moſes was, who needed the ſervices of the Jewiſh church, equally with the people.

3 (Γαρ, 98.) *But he* [1] was counted worthy of more (δοξης) glory than Moſes, in as much as he who hath *formed* the houſe,[2] hath more (τιμην) honour than the houſe.[3]

4 *Beſides, every religious ſociety is formed by ſome one; But he who hath formed all* righteous communities and religious ſocieties, *is God;* who having delegated his authority to his Son, hath made him Lord of all.

4 (Γαρ, 91.) *Beſides*, every houſe is *formed* [1] by ſome *one*, but he *who hath formed all* [2] is God.

diſagreeableneſs to the Iſraelites; nor did he alter them in the leaſt to make them acceptable; but delivered the whole law as it was ſpoken to himſelf, and formed the tabernacles and the ritual of the worſhip, exactly according to the pattern ſhewed to him. In like manner, Chriſt's faithfulneſs conſiſted in his teaching the doctrines, appointing the laws, and eſtabliſhing the worſhip, which his Father had ordained for the church.

Ver. 3.—1. *But he.* The demonſtrative pronoun ουτος, which I have tranſlated, *He*, is ſometimes uſed for αυτος, and is ſo rendered in our Bible, Acts x. 36. Ουτος, *He is Lord of all.* If it were neceſſary in this paſſage to ſupply any ſubſtantive agreeing with ουτος, αποστολος, and not ανθρωπος, ſhould be the noun ſupplied; *this apoſtle, or lawgiver, was counted, &c.*

2. *He who hath formed the houſe*, Ὁ κατασκευασας The verb κατασκευαζω, ſignifies *to ſet things in order*, Heb. ix. 6. It ſignifies likewiſe to form a thing as an artificer doth; in which ſenſe it is applied to Noah's forming the ark, Heb. xi. 7.—In this paſſage, it ſignifies the forming a church or religious ſociety, by beſtowing on it privileges, and by giving it laws for the direction of its members.—The relative αυτον, in this clauſe being put for οικον, it is properly enough tranſlated, *the houſe.*

3. *Hath more honour than the houſe.* As the apoſtle is ſpeaking of the forming of the Chriſtian church, called, ver. 2. *God's houſe*, it is evident that when he ſaith, *He who hath formed it, hath more honour than the houſe*, his meaning muſt be, that Jeſus who hath formed the Chriſtian church, is a more honourable or greater perſon than all the members of that church collectively; conſequently greater than any particular member of it. By making this obſervation, the apoſtle inſinuated, that Moſes being a member of the Jewiſh church, which he formed as God's ſervant, and needing its ſervices and privileges equally with the reſt of the Iſraelites, he was not to be compared to Jeſus, who ſtood in need of none of the privileges of the church which he formed, nor of its ſervices.

Ver. 4.—1. *Every houſe is formed by ſome one.* As the diſcourſe is not concerning a material edifice, but concerning the Jewiſh and Chriſtian churches, *every houſe*, muſt mean, *every church*, or *religious ſociety*. Perhaps alſo, *every community, ſtate, or government* righteouſly eſtabliſhed, is included in this general expreſſion.

2. *He who hath formed all is God.* According to Beza, Bengelius, and others, *he*, in this paſſage, is *Chriſt* who hath created all things, and is God. But there is nothing in the context leading us to think that the apoſtle is ſpeaking of the creation of the world. Neither doth his argument require ſuch a ſenſe of the clauſe. Beſides, I do not know that the word κατασκευασας is ever applied in ſcripture to the creation of the world.—As the apoſtle is evidently ſpeaking of the forming of churches, or religious ſocieties, I am of opinion that παντα in this clauſe refers to them: He who hath formed all religious ſocieties, namely, the Jewiſh and Chriſtian churches, is God: For both Moſes and Jeſus, formed their reſpective churches in ſubordination to God the ſupreme Ruler. It is true, οικος, to which παντα, is thus made to refer, is *maſculine*, whereas παντα, is *neuter*. But the neuter gender is often put for the maſculine. See Eſſ. iv. 21. 2.

Ver. 5.

5 (Καὶ, 204.) *Now* Moſes (μεν) *indeed* WAS faithful in all his houſe as a ſervant, [1] for a teſtimony [2] of *the* things which were to be *ſpoken :*

5 *Now Moſes indeed was faithful in* forming *all the parts of the Jewiſh church, as a ſervant* who acted according to the directions which he received from God, without deviating from them in the leaſt; becauſe the Jewiſh church was deſigned *for a teſtimony of the things which were* afterwards *to be ſpoken* by Chriſt and his apoſtles.

6 But Chriſt as a ſon (επι) over his *houſe*, [1] whoſe houſe *we are*, if *indeed* we hold faſt *the boldneſs* [2] and the *glorying* of the hope, firm *to* the end.

6 *But Chriſt*, in erecting the goſpel church, was faithful *as a ſon ſet over his* father's *houſe* as its lawgiver: of *whoſe houſe we* who believe, whether we be Jews or gentiles, *are* members, *if indeed we hold faſt the bold glorying in the hope* of reſurrection to eternal life through Chriſt, *firm to the end*, which we profeſſed at our baptiſm.

7 Wherefore, as ſaith the Holy Ghoſt, [1] To-day (εαν,

7 *Since the Son is the Father's faithful apoſtle* or lawgiver in his church, I, by commiſſion from him,

Ver. 5.—1. *As a ſervant.* In deſcribing the faithfulneſs of Moſes when he built the Jewiſh church, God called him, Numb. xii. 7. *My ſervant Moſes.*—From this the apoſtle juſtly inferred that Moſes was not a Legiſlator, but only a meſſenger from the Legiſlator.

2. *For a teſtimony of the things which were to be ſpoken.* This ſhews that Moſes's faithfulneſs conſiſted, not only in forming the tabernacle and its ſervices according to the pattern ſhewed him by God, but in recording all the preceding revelations exactly as they were diſcovered to him by the Spirit. For theſe revelations, equally with the types and figures of the Levitical ritual, were proofs of the things afterwards to be ſpoken by Chriſt. Hence our Lord told the Jews, John v. 46. *Had ye believed Moſes, ye would have believed me, for he wrote of me;* namely, in the figures, but eſpecially in the prophecies of his law, where the goſpel diſpenſation, the coming of its author, and his character as Meſſiah, are all deſcribed with a preciſion, which adds the greateſt luſtre of evidence to Jeſus, and to his goſpel. See Luke xxiv. 44.

Ver. 6.—1. *As a Son over his houſe.* In the common verſion it is *over his own houſe.* This Peirce thinks a wrong tranſlation; firſt, becauſe if the church is Chriſt's own houſe, to ſpeak of him as a Son was improper, by reaſon that he would have preſided over it as its maſter. —2. Becauſe the apoſtle's argument requires that Chriſt be faithful to the ſame perſon as a Son, to whom Moſes was faithful as a ſervant. Wherefore, *His houſe*, in this verſe, is *God's houſe*, or church.—To ſhew Chriſt's ſuperiority to Moſes, the apoſtle obſerves, that Moſes was faithful only as a ſervant *in* God's houſe, but Jeſus was faithful as a Son *over* his houſe. He makes this obſervation likewiſe to ſhew, that when he demoliſhed the houſe reared by Moſes, and formed the new houſe of God, the goſpel church, on a plan capable of receiving men of all nations, he uſed the right which belonged to him as the Son of God, appointed by his Father lawgiver in his church.—If we read in this clauſe with our tranſlators αυτȣ, *his own houſe*, it will ſignify, that the church is his, having purchaſed it with his blood.

2. *If indeed we hold faſt the boldneſs.* Properly παῤῥησια ſignifies, *liberty of ſpeech.* Here it denotes that bold profeſſion of the Chriſtian faith, which in the firſt age was ſo dangerous, but which was abſolutely neceſſary to the continuance of the goſpel in the world; and therefore it was expreſsly required by Chriſt, Matth. x. 32, 33. See Heb. x. 22, 23.—Our tranſlators have renderd παῤῥησια by the word, *confidence.* But υποϛασις is uſed by the apoſtle, ver. 14. to expreſs that idea.

Ver. 7.—1. *As ſaith the Holy Ghoſt.* Theſe words are quoted from Pſal. xcv. 7. which the apoſtle tells us, Heb. iv. 7. was written by David. Wherefore, ſeeing he here calls David's words, *a ſaying of the Holy Ghoſt*, he teaches us that David wrote his Pſalms by inſpiration; as our Lord likewiſe teſtifies, Matth. xxii. 43.—The judgments of God executed on ſinners in ages paſt, being deſigned for the reproof and inſtruction of thoſe who come after, the Holy

ſay to you, *As ſaid the Holy Ghoſt* to the Jews by David, *To-day when ye ſhall hear God's voice* by his Son commanding you to enter into the reſt of heaven,

124.) *when ye ſhall* hear his [2] voice,

8 *Be not faithleſs and obſtinate as* your fathers were *in the bitter provocation* at Kadeſh, when they refuſed to go into Canaan, *in the day of temptation in the wilderneſs,*

8 Harden not your hearts, [1] as in the *bitter* provocation, [2] (κατα, 232.) in the day of temptation in the wilderneſs,

Ghoſt by David, very properly founded his exhortation to the people in that age, upon the ſin and puniſhment of their fathers in the wilderneſs. And the apoſtle for the ſame reaſon, fitly applied the words which the Holy Ghoſt ſpake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts, when they heard God's voice ſpeaking to them in the goſpel by his Son.

2. *To day when ye ſhall hear his voice.* *His voice* is God's voice, ordering the Iſraelites in David's time to enter into his reſt. For, though God is not mentioned in the beginning of the verſe, he is mentioned, verſe 11. as ſwearing, *They ſhall not enter into my reſt.*—Beſides, the apoſtle, Heb. iv. 8. expreſsly affirms, that in the command given by David, God ſpake of the Iſraelites entering into his reſt, at that time.

Ver. 8.—1. *Harden not your hearts.* The heart being the ſeat of the affections and paſſions, they are ſaid to *harden their hearts,* who by ſenſual practices and irreligious principles, bring themſelves into ſuch a ſtate that neither the commands nor the threatnings of God, make any impreſſion on them. See ver. 13. note.

2. *As in the bitter provocation.* So παραπικρασμῳ ſhould be tranſlated, on account of the prepoſition παρα, which increaſes the ſenſe of the word with which it is compounded.—The Iſraelites provoked God, firſt in the wilderneſs of Sin, (Peluſium) when they murmured for want of bread, and had the manna given them, Exod. xvi. 4.—From the wilderneſs of Sin they journeyed to Rephidim, where they provoked God a ſecond time, by murmuring for want of water, and inſolently ſaying, *Is the Lord among us or not?* Exod. xvii. 2.—9. on which account, the place was called *Maſſah* and *Meribah,* See 1 Cor. x. 4. note 1.—From Rephidim they went into the wilderneſs of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exod. xxxii. 10.—After the law was given, they were commanded to go directly to Canaan, and take poſſeſſion of the promiſed land, Deut. i. 6. *God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount: 7. Turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the ſouth, and by the ſea-ſide to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.*—The Iſraelites having received this order, departed from Horeb, and went forward three days journey, Numb. x. 33. till they came to Taberah, Numb. xi 3. where they provoked God the fourth time, by murmuring for want of fleſh to eat, and for that ſin were ſmitten with a very great plague, ver. 33. This place was called *Kibroth-hataavah,* becauſe there they buried the people who luſted.—From *Kibroth-hataavah* they went to *Hazeroth,* Numb. xi. 35.—And from thence into the *wilderneſs of Paran,* Numb. xii. 16 to a place called *Kadeſh,* chap. xiii. 26.—Their journey from Horeb to Kadeſh, is thus deſcribed by Moſes, Deut. i. 19. *And when we departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.*—20. *And I ſaid to you, ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.*—21. *Behold the Lord thy God hath ſet the land before thee, go up and poſſeſs it.* But the people propoſed to Moſes to ſend ſpies, to bring them an account of the land, and of its inhabitants, ver. 22.—Theſe, after forty days, returned to Kadeſh; and, except Caleb and Joſhua, they all agreed in bringing an evil report of the land, Numb. xiii. 25.—32. whereby the people were ſo diſcouraged, that they refuſed to go up, and propoſed to make a captain and return into Egypt, Numb. xiv. 4.—Wherefore, having thus ſhewed an abſolute diſbelief of all God's promiſes, and an utter diſtruſt of his power, He ſware that not one of that generation

9 ('Οὗ) *where* your fathers tempted me, [1] *AND* proved me (και, 215.) *notwithstanding they* saw my works forty years.

10 Wherefore I was *displeased* (see ver. 17. note 1.) with that generation, and said, *They always err in heart*, and they have not known my ways.

11 So I sware [1] in my wrath, [2] they shall not enter [3] into my rest. [4]

9 *where your fathers*, from the time of their departure out of Egypt until they arrived at Canaan, *tempted me* by their disobedience, *and proved me* by insolently demanding proofs of my faithfulness and power, *notwithstanding they saw my miracles forty years*. See Deut. ix. 7.

10 *Wherefore, I was exceedingly displeased with that generation* which I had brought out of Egypt, *and said, They always err*, not from ignorance but *from perverseness of disposition, and they have utterly disliked my method of dealing* with them.

11 *So*, to punish them for their unbelief, *I sware in my wrath, They shall not enter into my rest* in Canaan.

should enter Canaan, except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 29. Deut. i. 34, 35. and ordered them, to *turn and get into the wilderness by the way of the red sea*. In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years; Deut. ii. 14. *And the space in which we came from Kadesh-barnea until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.*—Wherefore, although the Israelites *provoked God to wrath in the wilderness from the day they came out of the land of Egypt until their arrival at Canaan*, as Moses told them, Deut. ix. 7. their greatest provocation, the provocation in which they shewed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. It was therefore very properly termed *the bitter provocation;* and *the day of temptation*, by way of eminence; and justly brought on them the oath of God excluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called *Meribah-Kadesh*, Deut. xxxii. 51.

Ver. 9.—1. *Where your fathers tempted me.* This, which is the Syriac and Vulgate translation, is more just than our English version, *When your fathers tempted me, proved me, and saw my works forty years;* For the word *when*, implies, that at the time of the bitter provocation, the Israelites had seen God's works forty years: contrary to the history, which sheweth that the bitter provocation happened in the beginning of the third year from the Exodus. Whereas, the translation in the Vulgate, agreeably to the matter of fact, represents God as saying by David, that the Israelites tempted God in the wilderness during forty years, notwithstanding all that time they had seen God's miracles.—This and the following verse differs a little from our present Hebrew copy of Psal. xcv. 9. which runs thus, *Your fathers tempted me, proved me, and saw my works.* 10. *Forty years long was I grieved with this generation, and said*, it is *a people that doth err in their heart.*—In like manner the LXX. Psal. xcv. 10. Τεσσαρακοντα ετη προσωχθισα τῃ γενεᾳ εκεινῃ. But Peirce is of opinion, that in the Hebrew copy used by the apostle, this passage was written as the apostle hath translated it.

Ver. 11.—1. *So I sware.* Vulgate, *Quibus juravi: To whom I sware*, as in Psal. xcv. 11. But the Syriac hath, *Adeo ut juraverim*, agreeably to the epistle.

2. *In my wrath.* In scripture, human parts and passions are ascribed to God, not as really in God, but to give us some idea of his attributes and operations, accommodated to our manner of conceiving things. Wherefore, when God said, that *He sware in his wrath*, we are not to fancy that he felt the passion of wrath, but that he acted, on that occasion, as men do who are moved by anger. He declared, by an oath, his fixed resolution to punish the unbelieving Israelites, by excluding them for ever from his rest in Canaan, because they refused to go into that country when he commanded them. And, to shew that this punishment was not too severe, God, by the mouth of David, mentioned their tempting him all the forty years they were in the wilderness.

3. *They shall not enter.* Ει ελευσονται, literally, *If they shall enter.* The expression is elliptical, and is thus to be supplied; *If they shall enter into my rest, I am not God.*

4. *Into my rest.* This oath of God is written at large, Numb. xiv. 28.—35. But the account

12 *Brethren*, this example of ſin and puniſhment ſhould make you *take heed, leſt there be in any of you an evil heart of unbelief by departing from the living God;* which ye will do, if ye reject the goſpel, or renounce it after having embraced it.

12 Brethren, take heed leſt there be in any of you an evil heart of unbelief, [1] (εν τω αποςηναι) *by* departing [2] from the living God.

13 Inſtead of exhorting one another, after the example of your fathers, to depart from the living God, *exhort one another every day* to obey Chriſt, *while he calls* you *to-day*, to enter into the reſt of heaven, *leſt any of you ſhould be hardened* againſt his call, *through the deceitful ſuggeſtions of an unbelieving, timorous, ſinful diſpoſition*, which magnifies the hardſhip of ſuffering for the goſpel.

13 But exhort one another (καθ' ἑκαστον ἡμεραν) *every day*, while it is called, To-day; leſt any of you *ſhould* be hardened [1] (ſee ver. 8. note 1.) through the deceitfulneſs of ſin.

count given of it in Pſal. xcv. 7. expreſſeth its meaning; being formed on the words of Moſes, Deut. xii. 9. *Ye are not as yet come to the reſt, and to the inheritance which the Lord your God giveth you.*—God called *Canaan his reſt*, becauſe it was his land, and becauſe there *he* was to reſt from his work of introducing the Iſraelites into it; and *they* were to repoſe themſelves after the fatigues they had undergone in the wilderneſs, and to live in ſafety under his protection.—But the *Sabbath* alſo is called *God's reſt*, becauſe on that day he reſted from his work of creation. See chap. iv. 10. note.—And *heaven* hath the ſame appellation given it, becauſe there God enjoys unſpeakable felicity in the contemplation of his own perfections and works. See chap. iv. 9. note.—I ſuppoſe the firſt of theſe reſts only was meant when God ſware that none of the rebellious Iſraelites, ſave Caleb and Joſhua, ſhould enter into his reſt. For it is reaſonable to think that ſome of them repented of their rebellion before they died, and are to be admitted into heaven.

Ver. 12.—1. *Brethren take heed*, &c. To underſtand the propriety of the exhortation to the believing Hebrews, to beware of renouncing the goſpel, founded on the behaviour of the Iſraelites in the wilderneſs, their condition muſt be compared with that of the Iſraelites. The latter, after receiving the law, were ordered to take poſſeſſion of Canaan, that having a fixed abode there, they might preſerve the knowledge and practiſe the worſhip of God according to the law. And to encourage them, God promiſed to drive out the inhabitants before them. Neverthelеſs, from not believing God's promiſes, and from fear of the inhabitants, they refuſed to enter, and propoſed to return to Egypt.—In like manner, the Hebrews having received the goſpel, were ordered to profeſs and publiſh it. And to encourage them to do ſo, God promiſed that the goſpel would at length overcome all oppoſition; and that he would reward thoſe with the reſt of heaven, who profeſſed and publiſhed it boldly. But, the profeſſion and publication of the goſpel, in that age, being attended with greater danger to individuals, than that which attended the Iſraelites entry into Canaan; and the eſtabliſhment of the goſpel in the world, being an event more improbable in that age, than the conqueſt of Canaan in Moſes's days, the Hebrews, to whom this epiſtle was directed, had greater temptations to renounce the goſpel, and to return to Judaiſm, that the Iſraelites had to refuſe going into Canaan, and to return into Egypt. Wherefore, as their renouncing the goſpel, muſt have proceeded from their diſbelieving God's promiſe, and from their diſtruſting his power, the apoſtle had good reaſon to caution them againſt an evil heart of unbelief.

2. *By departing from the living God.* Apoſtaſy from the goſpel which God ſpake to the Hebrews by his Son, is termed, *a departing from the living God*, in alluſion to the ſpeeches of the Iſraelites who ſaid one to another, Numb. xiv. 4. *Let us make a captain, and let us return into Egypt.* For as the returning of the Iſraelites into Egypt, would have been a real departing from the living God, who reſided among them in the pillar of cloud and fire which covered the tabernacle, and who ſhewed himſelf to be the living God by the continued exertions of his power in their behalf, ſo the renouncing of the goſpel, in that age, would have been in the Hebrews a real departing from the living God, who reſided among them by the miraculous gifts and operations of the Holy Ghoſt.

Ver. 13. *Hardened through the deceitfulneſs of ſin.* Mark xvi. 14. *He upbraided them for their*

14 For we are *partakers* of *Chriſt's* HOUSE,[1] (εανπερ) if *indeed* we hold *faſt the begun confidence*[2] *firm* unto the end;

14 *For we are partakers of* the bleſſings of *Chriſt's houſe*, the goſpel church, only *if we hold faſt the faith, we have begun to exerciſe* on him as our Saviour, (chap. v. 9.) *firm unto the end* of our lives.

15 *AS YE MAY KNOW* (εν τω λεγεσθαι, 9.) *by the ſaying*, To-day *when ye ſhall* hear his voice, harden not (ſee ver. 8. note 1.) your hearts as in the *bitter* provocation.

15 Perſeverance in faith and obedience is requiſite to your enjoying the privileges of Chriſt's houſe, *As ye may know by the ſaying* of the Holy Ghoſt to the Iſraelites in David's days; *To-day when ye ſhall hear his voice* commanding you to enter into his reſt, *harden not your hearts as* your fathers did *in the bitter provocation.*

16 For (τινες, 54.) *many* when they *heard*,[1] *bitterly* provoked GOD. *However* not all *who went* out of Egypt[2] (δια, 119.) *with* Moſes.

16 *For many when they heard* the command to enter into Canaan, *bitterly provoked God* by their diſobedience, and were excluded from his reſt in Canaan. *However, not all who went out of Egypt with Moſes* provoked God by their rebellion, and were ſo puniſhed.

17 But with whom was he *diſpleaſed*[1] forty years?

17 *But*, to ſhew you the infectious nature of diſobedience, I aſk you, *With whom was God diſpleaſed forty*

their unbelief and hardneſs of heart. The unbelief of his diſciples was termed by Chriſt, *hardneſs of heart*, to ſhew that the proofs which he had given of his power and veracity had not made a proper impreſſion on the *heart* or *mind* of his diſciples.—Acts xix. 9. *But when divers were hardened, and believed not.*—See ver. 8. note 1.

Ver. 14.—1. *Partakers of Chriſt's houſe.* I have ſupplied the word *houſe*, in this clauſe, becauſe the apoſtle in verſe 3. tells us, that Chriſt formed the houſe or church of God under the goſpel diſpenſation. If that word is rightly ſupplied, *partakers of Chriſt's houſe* will ſignify, as in the commentary, partakers of all the bleſſings which Chriſt hath promiſed to the members of his houſe, or church; namely, the aſſiſtance of his Spirit, the pardon of ſin, reſurrection from the dead to a glorious immortality, and introduction into heaven, there to live with God in eternal happineſs.—Of theſe bleſſings the apoſtle told them, the members of Chriſt's houſe or church will become partakers, only on condition of their holding faſt their begun faith in him to the end of their lives. See the following note.

2. *The begun confidence.* Αρχην της ὑποστασεως, literally, *the beginning of the confidence;* an hebraiſm for *the begun confidence* or faith: as is plain from Heb. xi. 1. where *faith* is ſaid to be, ελπιζομενων ὑποστασις, *the confidence*, or firm perſuaſion of the reality *of things hoped for.*

Ver. 16.—1. *Many when they heard.* This according to Pyle, is, *heard the report of the ſpies.* But I prefer the interpretation in the commentary, becauſe *the voice of God*, is mentioned in the clauſe immediately preceding.

2. *However, not all who went out of Egypt.* Before the Iſraelites began their march towards Canaan, God ordered Moſes to number ſuch of them as were able to go forth to war, Numb. i. 3. 45. But the Levites were not numbered ver. 49. becauſe being conſecrated to the ſervice of the tabernacle, they were not to fight their way into Canaan. Wherefore, while Caleb and Joſhua were excepted by name in the oath, becauſe they were willing to go into Canaan, the Levites were not excepted, becauſe making no part of the army which was to ſubdue the Canaanites, they were not conſidered as diſobedient to God's command; conſequently were not comprehended in the oath. Accordingly it appears from Numb. xxxiv. 17. Joſh. xxiv. 33. that Eleazar the Son Aaron was one of thoſe who took poſſeſſion of Canaan.—The excepting of Caleb and Joſhua by name, in the oath, ſhews how acceptable faith and obedience are to God.

Ver. 17.—1. *But with whom was he diſpleaſed?* Bengelius obſerves, that the word προσωχθισε, is often uſed by the LXX. but ſeldom by other authors; and that Euſtathius derives it from οχθος, or οχθη, which ſignifies any high place, and particularly the bank of a river. Wherefore the word οχθεω or οχθιζω, applied to the mind, may ſignify its being raiſed or excited

years? was it not with them who rebelled, (Josh. v. 6.) even all the men of war who were numbered, *whose carcasses fell in the wilderness?*

WAS IT not with them *who sinned*, whose carcases [2] fell in the wilderness? (Numb. xiv. 29.)

18 *Farther*, to make you sensible of the evil of disobedience, *To whom did God swear that they should not enter into his rest, but to them, who*, notwithstanding they had seen God's miracles, *did not believe* he was able to bring them into Canaan, and absolutely refused to enter?

18 And to whom *did he swear* that they should not enter into his rest, but to them *who did not believe?* [1]

19 *Thus we see, that the Israelites could not fight their way into Canaan, because they did not believe the promises of God.*

19 (Και, 212.) So we see that they could not enter in because of unbelief. [1]

cited by any passion; consequently προσωχθισε here, may be translated as I have done, *was he displeased*, or rather, *greatly displeased*.

2. *Carcasses* Κωλα, literally, *limbs* or *bones*: A part of the body being put for the whole.

Ver. 18. *But to them who did not believe?* That the crime of the Israelites which brought the oath of God upon them, consisted in their not believing that God was able to give them the possession of Canaan, is plain from the history Deut. i. 6. 8. 32. and from God's words Numb. xiv. 11. *How long will it be ere they believe me, for all the signs which I have shewed among them?*

Ver. 19. *They could not enter in because of unbelief.* As the cowardice of the ancien Israelites, proceeded entirely from their not believing the promises of God; they were greatly to blame for it, considering the many astonishing miracles, which God had wrought for them before he gave them the command to enter into Canaan.—The conclusion of the apostle's reasoning, concerning the sin and punishment of the ancient Israelites, contained in this verse, ought to make a deep impression on every reader, since it shews in the strongest colours, the malignity of unbelief, and teaches us that it is the source of all the sin and misery prevalent among mankind. Our first parents sinned through their not believing God, when he said, *In the day that thou eatest thereof thou shalt surely die:* And their posterity sin, through their not believing what God hath suggested to them by their own reason, and by revelation, concerning the rewards and punishments of a future state.

CHAP. IV.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle in this chapter enforces his exhortation to the Hebrews, chap. iii. 12. to beware of an evil heart of unbelief, by entering into the deep meaning of those passages of the Jewish scriptures, which describe the sin and punishment of the rebellious Israelites in the wilderness, who flatly refused to go into Canaan. For with a sagacity worthy of the inspiration by which he was guided, he proves from the oath by which the Israelites were excluded from Canaan, that the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, was really a promise to give believers of all nations, the everlasting possession of the heavenly country,

try, of which Canaan was the emblem: and, that the oath which excluded the rebellious Iſraelites in the wilderneſs from Canaan, likewiſe excluded all from the heavenly country who continue in their ſins. So that in this ancient oracle, a future ſtate with its rewards and puniſhments, was actually made known to the Jews.

But to underſtand the reaſoning by which the apoſtle hath eſtabliſhed this important fact, the reader ought to know, what all the Hebrews who underſtood their own ſcriptures well knew, and what the apoſtle expreſsly declared, Rom. iv. 16. namely, That in the covenant with Abraham, God promiſed him two kinds of ſeed, the one by natural deſcent, and the other by faith; and that the promiſe to give to him and to his ſeed the land of Canaan for an everlaſting poſſeſſion, being made to both the kinds of his ſeed, it was to be fulfilled, not only to his natural progeny, by giving them the poſſeſſion of the earthly Canaan, but alſo to his ſeed by faith, by giving them the poſſeſſion of the heavenly country, of which Canaan was the emblem and pledge.

Upon theſe principles the apoſtle affirms, that notwithſtanding Abraham's natural ſeed have obtained the poſſeſſion of Canaan, there is ſtill left to his ſeed by faith, conſiſting of believers in all ages, whether they be Jews or gentiles, a promiſe of entering into God's reſt; for which reaſon he exhorted the Hebrews in his own time, to be afraid leſt any of them ſhould fall ſhort of that reſt, as their fathers in the wilderneſs fell ſhort of the reſt in Canaan, ver. 1.—His affirmation that, in the covenant, there is ſtill left to Abraham's ſeed by faith, a promiſe of entering into God's reſt, the apoſtle eſtabliſhes by obſerving, that the promiſe of the everlaſting poſſeſſion of Canaan being made to Abraham's ſeed by faith, as well as to his natural ſeed, his ſeed by faith have received the good tidings of a reſt in the heavenly country typified by Canaan, as really as his natural ſeed have received the good tidings of a reſt in Canaan. Only theſe good tidings did not profit the natural ſeed in the wilderneſs, becauſe they did not believe them, ver. 2.—More particularly, to ſhew that all Abraham's ſeed by faith ſhall enter into God's reſt in the country typified by Canaan, the apoſtle appealed to the words of God's oath, by which he excluded the unbelieving Iſraelites in the wilderneſs from his reſt: *So I ſware in my wrath, They ſhall not enter into my reſt.* For, ſeeing this oath was ſworn, notwithſtanding the works of God were finiſhed at the formation of the world, and the ſeventh-day reſt was then inſtituted, ver. 3.—alſo ſeeing, that reſt was called *God's reſt*, in the paſſage of ſcripture where Moſes hath ſaid concerning the ſeventh day, *And God reſted on the ſeventh day from all his works*, ver. 4.—it follows, that the reſt into which God ſware the Iſraelites in the wilderneſs ſhould not enter, was not the ſeventh-day reſt, in regard they were in poſſeſſion of that reſt when the oath was ſworn, Exod. xvi. 23. xx. 8.

 Next,

Next, the apoſtle obſerves, that God's oath concerning the rebellious generation in the wilderneſs, was again mentioned by the Holy Ghoſt to the Iſraelites at the time they were in poſſeſſion of Canaan, when he ſaid to them by David, Pſ. xcv. 11. *They ſhall not enter into* my reſt, ver. 5. Now, though the apoſtle hath not declared the purpoſe for which he mentioned this repetition of the oath by the Holy Ghoſt, the ſtrain of his reaſoning ſheweth, that his deſign therein was to prove, that notwithſtanding the people were then in poſſeſſion of Canaan, they had not entered into God's reſt, according to the full meaning of his promiſe to give to Abraham's ſeed the land of Canaan for an everlaſting poſſeſſion; but that there ſtill remained a reſt of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apoſtle ſuppoſes he hath proved to the conviction of his readers; for in the next verſe he ſays, Since, after the Iſraelites were in poſſeſſion both of the ſeventh-day reſt, and of the reſt in Canaan, it ſtill remained for ſome in David's days to enter into God's reſt; alſo ſince they who firſt received the good news of a reſt in Canaan, namely the Iſraelites in the wilderneſs, did not enter into that reſt through unbelief, ver. 6.—it follows, That if the ſeed, who in the promiſe have received the good tidings of a reſt in the heavenly country, do not believe theſe tidings, they are excluded from that reſt by the oath which excluded the unbelieving generation in the wilderneſs from the reſt in Canaan.

Next, the apoſtle obſerves, that in the xcvth Pſalm the Holy Ghoſt by the mouth of David, mentioned a particular time, namely the time then preſent, for the entering of the Iſraelites into God's reſt, *Saying, To-day, ſo long a time after* they were in poſſeſſion of the reſt in Canaan, *when ye ſhall hear his voice* commanding you to enter into his reſt, *harden not your hearts*, ver. 7.—His deſign in mentioning the exhortation of the Holy Ghoſt to the Iſraelites in David's days, not to harden their hearts when they ſhould hear God's voice commanding them to enter into his reſt, the apoſtle hath not declared. But the ſtrain of his reaſoning leads us to believe he mentioned that exhortation to teach us, 1. That the command to the Iſraelites in the wilderneſs to enter into God's reſt, was not confined to them, but is a command to men in every age to enter into the reſt which was typified by the reſt in Canaan.—2. That neither the Iſraelites, nor any of mankind in this life, enter into that reſt of God which is principally intended in the covenant.—Wherefore, having only inſinuated theſe things hitherto in his premiſes, he now expreſſes them more directly, by obſerving, that *if Joſhua*, by introducing the Iſraelites into Canaan, *had cauſed them to reſt* according to the full meaning of God's promiſe, the

the Holy Ghoſt would not after that have ſpoken of another day for their entering into God's reſt, ver. 8.

The reader no doubt hath obſerved, that in the foregoing reaſoning the apoſtle hath not drawn the concluſions which followed from his premiſes, but hath left them to be ſupplied by the reader, either becauſe they were obvious, or, becauſe the general concluſion, which he was about to draw from the whole of his reaſoning, comprehends them all: namely, *Therefore there remaineth a ſabbatiſm to the people of God:* in other words; ſeeing it appears from the oath that the reſt promiſed to Abraham and to his ſeed, according to its principal meaning, was neither the ſeventh-day reſt, nor the reſt in Canaan, there certainly remains to believers of all nations the true ſeed of Abraham and people of God, a better reſt, of which the ſeventh-day reſt and the reſt in Canaan were only the emblems, ver. 9.—Withal, to ſhew that the remaining reſt is not to be enjoyed by the people of God in this life, but in the life to come, and to give us ſome idea of its nature, the apoſtle adds, *He who hath entered into God's reſt hath himſelf alſo reſted from his own works* of trial, *even as God reſted from his works of creation:* conſequently he enjoys a happineſs like to God's in the contemplation of his paſt works, ver. 10.—Then as the improvement of his diſcourſe concerning the reſt of God, he took occaſion from the ſin and puniſhment of the Iſraelites in the wilderneſs to exhort all who read this epiſtle, to ſtrive to enter into the reſt which remaineth to the people of God, leſt *they fall* or *die* eternally through unbelief, as the unbelieving Iſraelites died in the wilderneſs, ver. 11.—Withal, to enforce his exhortation, he deſcribed firſt the perfection of the goſpel, by which men are to be judged before they enter into God's reſt, ver. 12.—And next, the omniſcience of Chriſt the judge, who will render to all men according to their deeds, ver. 13.

Such is the account, which the writer of this epiſtle hath given of the author of the goſpel, as the creator of the world, as the lawgiver in God's church, as the conductor of the ſpiritual ſeed of Abraham into the heavenly country the reſt of God, and as the judge of the whole human race.—He next proceeds to ſpeak of him as the High-prieſt of our religion, and to ſhew, that, as an High-prieſt, he hath cleanſed us from our ſins, by the ſacrifice of himſelf.—This, as was formerly obſerved, is the *fourth fact* whereby the authority of the goſpel, as a revelation from God, is ſupported.

They who are acquainted with the hiſtory of mankind, know that, from the earlieſt times, propitiatory ſacrifices were offered by almoſt all nations, in the belief that they were the only effectual means of procuring the pardon of ſin, and the favour of the Deity. In this perſuaſion, the Jews more eſpecially were confirmed, by the law of Moſes, in which a variety of ſacrifices of that ſort, as well as free-

will offerings, were appointed by God himſelf. And as the heathens offered theſe ſacrifices with many pompous rites, and feaſted on them in the temples of their gods, they became extremely attached to a form of worſhip, which at once eaſed their conſciences, and pleaſed their ſenſes. Wherefore, when it was obſerved that no propitiatory ſacrifices were enjoined in the goſpel, and that nothing of the kind was offered in the Chriſtian temples, Jews and gentiles equally, were very difficultly perſuaded to renounce their ancient worſhip, for the goſpel form in which no atonements appeared; and which employing mens reaſon alone for exciting their affections, was too naked to be, to ſuch perſons, in any degree intereſting.

It is true, this ſuppoſed defect in the goſpel worſhip, was concealed for a while by the doctrine of the Judaizers, who affirmed, that the law of Moſes being of perpetual obligation, its ſacrifices and purifications were ſtill to be performed, even under the goſpel. To this doctrine many of the gentile converts had no objection; for, as they had always expected the pardon of their ſins through the offering of ſacrifice, it muſt have appeared to them a matter of indifference, whether theſe ſacrifices were offered according to the heathen, or according to the Jewiſh ritual. But the doctrine of the Judaizers being utterly ſubverſive of the goſpel, all the apoſtles ſtrenuouſly oppoſed it, by declaring to the Jews as well as to the gentiles, that if they ſought the pardon of their ſins through the ſacrifices of the law of Moſes, Chriſt would profit them nothing, Gal. v. 2.

The zeal with which St Paul in particular inculcated this doctrine, and the ſtrong arguments by which he ſupported it, opening the eyes of many, they became at length ſenſible, that neither the ſacrifices of heatheniſm, nor the atonements of Judaiſm, had any real efficacy in procuring the pardon of ſins. Nevertheleſs, in proportion to their knowledge of the inefficacy of theſe ſacrifices, their prejudices againſt the goſpel muſt have become more violent, becauſe its ſuppoſed defect more clearly appeared. And it muſt be acknowledged, that if in the new diſpenſation there were neither a prieſt nor a ſacrifice, the prejudices both of the Jews and gentiles would have been well founded. For mankind, conſcious of guilt, can hardly bring themſelves to truſt in repentance alone for procuring their pardon, but naturally fly to propitiatory ſacrifices, as the only compenſation in their power to make to the offended Deity.

Wherefore, to give both Jews and gentiles juſt views of the goſpel, the apoſtle, in this paſſage of his epiſtle, affirmed that although no ſacrifices are offered in the Chriſtian temples, we have a great High-prieſt, even Jeſus the Son of God, who, at his aſcenſion, paſſed through the viſible heavens into the true habitation of God, with the ſacrifice of himſelf; and from theſe conſiderations he exhorted the believing Hebrews

Hebrews in particular, to hold faſt their profeſſion, ver. 14.—Then to ſhew that Jeſus is well qualified to be an High-prieſt, he obſerves, that though he be the Son of God he is likewiſe a man, ſo cannot but be touched with a feeling of our infirmity, ſince he was in all points tempted as we are, yet without ſin, ver. 15.—On which account, we may come boldly to the throne of grace, well aſſured that, through the interceſſion of our great High-prieſt, we ſhall obtain the pardon of our ſins, and grace to help us in time of need, ver. 16.—Theſe being the doctrines which the apoſtle is to prove in the remaining part of his epiſtle, the 14th, 15th, and 16th verſes of this chapter, may be conſidered as *the propoſition of the ſubjects* he is going to handle in chapters v, vi, vii, viii, ix, and x. And as his reaſonings on theſe, as well as on the ſubjects diſcuſſed in the foregoing part of the epiſtle, are all founded on the writings of Moſes and the prophets, it is reaſonable to ſuppoſe, as was formerly remarked, that his interpretations of the paſſages which he hath quoted from theſe writings, are no other than the interpretations which were given of them by the Jewiſh doctors and ſcribes, and which were received by the people, at the time he wrote. See Pref. Sect. 3. paragr. 3.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore*, let us *be afraid* leſt a promiſe of *entrance* into his reſt being *left*, any of you [1] (δοκῃ, 1 Cor. vii. 40. note,) ſhould *actually fall* ſhort OF IT.

2 For *we alſo have received the good tidings* [1] *even as they*. But (ὁ λογος της ακοης) the word *which they heard* [2]

COMMENTARY.

CHAP. IV. 1 *Wherefore*, ſince the Iſraelites were excluded from Canaan for their unbelief and diſobedience, *let us be afraid leſt a promiſe of entrance into God's reſt being left* to all Abraham's ſeed in the covenant, *any of you ſhould actually fall ſhort of obtaining it*.

2 *For we alſo* who believe, being Abraham's ſeed, *have* in that promiſe *received the good tidings* of a reſt in the heavenly country, *even as the Iſraelites* in

Ver. 1. *Any of you.* Some MSS. inſtead of ὑμων, *you*, have here ἡμων, *us;* which agrees very well with the context. But the common reading is ſupported by the Syriac and Vulgate verſions.—To underſtand the commentary on this and the following nine verſes, the reader ſhould examine the illuſtration of theſe verſes given in the View.

Ver. 2.—1. *We alſo have received the good tidings.* In the original it is, *we have been evangelized;* which is a phraſe uſed likewiſe, Matth. xi. 5. Luke vii. 22.—The word ευαγγελιζω in the paſſive voice, ſignifies to receive any kind of good news. But by long uſe it hath been appropriated to one's receiving the good news of ſalvation given in the goſpel.—The perſons, who in this verſe are ſaid to have received the good news of a reſt in the heavenly country, are called in the next verſe, *we who believe.* Wherefore, the apoſtle is ſpeaking of Abraham's ſeed by faith, to whom the poſſeſſion of the heavenly country was promiſed in the covenant, under the type of promiſing the earthly country to Abraham's natural feed. See Eſſay v. ſect. 3.

2. *The word which they heard.* The *word*, or good tidings which the Iſraelites heard, contained not only a promiſe bnt alſo a command. It is recorded Deut. i. 20. *I ſaid unto you, Ye are come unto the mountain of the Amorites which the Lord your God doth give unto us.* 21.

the wilderness received the good tidings of a rest in Canaan. *But the good tidings which they heard had no influence on their conduct, because they did not believe what they heard.*

did not profit them, not being mixed with faith in them *who* heard IT.[3] (See Deut. i. 32.)

3 *Wherefore* according to God's promise, *we* the seed of Abraham *who believe shall enter into the rest of God.* But it is a rest different from the seventh-day rest, *seeing he said* concerning the unbelieving Israelites in the wilderness, *So I sware in my wrath, they shall not enter into my rest, notwithstanding the works* of creation *were finished,* and the seventh-day rest was instituted, *from the formation of the world:* consequently the Israelites had entered into that rest, before the oath was sworn.

3 (Γαρ, 92.) *Wherefore,* we *who believe enter*[1] into *the* rest OF GOD, (καθως, 203.) *seeing* he said, *So I sware* in my wrath, *They shall not* enter into my rest:[2] (καιτοι, 215.) *notwithstanding* the works were finished from the *formation* of the world.[3] (απο καταβολης κοσμȣ, see Heb. xi. 11. note.)

4 That the seventh day rest is God's rest, and that it was instituted at the creation, is evident. *For Moses hath spoken some where concerning the seventh-day* rest, *thus: And God completely rested on the seventh day from all his works.*

4 For he *hath spoken* some where *concerning* the seventh DAY *thus:* And God (κατεπαυσεν) *completely rested* on the seventh day[1] from all his works.

5 *Moreover in this* ninety fifth *Psalm,* the Holy Ghost said *again* to the unbelieving Israelites in David's time who were living in Canaan, *They shall not enter into my rest.* This shews that another rest

5 (Και, 224.) *Moreover,* in this PSALM again, (Ει ελευσονται εις την καταπαυσιν μȣ) *They shall not enter* into my

Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not. See also Numb. xiv. 1.—4.

3. *Did not profit them, not being mixed with faith in them who heard it.* Many MSS. and some of the greek commentators read, μη συγκεκραμενȣς agreeing with εκεινȣς: *The word did not profit them, they not being mixed with those who heard it with faith.* But as Caleb and Joshua were the only persons who heard this word with faith, we cannot suppose that the apostle would speak of the mixing of the whole congregation with them. I therefore think the common, is the genuine reading; especially as it is warranted by the Syriac and Vulgate versions.

Ver. 3.—1. *We who believe* εισερχομεθα *enter.* Here the present tense is put for the future, to shew the certainty of believers entering into the rest of God. See Ess. iv. 12. Besides, the discourse is not concerning any rest belonging to believers in the present life, but of a rest remaining to them after death, ver. 9.

2. *Seeing he said,—They shall not enter into my rest.* The apostle's argument is to this purpose: Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that all who believe shall enter into his rest.

3. *Notwithstanding the works were finished from the formation of the world.* God's swearing that the rebellious Israelites in the wilderness should not enter into his rest, notwithstanding the works of creation were finished and the seventh-day was instituted from the beginning, is mentioned in this place to shew that the rest from which the Israelites were excluded, was not the seventh-day rest which they were then enjoying, but a future rest into which they might have entered by believing and obeying God.

Ver. 4. *God completely rested on the seventh day.* This Moses hath said, Gen. ii. 3. *And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made.* These words the apostle quotes, because they shew that the seventh-day rest is fitly called *God's rest*; and that the seventh-day rest was observed from the creation of the world.—God's resting on the seventh day, Bengelius thus explains; *Se quasi recepit in suam eternam tranquilitatem.*—God's ceasing from his works of creation, is called *God's resting from all his works,* because, according to our way of conceiving things, he had exerted an infinite force in creating this mundane system. See ver. 10. note.

Ver. 5.

rest.[1] (See Heb. iii. 11. note 3.)

besides that in Canaan was promised to Abraham's seed, which would be forfeited by unbelief, but be obtained by believing.

6 Seeing *then* it *remained* for some to enter *into it*, and SEEING they *who first received the good tidings*[1] *did not enter* in (δια) *on account* of unbelief:

6 *Seeing then*, after the Israelites were living in Canaan, it still *remained for them to enter into God's rest* through believing, *And seeing they who first received* in the wilderness *the good tidings* of the rest in Canaan *did not enter in on account of their unbelief*, it follows, that they who receive or have received the good tidings of the rest in the heavenly country shall not enter into it, if they do not believe.

7 (Παλιν, 267.) *Moreover*, SEEING he limiteth a certain day,[1] saying (εν, 165.) *by* David, To-day, after so long a time; as it is said, To-day *when ye shall* hear his voice, harden not your hearts.

7 *Moreover, seeing the Holy Ghost specifieth a particular time* for entering in, *Saying* to the people by David, *To-day, so long a time after* the nation had taken possession of Canaan, *as it is written, To-day when ye shall hear God's voice* commanding you to enter into his rest, *Harden not your hearts* against entering.

8 For, if *Joshua*[1] had *caused them to rest, he would not, after that,* have spoken of another day.

8 *For, if Joshua*, by introducing the Israelites into Canaan, *had caused them to rest* according to the full meaning of God's promise, *the Holy Ghost would not after that*, in David's time, *have spoken of another day* for entering into God's rest.

9 (Αρα απολειπεται) *Therefore a sabbatism* remaineth to the people of God.[1]

9 *Therefore*, seeing the Israelites did not, in Canaan, enter fully into God's rest, *the enjoyment of another rest remaineth to the people of God*, in which they shall rest completely from all the troubles of this life.

Ver. 5. *They shall not enter into my rest.* These being the words of the oath, God's rest in this verse, signifies the rest in Canaan, called *God's rest*, 1. Because, after the Israelites got possession of that country, God rested from his work of introducing them. 2. Because, they were there to observe God's Sabbaths, and to perform his worship, free from the fear of their enemies, Luke i. 68, 74.

Ver. 6. *And, seeing they who first received the good tidings did not enter in on account of unbelief.* This the apostle had observed before, ver. 2. Here he sheweth in what manner we are to improve our knowledge of that fact. See the commentary.

Ver. 7. *Seeing he limiteth a certain day*, &c. The apostle's argument is this: Seeing the Holy Ghost, so long after the Jews were in possession of Canaan, said to them by David, When ye shall hear God's voice commanding you to enter into his rest, and by so saying, specified that very day as a time for entering, it is evident that the command to the people in the wilderness was not confined to them, but is really a command to men in every age, to enter into the rest typified by the rest in Canaan; and that neither the Israelites nor any of mankind in this life enter into the rest principally intended in the Covenant.—It is remarkable that in the course of his reasoning concerning the oath, the writer to the Hebrews hath in three instances omitted mentioning the conclusion which follows from his premises. But as this is exactly in Paul's manner, it is no inconsiderable proof of his being the author of this epistle. See Rom. v. 12. note 1.

Ver. 8. *For, if Joshua.* So Ιησους, in this place, signifies, being the name given to Joshua, in the LXX. translation of the Hebrew scriptures.

Ver. 9. *Therefore a Sabbatism remaineth to the people of God.* The apostle having established

10 *For the believer who is entered into God's rest, hath himself also rested from his own works* of trial and suffering, Rev. xiv. 13. *like as God rested from his* works of creation.

10 For he *who* is entered into his rest [1], *hath himself also rested* from his own works, (ὥσπερ) *like as* God RESTED from his.

11 *Since there remaineth such a happy rest to the people of God, Let us carefully strive to enter into that rest*, by obeying Jesus, *lest any of us should fall, after the example of the Israelites, through unbelief.*

11 *Wherefore, let us carefully strive* to enter into that rest, lest any *one should fall* (εν) after the same example of unbelief. [1]

blished this conclusion, by just reasoning on the sayings of the Holy Ghost uttered by the mouth of David, they misrepresent the state of the Israelites under the Mosaic dispensation, who affirm, that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses. They had both discovered to them in the Covenant with Abraham, as recorded by Moses and explained by the prophets.—The apostle, in his conclusion hath substituted the word σαββατισμὸς, *Sabbatism*, for the word καταπαυσις *Rest*, used in his premises: But both are proper, especially the word *Sabbatism* in this place, because by directing us to what is said verse 4. it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the Sabbath, both in its employments and enjoyments. For therein the saints shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome. And by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy. See chap. ix. 4. note 2. at the end. To this add, that being admitted into the immediate presence of God to worship, They shall, as Doddridge observes, "pass a perpetual "Sabbath, in those elevations of pure devotion which the sublimest moments of our most "sacred and happy days, can teach us but imperfectly to conceive."—Here it is to be remarked that the Hebrews themselves considered the Sabbath, as an emblem of the heavenly rest: For St Paul reckons *Sabbaths*, among those Jewish institutions, which were shadows of good things to come, Col. ii. 17.

Ver. 10. *He who is entered into his rest, hath himself*, &c. God having on the seventh day, rested from his work of creation, and having on that day surveyed the whole, and found it good, by sanctifying and blessing it, he appointed men to rest on the seventh day, not only in commemoration of his having rested on that day, but to teach them, that their happiness in a future state will consist, in resting from their work of trial, and in reviewing it after it is finished. Hence, our entering into the happiness of heaven, is called in the oath, (ver. 3.) our entering into God's rest, because we enter into a happiness similar to his. And this instruction in both its parts, was of so much importance to the world, that the Israelites were settled in Canaan chiefly for the purpose of observing God's Sabbaths. Exod. xxxi. 13.—17.—From the account given in this verse of the rest which remaineth to the people of God, namely, that they do not enter into it till their works of trial and suffering are finished, it is evident that the rest which remaineth to the people of God is the rest of heaven; of which the seventh-day rest is only an emblem.

Ver. 11. *Fall after the same example of unbelief.* The *unbelief*, here said to be the cause of mens falling under the wrath of God, is that kind of it, which respects the immortality of the soul, the reality and greatness of the joys of heaven, the power of Christ to conduct the people of God into the heavenly country, the greatness and certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous, and to inflict punishments on the wicked.—The unbelief of these great truths, revealed to us in the gospel, being the source of that wickedness which prevails among Christians, we ought carefully to cherish the faith of these things, lest by the want of a firm conviction of them, we be led to live after the manner of the wicked, and God be provoked to destroy us, by the severity of his judgments.

Ver. 12.

12 For (ὁ λογος Θεȣ) the word of God [1] is *living* [2] and *effectual*, [3] and more *cutting* than any two-edged sword, [4] piercing even to the *parting both* of soul and spirit, [5] and of the joints *also* and *marrows*, and IS a discerner of the *devices* and *purposes* of the heart.

12 *For the word of God* the preached gospel, whereby we are now called to enter into God's rest, and are to be judged hereafter, *is a living and powerful principle, and more cutting than any two edged sword*, piercing, not into the body but into the mind, *even to the separating between both soul and spirit;* shewing which of the passions are animal, and which spiritual, *and* to the separating *of the joints also and marrows*, laying open the most concealed parts of the animal constitution, *and is a discerner of the devices and purposes of the heart.*

13 *And there is no creature unapparent* in his [1] sight,

13 But, not to insist farther on the rule of judgment, consider the omniscience of the Judge himself;

Ver. 12.—1. *For the word of God.* The apostle having said ver. 2. λογος της ακοης *the word which they heard, did not profit them, the word of God* in this verse, I think signifies *the preached gospel;* understanding thereby its doctrines, precepts, promises, and threatnings, together with those examples of the divine judgments, which are recorded in the scriptures; by all which the gospel operates powerfully on the minds of believers.

2. *Is living.* In our common version of 1 Pet. i. 23. the word of God is said to be *living*. So also Christ, John vi. 63. *The words that I speak to you they are spirit, and they are life.*—Moreover in the last clause of the verse under consideration, actions are ascribed to the word of God which imply life; namely, *is a discerner of the devices and purposes of the heart.*

3. *And effectual.* Ενεργης. This efficacy is described by Paul, 2 Cor. x. 4. *The weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strong holds*, &c. See also 1 Thess. ii. 13. where the word of God is said *to work effectually in them who believe*.

4. *And more cutting than any two-edged sword.* In illustration of this expression, Peirce hath cited the following verse of Phocylides: Ὁπλον τοι λογος ανδρι τομωτερον εστι σιδηρȣ. *Reason is a weapon that penetrates deeper into a man than a sword.*—Ephes. vi. 17. We have *the sword of the Spirit*, used to denote the doctrine of the gospel; called *a sword*, because it is of great use to repel the attacks of our spiritual enemies; and *a sword of the Spirit*, because it was dictated by the Spirit of God.—Rev. i. 16. The word of God is represented as *a sharp two edged sword*, which *went out of the mouth of Christ*.—Isa. xi. 4 It is said of Christ, *He shall smite the earth with the rod of his mouth.* LXX. τω λογω τȣ στοματος.

5. *Piercing even to the parting both of soul and spirit*, &c. Here the writer proceeds on the supposition that man consisteth of three parts, a body, a sensitive soul which he hath in common with the brutes, and a rational spirit. The same doctrine is espoused by Paul, 1 Thess. v. 23. See note 2 on that verse.—The power of the word of God, *in piercing to the parting both of soul and spirit and of the joints and marrows*, is understood by some, of the efficacy of the punishments, threatened in the gospel, utterly to dissolve the whole human frame.—In representing the *word* or *gospel*, as a person who shall judge the world at the last day, the apostle hath followed his master, who thus spake to the Jews, John xii. 48. *He that rejecteth me, and receiveth not my* ρηματα, *commands, hath one that judgeth him, the word* ὁ λογος, *that I have spoken, the same shall judge him in the last day.* But to raise the figure, the apostle ascribes to the word of God, *life* and *strength*, and *discernment*, and *action*; qualities highly necessary in a judge. Nor is this manner of speaking peculiar to Paul. Peter hath likewise represented the word of God, as *living, and abiding for ever*, 1 Pet. i. 23. and Plato by a like rhetorical figure, in his Crito, has personified the laws of Athens. See Rom. x. 6. note 1.

Ver. 13.—1. *In his sight.* Ενωπιον αυτȣ. Here the pronoun αυτȣ, *his*, is put, not for any person mentioned before in this discourse, but for *him to whom*, in the end of the verse, it is said *we must give an account*; namely to Christ.—The apostle, in what goeth before, having described Christ's character as lawgiver in the house of God, and having exhorted the unbelieving Hebrews to obey his call to enter into the heavenly country by believing on him; and shewed them the dangerous nature and fatal consequences of unbelief, in the example of

There is no creature unapparent in his sight, for all things, the most secret recesses of the heart, *are stripped of every covering, both outwardly and inwardly, before the eyes of him to whom we must give an account.*

for all things ARE naked and *open* [2] *to* the eyes of him, *to whom we must give an account.* [3]

14 *Now* the unbelieving Jews, on pretence that the gospel hath neither an High-priest, nor any sacrifice for sin, urge you to return to Judaism: But as *we have a great High-priest who hath passed through the* visible *heavens* into the true habitation of God, chap. ix. 11, 12. there to officiate for us, even *Jesus the Son of God*, *Let us hold fast our religion.*

14 (Ουν, 262.) *Now* [1] *having* a great High-priest [2] *who hath* passed *through* the heavens, [3] Jesus the Son of God, let us hold fast OUR *confession.* (See chap. iii. 1. note 4.)

the disobedience and punishment of the Israelites in the wilderness, he here in the conclusion of his exhortation, with great propriety, speaks of Christ in his character of Judge of the world, and sets forth his knowledge of mens most secret thoughts and actions. And by calling him, the person *to whom we must give an account*, he insinuates that he hath authority to exclude unbelievers from heaven, and power to punish them with everlasting destruction.

2. *For all things are naked and open.*—Γυμνα και τετραχηλισμενα. This is an allusion to the state, in which the sacrifices called *burnt-offerings*, were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their backbone was cleft. This is the import of the original word τετραχηλισμενα. Then they were divided into quarters; so that outwardly and inwardly they were fully exposed to the eye of the priest, in order to a thorough examination, Lev. i. 5, 6. And being found without blemish, they were laid in their natural order on the altar, and burnt, ver. 8. The apostle's meaning is, that infidelity and hypocrisy, however secretly they may lurk in the mind, cannot be concealed from our Judge.

3. *To whom we must give an account.* This is the true translation of the clause, προς ὁν ἡμιν ὁ λογος. For the word λογος has evidently this signification, Mat. xii. 36. xviii. 23. Luke xvi. 2. Rom. xiv. 12. *So then every one of us*, λογον δωσει, *shall give an account of himself to God.*—Heb. xiii. 17. *They watch for your souls*, ὡς λογον αποδωσοντες, *as those who must give account.*—Others translate the clause, *of whom we speak.*

Ver. 14.—1. *Now.* So ουν must be translated here, because although the apostle hath affirmed, chap. i. 3. that the Son of God *made purification of our sins by the sacrifice of himself*; and hath told us, chap. ii. 17. that he was *made like his brethren in all things that he might be a merciful and faithful High-priest*; and hath called him *the High-priest of our religion*, chap. iii. 1. he hath not hitherto attempted to prove that Jesus is really an High-priest, nor that he hath offered any sacrifice to God for the sins of men. The proof of these things he deferred till he discussed the other topics of which he proposed to treat. And having finished what he had to say concerning them, he now enters on the proof of Christ's priesthood, and treats thereof, and of various other matters connected with it, at great length, to the end of chap. x.

2. *Having a great High-priest.* The writer of this epistle had exhorted the unbelieving Hebrews, chap. iii. 1. to consider attentively the dignity of Christ Jesus the Apostle and High-priest of the Christian religion. Wherefore, after describing his office as God's apostle, appointed to form his new house or church, he now proceeds to treat of his office as an High-priest, for the purpose of removing that great prejudice which both Jews and gentiles entertained against the gospel, on account of its supposed want of an High-priest, and of a sacrifice for sin.—It is to be observed, that the apostle calls *Jesus the Son of God, a great High-priest*, because in chap. i. he had proved him to be greater than the angels; and in chap. iii. 1.—4. to be worthy of more praise than Moses.

Theodoret, who hath divided this epistle into sections, begins his second section with this verse, because it introduceth a new subject. This verse, therefore, should be the beginning of chap. v. according to our division of the epistle.

3. *Who hath passed through the heavens.* So διεληλυθοτα τους ουρανους, literally signifies. The meaning

15 For we have not an High-prieſt *who* cannot *ſympathize with our weakneſſes.*[1] But ONE WHO was *tempted in all points according to the likeneſs*[2] OF HIS NATURE TO OURS without ſin. Heb. ii. 17, 18.

16 Let us therefore *approach with boldneſs to* the throne of grace, that we may *receive* mercy, and *obtain* grace *for the purpoſe of ſeaſonable help.*[1]

15 To this conſtancy we Chriſtians are encouraged, by the character of our High-prieſt. *For* though he be the Son of God, *we have not* in him *an High-prieſt who cannot ſympathize with us in our weakneſſes, but one* moſt compaſſionate, *who* being made fleſh, *was tempted in all points, as far as the likeneſs of his nature to ours would admit, yet never committed any ſin.*

16 *Let us, therefore,* through his mediation as our High-prieſt, *approach with boldneſs to the throne of grace* on which God is ſeated to hear our addreſſes, *that we may receive pardon ;* and, when tempted or perſecuted, *obtain the* gracious *aſſiſtance* of his Spirit, *to help us ſeaſonably* in ſuch times of diſtreſs.

meaning is, *he hath paſſed through the* viſible *heavens*, and entered into that place where the Deity reſides, which therefore, is the *true holy place*, and is called *heaven itſelf*, Heb. ix. 24. See Heb. ix. 1. note 2.—Into that holy place Jeſus entered, to offer the ſacrifice of himſelf.

Ver. 15.—1. *Sympathize with our weakneſſes.* The Son of God being made fleſh, experienced all the miſeries and temptations incident to men. Conſequently he muſt always have a lively feeling of our infirmity. See Heb. ii. 17. note 1.

2. *Tempted in all points according to the likeneſs.* Καθ' ὁμοιοτητα. The likeneſs of our Lord's nature to ours, was not an exact likeneſs ; for he was free from that corruption, which as the conſequence of Adam's ſin, has infected all mankind ; as is intimated likewiſe in the expreſſion, Rom. viii. 5. *ſending his Son in the likeneſs of ſinful fleſh.*

Ver. 16. *Seaſonable help.* Εις ευκαιρον βοηθειαν. The word βοηθεια, ſignifies help obtained in conſequence of crying aloud, or ſtrong crying for it.

CHAP. V.

View and Illuſtration of the Doctrines explained and proved in this Chapter.

THE prieſthood and ſacrifice of the Son of God, and the pardon procured for ſinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmoſt conſequence to mankind, the apoſtle in this chapter, and what follows to the nineteenth verſe of the tenth chapter, hath propoſed at great length, the proofs by which they are eſtabliſhed. And it was very proper that he ſhould be copious, not only in his proofs of theſe important ſubjects, but alſo in his compariſon of the prieſthood of Chriſt with the Levitical prieſthood, that while he eſtabliſhed the merit of the ſacrifice of Chriſt, he might ſhew the inefficacy of the Levitical atonements and of all other ſacrifices whatever. For as the unbelieving Jews did not acknowledge his apoſtleſhip, St Paul knew that his affirmation of theſe matters, though made by inſpiration, would not be held as ſufficient evidence.

His

His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and in particular he is appointed to offer both gifts and sacrifices for sin, ver. 1.—Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2.—And, because he is clothed with infirmity, he must offer propitiatory sacrifice for himself, as well as for the people, ver. 3.—This account of the designation, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church, no man can take the dignity of an High-priest to himself, but only the person who is called to the office by God, like Aaron in the Jewish church, ver. 4.—So the Christ did not, by his own authority, assume the office of High-priest in the house of God; but he bestowed that dignity upon him, who declared him *His Son* by raising him from the dead, ver. 5.—And who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many.—Farther, that God bestowed on Messiah the office of an High priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. *The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchizedec*, ver. 6.—These clear testimonies from their own scriptures, left the unbelieving Hebrews no room to doubt that Jesus of Nazareth, who by his resurrection from the dead was declared to be the *Christ the Son of God*, was by his Father's appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle shewed in the next place, that notwithstanding he was the Son of God, he possessed the other qualification necessary to an high-priest, mentioned ver. 2. namely, That he was *able to have a right measure of compassion on the ignorant and erring, because he himself also*, by living in the flesh subject to the temptations and afflictions incident to men, *was surrounded with infirmity.* In proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh, *he prayed, with strong crying and tears, to him who was able to save him from death.* The second is, That *he was delivered from fear.* These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: The other, that he received help from God, ver. 7.—Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God: consequently, he is well qualified

qualified, as an High-prieſt, to have a right meaſure of compaſſion on the ignorant and erring, ver. 8.—And being thus made a perfect High-prieſt, he became, by his dying as a ſacrifice for ſin, to all them who obey him, the author of eternal ſalvation, ver. 9.—as is plain from his being ſaluted by God *an High-prieſt after the order of Melchizedec* on his return from the earth to heaven, ver. 10.

By calling the ſpeech of the Deity recorded, Pſal. cx. 4. *The Lord hath ſworn and will not repent, Thou art a Prieſt for ever after the order of Melchizedec*, a *ſalutation* of Meſſiah as an High-prieſt, the apoſtle hath diſcovered to us a variety of important matters implied in, or connected with that memorable ſpeech: Such as, 1. That being directed to Meſſiah, it was a declaration on the part of God that he had made Jeſus an High-prieſt, not ſimply like Aaron, but with an oath; that is, in the moſt ſolemn manner, and irrevocably.—2. In as much as Meſſiah was thus ſaluted on his ſitting down at the right hand of God, in conſequence of his being invited to do ſo, Pſal. cx. 1. the ſalutation was given after he had offered the ſacrifice of himſelf, by preſenting his crucified body before the preſence of God in heaven. See Heb. viii. 3. note.—3. This ſalutation, on ſuch an occaſion, being given to Meſſiah, in the hearing of the angelical hoſts aſſembled around the throne of God, to do honour to him on his return from the earth after finiſhing his miniſtrations there as a Prophet, and to witneſs the offering of the ſacrifice of himſelf, as an High-prieſt, for the ſins of the world, it was a declaration from God that he accepted that ſacrifice as a ſufficient atonement for the ſins of the penitent; that his interceſſion for ſuch, founded on the merit of that atonement, would be heard; and that God fully approved all his miniſtrations on earth.—4. Seeing, in the ſalutation, the Deity called Meſſiah, *a Prieſt after the order of Melchizedec*, who was a king as well as a prieſt, he, by that appellation and by placing him at his right hand, declared him to be, not only an High-prieſt, but the Governor and Judge of the world. So that there can be no doubt of his procuring ſalvation for his obedient ſubjects, through the merit of his death as an atonement. Wherefore, thoſe paſſages of ſcripture in which his death is ſpoken of as a ſacrifice for ſin, being all literally meant, ſhould by no means be conſidered, either as figures of ſpeech, or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory ſacrifices. See chap. ix. 18. note. and Eſſ. vii. Sect. 2.—Such are the important meanings comprehended in the expreſſion, *ſaluted of God an High-prieſt, after the order of Melchizedec;* as we learn from the apoſtle's reaſonings in the ſubſequent parts of this epiſtle.

Accordingly, that mankind may enjoy all the conſolations which flow from the right apprehenſion and belief of the ſacrifice and in-

 terceſſion

terceſſion of Chriſt, the apoſtle judged it neceſſary to ſearch into the deep meaning of the oath by which God conſtituted Meſſiah *a Prieſt for ever after the order of Melchizedec.* And to excite the Hebrews to attend to what he was to write in chap. vii. 11.—28. concerning the import of the oath, he told them he had many things to ſay concerning Melchizedec, after whoſe order Meſſiah was made a Prieſt, by which Meſſiah's prieſthood would be illuſtrated and confirmed. But he found it difficult to make them underſtand theſe things, becauſe they were of ſlow apprehenſion in ſpiritual matters, ver. 11.—Wherefore, to make them more diligent, than they had hitherto been, in gaining religious knowledge, he told them plainly, their ignorance of their own ſcriptures was ſuch, that notwithſtanding they ought to have been teachers of others, conſidering the length of the time they had profeſſed the goſpel, they needed to be again taught ſome of the firſt principles of the ancient oracles of God, conſequently they required to be fed with milk, and not with ſtrong meat, ver. 12.—This, he told them, was a very imperfect ſtate, becauſe every one who uſes *milk;* that is, who knows nothing but the obvious ſenſe of the ancient revelations, and does not enter into their deep meaning, muſt be very unſkilful in the doctrines of the goſpel, and is a mere babe in Chriſtianity, ver. 13.—Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be underſtood, may be likened to *ſtrong meat*, the food of grown men, becauſe, when rightly apprehended, they greatly ſtrengthen mens faith, by the light which they throw on the doctrines of the goſpel, ver. 14.

COMMENTARY.

CHAP. V. 1 *Now,* to ſhow that Chriſt is a real High-prieſt, I will deſcribe the Deſignation, the Duties, and the Qualifications of an High-prieſt: *Every High-prieſt taken from among men, is appointed,* by perſons having a right to confer the office, *to perform for men the things pertaining to* the public worſhip of *God*, and eſpecially, *that he may offer both free-will-offerings, and ſacrifices for ſins.*

2 *He muſt be able to have a right meaſure of com-*

NEW TRANSLATION.

CHAP. V. 1 (Γαρ) *Now* every High-prieſt taken from among men, is *appointed TO PERFORM* for men *the* things *pertaining* to God, that he may offer both gifts, [1] and ſacrifices for ſins:

2 *Being able to have a*

Ver. 1. *Offer both gifts, and ſacrifices for ſins. Gifts*, or free-will-offerings, as diſtinguiſhed from *ſacrifices for ſins*, were expreſſions of gratitude to God, for his goodneſs in the common diſpenſations of his providence. And becauſe the prieſts offered both kinds, Paul ſpeaks of himſelf as *exerciſing the prieſthood according to the goſpel*, by offering the gentiles in an acceptable manner, through the ſanctification of the Holy Ghoſt, Rom. xv. 16.

Ver. 2.

right measure of compassion [1] on the ignorant *and erring*, *because* he himself also, *is surrounded* with infirmity.

passion on the ignorant, and those who err through ignorance, *because he himself also is clothed with infirmity*, so that he will officiate for them with the greater kindness and assiduity.

3 And *for that reason* he *must*, as for the people, so also for himself, [1] *offer* SACRIFICES for sins.

3 *And because he himself is a sinner, he must, as for the people, so also for himself, offer sacrifices for sins*, (Levit. xvi. 6.)

4 (Και, 204) *Now as* no *one* taketh (την τιμην) this honour *to* himself, but he *who* is (καλουμενος) called of God, *as Aaron* WAS,

4 *Now*, to apply these things to the Christ, I observe, First, that *as* in the gospel church, *no one can take this honourable office to himself, but he who is* thereto *called of God, as Aaron was* in the Jewish church,

5 So also *the Christ did not glorify* himself to *be* an High-priest; but he *who* said *to* him, *My Son thou art*, To-day *I have* begotten thee. (See Heb. i. 5. note 1.)

5 *So also the Christ did not glorify himself, by making himself an High-priest; but he* glorified him with that office *who*, after his ascension into heaven, *said to him, My Son thou art, to-day I have demonstrated thee to be my Son* by raising thee from the dead. See this argument explained in the Illustration.

6 As *also* in another PSALM he saith, Thou ART a priest for ever, (κατα) *according to* the order of Melchizedec. [1]

6 *As also he* glorified the Christ to be an High-priest, *who in another psalm saith* to him, *Thou art a priest for ever, according to the order of Melchizedec:* Thou art a human priest, not like Aaron, but Melchizedec.

7 (Ὁς, 61.) *He* [1] in the days of his flesh, [2] *having*

7 Secondly, as an High-priest, he can commiserate the ignorant and erring. For though he be the

Ver. 2. *Able to have a right measure of compassion on the ignorant.* Beza thinks the word μετριοπαθειν signifies to feel compassion in proportion to the misery of others. But according to Estius, it signifies, *to be moderately affected;* in which sense Aristotle uses the word, when he says, a wise man ought μετριοπαθη μεν ειναι, απαθη δε μη, *to have moderate passions, but not to be without passions*, as the Stoics prescribed. The apostles meaning is, That an high-priest, who is not touched with a feeling of the miseries and weaknesses of others, is unfit to officiate for them, because he will be apt to neglect them in his ministrations, or be thought by the people in danger of so doing.

Ver. 3. *For himself offer sacrifices for sins.* From this Grotius infers, that Christ offered for himself a sacrifice for sin. But his notion is without foundation, as the apostle hath repeatedly affirmed, that Christ was absolutely free from sin, Heb. iv. 15. vii. 26, 27. ix. 14.

Ver 6. *According to the order of Melchizedec.* Melchizedec having neither predecessor nor successor in his office, his priesthood could not be called *an order*, if by that phrase is understood, a succession of persons executing that priesthood. Wherefore, κατα ταξιν must mean, *after the similitude of Melchizedec*, as it is expressed, chap. vii. 15. Besides, in the Syriac version κατα ταξιν in this verse, is rendered, *secundum similitudinem*.—The words of God's oath recorded, Psal. cx. 4. are very properly advanced by the apostle as a proof of Messiah's priesthood, because the Jews in general, acknowledged that David wrote the cxth Psalm by inspiration concerning the Christ. See Heb. v. 10. note.

Ver. 7.—1. *He in the days of his flesh.* The things mentioned in this verse not being applicable to Melchizedec, who is spoken of in the preceding verse, Ὁς is not the relative but the personal pronoun, and denotes Christ who is mentioned, ver. 5. I have therefore, translated Ὁς by the word *He*, to lead the reader to that idea.

2. *In the days of his flesh;* that is, while he lived in the flesh on earth, subject to the infirmity of the human nature. See Ess. iv. 43.

Son of God, he was ſubject to the infirmity of the human nature, and particularly to the fear of death, as is plain from this, That *He in the days of his fleſh having offered up both deprecations, and ſupplications, with ſtrong crying* (Pſ. xxii. 1.) *and tears, to him who was able to ſave him from death* by raiſing him from the dead; *and being delivered from fear,*

offered up *both deprecations* [3] and ſupplications, [4] with ſtrong crying and tears, *to* him *who* was able to ſave [5] him from death; and (εισακουσθεις απο της ευλαβειας) *being delivered from fear,* [6]

8 *Although he was the Son of God, he learned* how difficult *obedience* is to men, *by the things which he ſuffered* in the fleſh while he obeyed God; and alſo what need men have of help, to enable them to bear their trials and ſufferings.

8 *Although* he *was* a ſon, *he learned* obedience by the things which he ſuffered.

9 *And, being* thus qualified to have a right meaſure of compaſſion on the ignorant and erring, he was

9 And being made perfect, [1] he became *to* all them

3. *Both deprecations.* See 1 Tim. ii. 1. where δεησεις, the word uſed here, ſignifies *deprecatory prayers againſt evil.*

4. *And ſupplications.* Ἱκετηριας, *ſupplicatory prayers* for aſſiſtance.—They were ſaid to ſupplicate who fell down at the feet of the perſons they addreſſed, and took hold of their knees. *Supplications* therefore, are prayers uttered with great earneſtneſs and humility.

5. *To him who was able to ſave him from death.* I cannot think, with moſt commentators, that there is a reference here to our Lord's prayers in the garden; becauſe, if in ſaying, *O my Father if it be poſſible let this cup paſs from me,* he had prayed to be delivered from dying, the apoſtle could not have ſaid, as in the common verſion, *He was heard in that he feared;* nor, as others tranſlate the clauſe, *He was heard for his piety.* The cup which his Father gave him, whatever it was, he drank. I therefore conjecture, that the apoſtle, in this verſe, refers to ſome other prayers which our Lord offered up to be ſaved from lying under the power of death: and I obſerve, that the text in the original agrees well with this conjecture. For the word σωζειν, *to ſave,* ſignifies either *to preſerve* one from an evil of which he is in danger, or *to deliver* one from an evil into which he hath fallen. In this latter ſenſe, the word is uſed, Matth. i. 21. *He ſhall ſave,* that is, deliver *his people from their ſins.* So likewiſe in this verſe, *To him who was able,* σωζειν αυτον εκ θανατου, *to deliver him out of death,* namely, by raiſing him from the dead. According to this meaning of his prayer, our Lord was *heard in that he feared;* or *was delivered from fear.* For in anſwer to his prayers, his Father aſſured him that he would raiſe him from the dead, and thereby delivered him from his fear of lying under the power of death.

6. *And being delivered from fear.* So Whitby tranſlates the clauſe εισακουσθεις απο ευλαβειας; and appeals to the LXX. who uſe the word εισακουειν to denote *the act of delivering,* Pſal. liv. 2, 3. *Attend unto me* και εισακουσον με απο φωνης εχθρου *and deliver me from the voice of the enemy.* And though the word ευλαβεια tranſlated *fear,* often denotes *religious fear,* Heb. xi. 7. it ſometimes ſignifies *fear of any kind;* of which Beza, among other examples, gives the following one from Diphilus, quoted by Stobœus; θνητος πεφυκως μη ευλαβου τεθνηκεναι.—So alſo, Acts xxiii. 10. *The chief captain* ευλαβηθεις *fearing.*—Joſh. xxii. 24. LXX. *We did this,* ενεκεν ευλαβειας, *out of fear.*—Eſtius thinks the apoſtle here refers to our Lord's prayer on the croſs; *My God,* &c.—The *fear* from which Chriſt was delivered, is explained in the 5th note, which ſee.—Some, of the fathers accounted for the *fear* from which Jeſus is ſaid to have been delivered, by ſuppoſing that his divinity for a ſeaſon, withdrew its influence from his human nature.

Ver. 9.—1. *And being made perfect.* Τελειωθεις. Since the apoſtle is ſpeaking here of Chriſt as an high-prieſt, his *being made perfect,* is his *being made a perfect,* or effectual high-prieſt. For τελειωσαι, τελειωσις, τελειοτης, and τελειος, denoting perfection, the kind of perfection meant by theſe words is, the higheſt degree of the qualities, which are peculiar to the perſon or thing which is the ſubject of the diſcourſe. Thus, the ſacrifice by which the high prieſthood was completely conferred on Aaron, is called, Exod. xxix. 34. θυσια τελειωσεως *the ſacrifice of perfection.*—Epheſ. iv. 15. ανδρα τελειον *a full grown man.* Heb. ii. 10. τελειωσαι *to make*

the

who obey him, (αιτιος) the author of eternal salvation;[2] (σωτηριας αιωνιυ.)

made perfect as an High-priest; and *he became, to all who obey him, the author of eternal salvation*, by offering himself a sacrifice for their sins:

10 (Προσαγορευθεις) *Being saluted*[1] *by* God, an High-priest, *according to* the order of Melchizedec:

10 As is evident from his *being saluted by God*, on his return from the earth, an *High-priest according to the order of Melchizedec.*

the Captain of our salvation perfect through sufferings.—Heb. vi. 1. *Leaving the principles of the doctrine of Christ, let us go on* επι τελειοτητα *to perfection*, to the right interpretation and application of the figures and prophecies of the law, which is the highest degree of Christian knowledge.—Heb. vii. 11. Ει τελειωσις, *If perfection were by the Levitical priesthood, what farther need*, &c. As men expect pardon through the sacrifices offered by their priests, *perfection*, in this passage, must signify *complete pardon*, with its concomitants, the favour of God, and eternal life.—Heb. vii. 19. ουδεν γαρ ετελειωσεν ὁ νομος, *For the law made no one perfect;* it neither gave pardon to sinners by its sacrifices, nor did it sanctify them by its precepts.—Heb. vii. 28. *The law hath made men high-priests, who have infirmity, but the word of the oath, which was after the law*, hath constituted *the son*, τετελειωμενον *who is perfected for ever;* who by the excellence of his nature, and his endless life in the body, will continue for ever an effectual high-priest.—Heb. xi. 40. speaking of the departed saints, *God having foreseen some better things for us, that they without us* μη τελειωθωσι *should not be perfected;* should not be completely rewarded, by the reunion of their bodies with their souls, and by inheriting the heavenly country. See also, Heb. xii. 23.—Luke i. 45. *Blessed is she who believed; for there shall be* τελειωσις λαλυμενοις *a performance of those things which were told her of the Lord.*—Lastly among the Greeks, these who were completely instructed in the mysteries were called, τελειοι *perfect men.*—From these examples *it appears* that when τελειωσαι Exod. xxix. 9. is translated, *to consecrate*, and θυσια τελειωσεως, ver. 34. is translated, *the sacrifice of consecration*, these words are rightly translated, not because their etymology leads to that signification, but because Aaron and his sons by that sacrifice were *made perfect as priests*, that is, were completely invested with the priests office.

2. *He became to all them who obey him, the author of eternal salvation.* In this verse three things are clearly stated. First, That obedience to Christ is equally necessary to salvation, with believing on him. Secondly, That he was made perfect as an high-priest, by offering himself a sacrifice for sin, chap. viii. 3. Thirdly, That by the merit of that sacrifice, he hath obtained pardon and eternal life, for them who obey him.

Ver. 10. *Being saluted by God an High-priest.* As our Lord in his conversation with the Pharisees, recorded Matth. xxii. 43. spake of it as a thing certain in itself, and universally known and acknowledged by the Jews, that David wrote the CXth Psalm by inspiration concerning *the Christ* or Messiah, the apostle was well founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, *Thou art a Priest for ever after the order of Melchizedec*, as directed to Messiah, David's Lord, he justly termed that speech of the Deity, *a salutation* of Jesus according to the true import of the word προσαγορευθεις, which properly signifies, to address one by his name, or title, or office. Accordingly Hesychius explains προσαγορευομαι by ασπαζομαι.—Now that the deep meaning of this salutation may be understood, I observe first, that by the testimony of the inspired writers, Jesus sat down at the right hand of God, when he returned to heaven after having finished his ministry on earth. Mark xvi. 19. Acts vii. 56. Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not however immediately, but after he had offered the sacrifice of himself in heaven, by presenting his crucified body before the presence of God, Heb. i. 3. x. 10.—Secondly, I observe that God's saluting Messiah, *a Priest after the order of Melchizedec*, being mentioned in the Psalm, after God is said to have invited him to sit at his right hand, it is reasonable to think, the salutation was given him after he had offered the sacrifice of himself, and had taken his seat at God's right hand. Considered in this order, the salutation of Jesus as a priest after the similitude of Melchizedec, was a public declaration on the part of God, that he accepted the sacrifice of himself, which Jesus then offered, as a sufficient atonement for the sin of the world, and approved of the whole of his ministrations on earth, and confirmed all the effects of that meritorious sacrifice.

11 *Concerning Melchizedec I have much to ſay*, for the illuſtration of Chriſt's prieſthood, *which is difficult to be explained* when ſpoken; not on account of the darkneſs of the ſubject, but *becauſe ye are of ſlow apprehenſion* in ſpiritual matters.

12 *For though ye ought to have been able to teach others*, *conſidering the time* ye have profeſſed the goſpel, *ye have need of one to teach you a ſecond time*, *ſome of the fundamental principles of the* ancient *oracles of God* concerning the Chriſt, *and have become ſuch as have need of* being taught *the eaſieſt doctrines*, *and are not capable of* receiving *the higher parts of knowledge*.

13 *Now every one who uſes milk only;* who knows nothing but the letter of the ancient revelations; *is unſkilled in the doctrines of the goſpel: For he is a babe*

11 *Concerning* whom we have *much ſpeech* (και, 219.) *which is difficult to be explained when ſpoken*, [1] *becauſe* ye are dull of hearing. [2]

12 For *though ye* ought to *have been* teachers, *on account of the time*, ye have need *of one to* teach you again, *certain* firſt principles of the oracles [1] of God, and *have* become ſuch as have need of milk, and not of ſtrong meat.

13 *But* every one *who uſes* milk ONLY, IS unſkilful in the word [1] of righteouſ-

See the illuſtration of ver. 10.—And whereas we are informed in the Pſalm, that after God invited his Son in the human nature to ſit at his right hand as Governor of the world, and foretold the bleſſed fruits of his government, he publiſhed the oath by which he made him a Prieſt for ever before he ſent him into the world to acompliſh the ſalvation of mankind, and declared that he would never repent of that oath, *The Lord hath ſworn and will not repent, Thou art a Prieſt for ever, after the ſimilitude of Melchizedec*, it was in effect a ſolemn publication of the method in which God would pardon ſinners, and a promiſe that the effects of his Son's government as a King, and of his miniſtrations as a Prieſt, ſhall be eternal. See Heb. vi. 20. note 2.—Moreover, as this ſolemn declaration of the dignity of the Son of God, as a King and a Prieſt for ever in the human nature, was made in the hearing of the angelical hoſts, it was deſigned for their inſtruction, that they might underſtand their ſubordination to God's Son in the human nature, and pay him that homage which is due to him, as Governor of the world, and as Saviour of the human race, Philip. ii. 9, 10. Heb. i. 6.—The above explanation of the import of God's ſaluting Jeſus a Prieſt for ever, is founded on the apoſtle's reaſonings in the ſeventh and following chapters, where he enters into the deep meaning of the oath by which that ſalutation was confirmed.

The attentive reader no doubt hath remarked, that in Pſal. cx. 4. the appellation given to Meſſiah David's Lord is, *a Prieſt*: and that the apoſtle in ver. 10. hath changed it into *an High-prieſt*. This he hath done, not becauſe there are other prieſts in the houſe of God over whom Jeſus preſides, but becauſe the miniſtrations of the Levitical high-prieſts in the inward tabernacle, were all typical of Chriſt's miniſtrations in heaven.

2. *Dull of hearing*. The word νωθροι, ſignifies perſons who walk tardily. Applied to the mind, it ſignifies perſons of ſlow underſtanding; alſo ſlothful, ſluggiſh, idle perſons, Heb. vi. 12

Ver. 12. *Certain firſt principles of the oracles of God*. Τινα τα ϛοιχεια της αρχης των λογιων τȣ Θεȣ. Here τινα is not the nominative plural, as our tranſlators ſuppoſed, but the accuſative, governed by τȣ διδασκειν. Wherefore, the literal tranſlation of the clauſe is, *teach you certain elements of the beginning of the oracles of God*. For the meaning of ϛοιχεια, ſee 2 Pet. iii. 10 note 5.—*The oracles of God* are the ancient revelations contained in the writings of Moſes and the prophets, Rom. iii. 2. Some of the firſt principles of theſe oracles, the apoſtle had formerly explained to the Hebrews. But being blinded by the doctrine of the ſcribes, they had not underſtood his explications, or they had forgotten them; and ſo needed to be taught theſe firſt principles, a ſecond time.

Ver. 13.—1. *Unſkilful in the word of righteouſneſs*. The apoſtle calls the goſpel *the word of righteouſneſs*, becauſe therein is revealed the *righteouſneſs of God by faith*. But Peirce, by *the word of righteouſneſs*, underſtands thoſe paſſages in the Old Teſtament, which deſcribe the righteouſneſs of faith, or the way of the juſtification of ſinners by faith; and which are quoted in the epiſtles to the Romans, chap. x. 6, 7, 8. and to the Galatians, chap. iii. 24.

2. For

ness, for he is a babe. [2]

in Christianity. See the Illustration of ver. 12, 13, 14.

14 But strong meat belongeth to (τελειων, see chap. v. 9. note) them *who are full grown, who by use* have their senses [1] exercised [2] to discern both good and evil. (Deut. i. 39. Isa. vii. 15, 16.)

14 *But* the matters concealed under the figures and prophecies of the law, which may be called *strong meat* because they strengthen the mind, *are fit for them who have made progress in knowledge,* and *who by practice, have the faculties of their mind accustomed to discern both truth and falsehood.*

2. *For he is a babe.* The apostle compared the Hebrews to babes, not on account of their innocence, simplicity, and teachableness, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame. In this sense, the word νηπιοι, is used, 1 Cor. iii. 1.—3. as it is likewise, Gal. iv. 3. to denote the Jews living under the institutions of Moses.

Ver. 14.—1. *Have their senses.* The word αισθητηρια, properly signifies the organs of sense, the *eyes, ears, &c.* Here it denotes, the inward senses; the senses of the mind.

2. *Exercised.* Γεγυμνασμενα. See chap. xii. 11. note 2. This metaphor is borrowed from the Athletes, who by often exercising themselves in the mock fight, became fit for engaging in the real combat. Grown Christians, by often exercising their spiritual faculties, become able to distinguish true doctrine from that which is false. These spiritual faculties, the apostle calls *senses,* because he had been speaking of *babes,* who being unexperienced, were not able, by their senses, to distinguish wholesome food from that which is pernicious.

CHAP. VI.

View and Illustration of the Matters contained in this Chapter.

ALTHOUGH in the latter verses of the preceding chapter the apostle had reproved the Hebrews for their ignorance of the first principles of the oracles, or ancient revelations of God, in which the fundamental doctrines of the gospel are contained, he told them here, that he would not now discourse of the principles of the doctrine of Christ, but would carry them on to the perfection of Christian knowledge, by explaining to them the deep meaning of some of the chief ancient oracles; not laying a second time the foundation of repentance from dead works, &c. as taught in the writings of Moses and the prophets, ver. 1, 2.—And, because the Hebrews were in danger of being drawn away from the profession of the gospel by their unbelieving brethren, who founded their opposition to Jesus on misinterpretations of the Jewish sacred writings, the apostle told them, he would immediately lead them to the true meaning of the principal parts of these writings, if God permitted him to do it, by preserving them from apostatizing till they should have an opportunity to read and

and confider this letter, ver. 3.—In the mean time to make them fenfible of their danger, and to roufe their attention to thofe difcoveries of the hidden meaning of the ancient oracles which he was about to make to them, he fhewed them the pernicious nature of apoftafy, and the fevere punifhment to which apoftates are doomed, ver. 4.—8.—Left, however, his reprehenfion of the Hebrews, and his anxiety to preferve them from apoftafy, might have led them to think he fufpected they were going to renounce the gofpel, he mitigated the feverity of his reproof by telling them, He hoped better things of them, and things connected with falvation, ver. 9.—founding his hope on the righteoufnefs of God, who would not forget thofe works of love which, with fo much labour and danger, they had performed, and were ftill performing, to the perfecuted difciples of Chrift in Judea; nor withhold from them the aids of his grace neceffary to their perfeverance, ver. 10.—Neverthelefs he earneftly befought them to fhew the fame diligence as formerly, in performing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11.—and not to be flothful in the work of their falvation, but to imitate the converted gentiles, who through faith in Chrift and patience under perfecution, were inheriting, in the Chriftian church, the bleffings promifed to the feed of Abraham, in the covenant which God made with that father of believers, ver. 12.

Having affirmed, that the converted gentiles in the Chriftian church were inheriting the promifes in the covenant with Abraham, the apoftle, to carry the Hebrews on to perfection, took occafion to enter into the deep meaning of that ancient oracle. And firft of all, by his account of God's covenant with Abraham, it appears that the bleffings promifed in it, although expreffed in types and figures, are the very bleffings which are plainly promifed in the gofpel. Moreover, his care in this particular, hath been of no fmall ufe in filencing the adverfaries of revelation. For by rightly explaining the covenant with Abraham, the apoftle hath demonftrated, that the method of falvation by faith, the refurrection of believers from the dead, the general judgment, and the rewards and punifhments of a future ftate, were all made known to the patriarchs and to the Jews, in that greateft of all the ancient oracles of God.

God's covenant with Abraham is often mentioned by Mofes. But the fulleft account of it is that which he hath recorded, Gen. xvii. 4.—8. where all the articles of it are related at large. The apoftle, however, did not on this occafion call the attention of the Hebrews to that complete account, but to one more fhortly expreffed, which he fays was confirmed with an oath. His words are; *When God made promife to Abraham, becaufe he could fwear by no one greater, he fware by himfelf, Saying, In bleffing I will blefs thee, and in multiplying I will multiply*

ply thee. This account of the covenant is evidently that recorded, Gen. xxii. 15.—18. where we are told that God ſpake theſe things to Abraham, after he had laid Iſaac on the altar with an intention to ſacrifice him. For, in no other paſſage of the writings of Moſes, is God ſaid to have confirmed any part of his covenant with Abraham by an oath, ver. 13, 14.—Concerning the promiſe, *In bleſſing I will bleſs thee*, it is to be remembered, that in the third and fourth chapters of this epiſtle, the apoſtle by a deep train of reaſoning hath ſhewed, that in the covenant God promiſed to Abraham and to his ſeed, a reſt not only in the earthly Canaan but in an heavenly country alſo, of which Canaan was a type. But if Abraham and his ſeed were to be rewarded with the inheritance of heaven, it certainly implieth that they were to be bleſſed with having their faith counted to them for righteouſneſs. Wherefore it was not neceſſary that the apoſtle ſhould enter more particularly into the meaning of the promiſe, *In bleſſing I will bleſs thee*.—But for the illuſtration of the promiſe, *In multiplying I will multiply thee*, he obſerved, that Abraham, after having patiently waited many years for its accompliſhment, at length obtained it; namely by the birth of Iſaac. Nor was it neceſſary to ſay any thing more for the illuſtration of that promiſe; becauſe, by leading the Hebrews to recollect the ſupernatural procreation of Iſaac, they were taught that Abraham was to have a numerous ſeed by faith, as well as a numerous ſeed by natural deſcent. The reaſon is, the ſupernatural procreation of Iſaac was both an emblem and a pledge, that the power of God would be exerted in making Abraham the father of many nations, by producing in them the ſame ſpirit of faith with his; by the participation of which they would be more truly his children, than thoſe whoſe relation to him was conſtituted merely by natural deſcent, ver. 15.

Farther, it is neceſſary to remark, that the apoſtle's deſign in mentioning the two promiſes which we have been conſidering, was not to give a full explanation of them, but that he might have an opportunity of declaring what God's intention was in confirming theſe promiſes with an oath, ver. 16.—Namely, to ſhew to Abraham's ſeed by faith, whom the apoſtle calls *the heirs*, the immutability of his purpoſe to bleſs them by counting their faith to them for righteouſneſs, and by beſtowing on them the inheritance of the heavenly country, ver. 17.—that by two immutable things, the promiſe and the oath of God, in either of which it was impoſſible for him to lie, the heirs who, by the covenant made with mankind after the fall, have eſcaped from the curſe of the law to lay hold on the hope of pardon and eternal life ſet before them, might have ſtrong conſolation under the convictions of ſin and the fears of puniſhment, ver. 18.—This hope, the apoſtle aſſures us, believers of all nations have in every age of

the world, as Abraham's ſeed, for an anchor of the ſoul firmly fixed in heaven, called *the place within the vail,* becauſe that place of the Moſaic tabernacle repreſented heaven, ver. 19.—Laſtly, to ſhew that the great bleſſings of pardon and eternal life promiſed in the covenant, are beſtowed on the heirs through Chriſt Abraham's ſeed, the apoſtle told the Hebrews that Jeſus, as our forerunner, hath gone into heaven there to plant our hope of theſe bleſſings, on the ſure ground of that effectual and acceptable atonement which he made for the ſin of the world by his death: And, that he was well qualified to perform ſuch a ſervice for us, becauſe by the oath of God, being made an High-prieſt after the order of Melchizedec, he was commiſſioned to enter into the holy place where the Deity manifeſts his preſence, to make that effectual atonement for believers which God himſelf had preſcribed, ver. 20.

The intelligent reader, no doubt, hath obſerved that the diſcourſe in this chapter, is a proper ſequel to the diſcourſes concerning the ſin and puniſhment of the rebellious Iſraelites in the wilderneſs, and concerning the reſt which remaineth to believers the true people of God, delivered in the preceding third and fourth chapters of this epiſtle. And that the three diſcourſes taken together, contain ſuch an explanation of the covenant with Abraham, as leaves us no room to doubt, that therein the principal articles of the goſpel revelation were preached to Abraham and to the Jews, as the apoſtle Paul indeed hath expreſsly affirmed, Gal. iii. 8. Heb. iv. 2. The covenant with Abraham, therefore, may with great propriety be termed, *The goſpel of the Patriarchs and of the Jews.*

COMMENTARY.

CHAP. VI. 1 *Wherefore*, ſince ye ought by this time to have been capable of ſtrong food, *diſmiſſing the diſcourſe concerning the principles of the Chriſtian doctrine*, as contained in the ancient revelations, *let us proceed to* the deep meaning of theſe revelations, and of the figures and prophecies in the law, which is the *perfection* of Chriſtian knowledge; *not explain-*

New Translation.

CHAP. VI. 1 *Wherefore,* diſmiſſing the *diſcourſe* (Eſſ. iv. 60. 2.) *of the principles of Chriſt,* [1] Let us *proceed to* perfection, [2] not laying (παλιν, 270.) *a ſecond time* the

Ver. 1.—1. *The diſcourſe of the principles of Chriſt.* So τον της αρχης τȣ Χριςȣ λογον, muſt be tranſlated here being parallel to Στοιχεια της αρχης των λογιων τȣ Θεȣ, chap. v. 12. For I take τον της αρχης λογον literally, *the diſcourſe of the beginning*, in this, to be the ſame in ſenſe with ςοιχεια της αρχης, *the firſt elements, or principles,* in that verſe: And I agree with Peirce in thinking *the principles of Chriſt,* mean the principles of the doctrine of Chriſt as contained in the writings of Moſes and the prophets. Accordingly the Chriſtian doctrines, mentioned in this and the following verſe, are all taught in the Jewiſh ſcriptures.

2. *Let us proceed to perfection.* The apoſtle calls the knowledge of the doctrines and promiſes of the goſpel as typically ſet forth in the covenant with Abraham, and darkly expreſſed in

foundation of repentance from dead works, [3] and of faith towards God, [4]

ing a second time the fundamental principles of repentance from works which merit death; and of faith in God;

2 Of the doctrine of baptisms, [1] and of laying on of hands, [2] and of resurrection of the dead, [3] and of eternal judgment. [4]

2 *Of the doctrine of baptisms,* as emblematical of that purity of mind which the worshippers of God ought to possess; *and of the laying on of hands* on the sacrifices, as an acknowledgment that the offerer deserved death for his sins; *and of the resurrection of the dead; and of the eternal judgment,* so called because its sentences will never be reversed.

3 And this *we will* do if God permit.

3 *And this more perfect instruction I will give you, if God permit* by preserving you from apostatizing, till ye have an opportunity to read and consider this letter.

4 For IT IS impossible *to renew again* [1] *by repentance* those who *have been* once

4 *For it is impossible* for us *to restore a second time by repentance, those who have been once enlightened* by believing the gospel, *and have tasted of the heavenly*

in the figures and prophecies of the law, τελειοτης, *perfection*, either in allusion to the Greeks, who termed the complete knowledge of their mysteries, τελειοτης, and τελειωσις, *perfection*; or, in allusion to what he had said, chap. v. 14. That strong meat belonged to τελειων, full grown men. If the last mentioned is the allusion, the writer's meaning is, that he would proceed to treat of those hidden doctrines of religion contained in the ancient oracles, which, when rightly understood, have as great an influence in strengthening the faculties of the mind, as strong meat hath in invigorating the bodily powers of full grown men. See chap. v. 9. note 1.

3. *The foundation of repentance from dead works.*—In the expression, *repentance from dead works*, it is insinuated, that true repentance consisteth in turning from dead works. Now as the necessity of repentance in order to forgivenness, was taught by Moses, and more especially by the prophets, it is termed *the foundation of repentance*, and is justly reckoned one of the Christian principles taught in the ancient oracles.

4. *And of faith towards God.* As the apostle is speaking of the Christian doctrines taught in the ancient oracles, he mentions *faith in God* rather than faith in Christ, because it was more directly enjoined in these oracles than faith in Christ, as is plain from our Lord's saying to his apostles, *Ye believe in God, believe also in me.*

Ver. 2.—1 *Of the doctrine of baptisms.* In the Levitical ritual many *baptisms*, or immersions of the body in water, were enjoined as emblematical of that purity of mind which is necessary to the worshipping of God acceptably. The same doctrine being emblematically inculcated by the Christian baptism, the baptisms enjoined in the law may justly be reckoned Christian principles. See Heb. x. 22. Besides, the baptism with the Spirit foretold, Joel ii. 28. was a Christian principle.

2. *And of laying on of hands.* Peirce is of opinion, that this refers to the laying of the offerer's hands on the head of the sin-offerings, in token that he laid his sins on the animal which was to be sacrificed, and that he expected to be pardoned through the atonement to be made by that sacrifice.—But I rather think, the person who brought a sacrifice to the altar, by laying his hands on its head confessed himself a sinner, who for his transgressions deserved to be put to death like the animal to be sacrificed, but who hoped to be pardoned through the atonement to be made by that offering. Wherefore, the laying on of hands on the head of the sin-offering, was the same with the confession of sins enjoined in the gospel as necessary to the obtaining of pardon.

3. *And of resurrection of the dead.* The resurrection of the dead was taught in the covenant with Abraham, and in the revelations made to the prophets; as was shewed in Ess. v. section 1. No. 2. which see.

4. *And of eternal judgment.* The apostle Jude in ver. 14, 15. of his epistle, informs us that Enoch prophesied of the general judgment of the world. The other prophets likewise foretold the same grand event, particularly Daniel, chap. xii. 2.

Ver. 4.—1. *For it is impossible to renew again by repentance.* The learned reader knows

that

gift of freedom from the yoke of the law of Mofes, and from the grievous fuperftitions of heathenifm, which is beftowed on Jews and gentiles under the gofpel, *and have been made partakers* of the gifts *of the Holy Ghoft* at their baptifm,

enlightened,[2] and have tafted (fee chap. ii. 9. note 2.) of the heavenly gift,[3] and *have been* made partakers of the Holy Ghoft,

5 *And have perceived the excellence of the word of God;* the doctrines and promifes of the gofpel; *and* have *feen the efficacy of the powers of the gofpel difpenfation* in reforming finners,

5 and have tafted the good word of God, and the powers[1] of *the age which was* to come,

6 *And yet have renounced the gofpel*, in the imagination that Jefus was juftly punifhed with death as

6 (Και, 211.) *and yet have fallen* away;[1] *crucify-*

that τȣς φωτισθεντας, with the other accufatives in this and the following 5th verfe, are all governed by the verb ανακαινιζειν, in the beginning of ver. 6. and that to render the tranflation of this paffage exact, the word in our language anfwering to ανακαινιζειν, muft be placed, as I have done, before thefe accufatives.—Ανακαινιζειν εις μετανοιαν, is the fame form of expreffion as ανακαινȣμενον εις επιγνωσιν, Col. iii. 10. *renewed by knowledge.* And both expreffions are formed on the idea, that perfons converted to Chriftianity, become *new men*, or *new creatures.* The apoftle does not mean, that it is impoffible for God to renew a fecond time by repentance an apoftate, but that it is impoffible for the minifters of Chrift to convert a fecond time to the faith of the gofpel one, who, after being made acquainted with all the proofs by which God hath thought fit to eftablifh Chrift's miffion, fhall allow himfelf to think him an impoftor, and renounce his gofpel. The apoftle knowing this, was anxious to give the Hebrews juft views of the ancient oracles, in the hope that it would prevent them from apoftatizing.

2. *Who have been once enlightened.* Φωτισθεντας, We have this word, Heb. x. 32. where it is ufed to denote perfons faid ver. 26. to have *received the knowledge of the truth.* It is ufed in the fame fenfe, Ephef. i. 18. iii. 9. as is φωτισμος likewife, 2 Cor. iv. 4. 6.—The ancient fathers called *baptifm*, φωτισμος, *illumination.* But that does not feem to be the meaning of the word here.

3. *And have tafted of the heavenly gift.* Our Lord called himfelf, John vi. 51. *The living bread which came down from heaven*, not on account of his doctrine only, but on account of all the other bleffings which he came down to difpenfe to men. Hence, Peter fpeaks of *tafting that the Lord is gracious*, 1 Pet. ii. 3. Wherefore, *the heavenly gift* as diftinguifhed from the other fpiritual bleffings here mentioned, may be that defcribed in the commentary.—By *tafting the heavenly gift*, Bengelius underftands mens partaking of the Lord's fupper.

Ver. 5. *And the powers.* The word Δυναμεις, often denotes thofe miraculous powers, which were beftowed on the firft Chriftians for the confirmation of the gofpel, and to enable them to edify each other in their religious affemblies. But as the gifts of the Holy Ghoft are mentioned in the preceding verfe, I think the word δυναμεις in this verfe, denotes the efficacy of the ordinances of religion difpenfed in the Chriftian church for converting finners, called *the age to come*, in conformity to the phrafeology of the Jews who termed the age of Meffiah, *the age to come.*—See Ifa. ix. 6. where the Hebrew phrafe, which in our Englifh Bible is tranflated, *the everlafting Father*, is rendered by the LXX. Πατηρ τȣ μελλοντος αιωνος, *the Father of the age to come.*

Ver. 6.—1. *And yet have fallen away.* The verbs φωτισθεντας, γευσαμενȣς, and γενηθεντας, being aorifts are rightly rendered by our tranflators in the paft time: *Who were enlightened, have tafted, were made partakers.* Wherefore, παραπεσοντας, being an aorift ought likewife to have been tranfiated in the paft time, *have fallen away.* Neverthelefs our tranflators, following Beza, who without any authority from ancient MSS. hath inferted in his verfion the word *Si. If*, have rendered this claufe, *If they fall away*; that this text might not appear to contradict the doctrine of the perfeverance of the faints. But as no tranflator fhould take upon him to add to, or alter the fcriptures, for the fake of any favourite doctrine, I have tranflated παραπεσοντας, in the paft time, *Have fallen away*, according to the true import of the word as ftanding in connection with the other aorifts in the preceding verfes.—Farther, as παραπεσοντας, is put in oppofition to what goes before in the 4th and 5th verfes, the conjunction και, with which

ing again in themſelves,[2] and *making a public example* (for this tranſlation of παραδειγματιζοντας, ſee Matth. i. 19.) *of the Son of God.*

an impoſtor, *crucifying a ſecond time in their own mind, and making a public example of the Son of God,* by inwardly approving of and conſenting to his puniſhment.

which it is introduced, muſt here have its adverſative ſignification exemplified, Eſſ. iv. 211. *And yet have fallen* away.—Wall in his note on this verſe ſaith, *I know of none but Beza whom the Engliſh tranſlators could follow.* The Vulgate hath, *Et prolapſi ſunt*: The Syriac, *Qui rurſum peccaverunt*: Caſtalio, *Et tamen relabuntur.*—The word παραπεσοντας, literally ſignifies, *have fallen down.* But it is rightly tranſlated, *have fallen away,* becauſe the apoſtle is ſpeaking not of any common lapſe, but of apoſtaſy from the Chriſtian faith. See Heb. x. 29. where a farther diſplay of the evil of apoſtaſy is made.

Peirce in his note on this verſe ſaith, "The reaſon why our author ſpeaks ſo ſeverely "of ſuch apoſtates may be taken, partly from the nature of the evidence which they "rejected. The fulleſt and cleareſt evidence which God ever deſigned to give of the "truth of Chriſtianity, was theſe miraculous operations of the Spirit: and when men "were not only eye-witneſſes of theſe miracles, but were likewiſe themſelves empowered "to work them, and yet after all rejected this evidence, they could have no farther "or higher evidence whereby they ſhould be convinced; ſo that their caſe muſt in that "reſpect appear deſperate. This may be partly owing to their putting themſelves out of "the way of conviction. If they could not ſee enough to ſettle them in the profeſſion of "the Chriſtian religion, while they made a profeſſion of it, much leſs were they like to meet "with any thing new to convince and reclaim them, when they had taken up an oppoſite "profeſſion and joined themſelves with the inveterate enemies of Chriſtianity. And finally, "this may be reſolved into the righteous judgment of God," &c.

2. *Crucifying again in themſelves.* Raphelius and Alberti have ſhewed that the word ανασταυρουντας ſometimes ſignifies to *crucify* ſimply. But I prefer the common tranſlation of the word as more agreeable to the context.—Apoſtates are ſaid to *crucify in their own mind the Son of God a ſecond time,* and to *expoſe him to infamy,* becauſe by ſpeaking of him as an impoſtor, and inwardly approving of the puniſhment which was inflicted on him, they ſhewed that they would have joined his perſecutors in putting him to death, if they had had an opportunity to do it.—On the authority of this text chiefly, the Novatians excluded from their communion thoſe who in the time of the Diocletian perſecution delivered up their copies of the ſcriptures, and renounced the profeſſion of the goſpel. But the character and circumſtances of the apoſtates of whom the apoſtle ſpeaks, were very different from the character and circumſtances of the apoſtates in the Diocletian perſecution. The Hebrew apoſtates had ſeen the miracles of Jeſus and his apoſtles, and had been themſelves partakers of the Holy Ghoſt, and thereby had been *enlightened,* or perſuaded to embrace the goſpel: Yet through the influence of their paſſions and luſts, they had loſt their conviction of its divine original, and had returned to Judaiſm; and to vindicate themſelves had ſpoken of Jeſus as an impoſtor, who was juſtly put to death for his crimes. Perſons acting in that manner, in oppoſition to all the evidences of the goſpel, could not in the ordinary courſe of things, be converted a ſecond time to the Chriſtian faith, becauſe no farther evidence could be offered to them. Beſides, their apoſtaſy proceeding from the corruption of their heart, was *wilful,* Heb. x. 26.—The caſe of the apoſtates in the Diocletian perſecution, was very different. Through fear of torture, they had delivered up the ſcriptures, in token of their renouncing Chriſtianity. Yet being convinced of its truth, they were ſtill Chriſtians in their hearts. Now, however culpable theſe men may have been for their cowardice and hypocriſy, there was nothing in their caſe as in the caſe of the others, which made it impoſſible for the miniſters of Chriſt to perſuade them to repent. The Novatians therefore ſhewed great ignorance, as well as great uncharitableneſs, in contending that the apoſtle had declared the repentance of ſuch perſons impoſſible; and that for their ſin, as for the ſin of thoſe mentioned, Heb. x. 29. no atonement was provided in the goſpel.

7 In giving up such wilful sinners as incorrigible, we act as men do in cultivating their fields. *For the land which drinketh in the rain which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated,* continueth *to* be cultivated, and *receiveth a blessing from God.* See ver. 8. note 2. toward the end.

7 For the *land* which drinketh in the rain, *which often cometh* upon it, and bringeth forth herbs *fit* for them by whom it is *cultivated,* receiveth *a* blessing from God.

8 *But that which,* being duly cultivated and watered, *produceth* only *thorns and briars, is reprobated* by the husbandman as not worthy of culture, *and soon will fall under the curse, and in the end will be burnt* up with drought.

8 But that which *produceth* thorns and briars IS *reprobated,* and *nigh to a curse:* [1] whose end IS to be burned. [2]

9 *But beloved, we are persuaded better fruits* than those of apostasy, *will be produced by you, even such a firm adherence to the gospel as is connected with salvation, though we thus speak* to put you on your guard.

9 But beloved, we are persuaded better [1] things of you, *even* things *which are connected with* salvation, [2] though we thus speak.

10 *For God,* who hath promised to assist his sincere servants in time of temptation, *is not unrighteous to forget,* either his own promise, or *the laborious* and dangerous *work* by *which ye shewed your love to him, when ye assisted* and comforted *the* persecuted *disciples* of Christ in Judea, *and do* still *assist them.*

10 For God IS not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 *Yet I earnestly desire every one of you, to shew the same diligence* as formerly in assisting and comforting your brethren, *in order that my hope* concerning your perseverance in the faith of the gospel, *may continue to the end* of your lives.

11 *Yet* we *earnestly* desire *every* one of you, *to* shew the same diligence, *in order* to the full assurance of *our* hope, to the end:

12 This I desire, *that ye may not be sluggards, but imitators of the believing gentiles* in their good works, *who through faith* in Christ *and patience* under persecution, *are,* as Abraham's spiritual seed, now *inheriting the promises* in the gospel church.

12 That ye *may not* be slothful, (chap. v. 11. note 2.) but *imitators* of them who through faith and patience (κληρονομουντων) *are inheriting* [1] the promises.

Ver. 8.—1. *Is nigh to a curse.* As in *the blessing* mentioned, ver. 7. there is an allusion to the primitive blessing, whereby the earth was rendered fruitful, (Gen. i. 11.) So *in the curse* here mentioned, there is an allusion to the curse pronounced on the earth, after the fall, Gen. iii. 17.

2. *Whose end is to be burned.* A principal part of the eastern agriculture, consists in leading rills of water from ponds, fountains, and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up, is altogether sterile. The apostle's meaning is, that as land which is unfruitful under every method of culture, will at length be deserted by the husbandman, and burnt up with drought; so those who apostatize from the gospel, after having believed it to be from God on the evidence mentioned, ver. 4, 5. will be justly given up *by God and man* as incorrigible.

Ver. 9.—1. *We are persuaded better things of you.* This, as Peirce observes, is exactly in St Paul's manner of softening the harsh things he found himself obliged to write. See 2 Thess. ii. 13. Ephes. iv. 20.

2. *Which are connected with salvation.* So the words, και εχομενα σωτηριας signify, as Elsner hath shewed. See [illegible].

Ver. 12. *Are* [illegible] *promises.* The promises made to Abraham and to his seed, were

13 For when God made promife to Abraham, (επει) *fince* he could fwear by (ȣδενος) no *one* greater, he fware by himfelf,[1]

13 I mean the believing gentiles, who without doubt are heirs of the promifes equally with the Jews: *For, when God made* the *promifes to Abraham* after he had offered up Ifaac, *fince he could fwear by no one greater, he fware by himfelf,*

14 Saying, Surely bleffing I will blefs thee,[1] and multiplying I will multiply thee.[2] (See Eff. vi. fect. 2. No. 3. 4.)

14 *Saying, Surely I will greatly blefs thee* by counting thy faith for righteoufnefs; *and I will greatly multiply thee,* by giving thee a numerous fpiritual feed, whofe faith I will in like manner count to them for righteoufnefs.

15 And fo, *having* pa-

15 *And fo having* for many years *patiently waited,*

were. 1. That Abraham fhould have a numerous feed by faith, as well as by natural defcent.—2. That God would be a God to him and to his feed in their generations, by being the object of their worfhip and their protector.—3. That he would give them the everlafting poffeffion of Canaan.—4. That he would blefs all the nations of the earth in him: that is, blefs believers of all nations, in the manner he was to blefs him, by counting their faith for righteoufnefs:—5. That he would thus blefs the nations through Chrift Abraham's feed.—6. That through Chrift, likewife, he would blefs the nations with the gofpel revelation. See Eff. v. Sect. 4, 5. and 6.—Four of thefe promifes the believing gentiles were inheriting, at the time the apoftle wrote this letter. For, 1. They were become Abraham's feed by faith.—2. God was become the object of their worfhip, and their protector.—3. They were enjoying the knowledge of God in the gofpel church, and the gifts of the Spirit, Gal. iii 14.—4. All thefe bleffings were beftowed on them through Chrift.—The other promifes none of Abraham's fpiritual feed, not even the Old Teftament faints, were inheriting. None of them had attained to the poffeffion of the heavenly country, typified by Canaan. Nor was the faith of any of them actually counted to them for righteoufnefs These bleffings can only be obtained after the refurrection and general judgment. Heb. xi. 39, 40.—By obferving that the believing gentiles *were actually inheriting the promifes,* that is, were enjoying, in the Chriftian church, the four promifed bleffings above mentioned, the apoftle appealed to an undeniable fact in proof that the believing gentiles equally with the believing Jews, were heirs of the promifes made to Abraham and to his feed. Withal, to give the gentiles the greater affurance of this, he fhewed them in what follows, that all the promifes of the covenant were unalterably confirmed to them by the oath which God fware to Abraham, after he had lifted up Ifaac upon the altar.

Ver. 13. *For when God made promife to Abraham—he fware by himfelf.* The promife referred to here, is that which God made to Abraham after he had lifted up Ifaac on the altar, Gen. xxii. 16, 17. For on no other occafion did God confirm any promife to Abraham with an oath; as was obferved in the illuftration prefixed to this chapter.

Ver. 14.—1. *Saying, Surely bleffing I will blefs thee.* The bleffing promifed to Abraham on this occafion, was, not only that his faith fhould be counted to him for righteoufnefs, but that the faith of his fpiritual feed fhould likewife be counted to them for righteoufnefs, as is evident from Gal. iii. 8. *The fcripture forefeeing that God would juftify the nations by faith, preached the gofpel before to Abraham, faying, Surely in thee all the nations fhall be bleffed.* See this more fully explained, Eff. v. Sect. 6.

2. *And multiplying I will multiply thee.* In the oath, the expreffion is, *I will multiply thy feed:* but the meaning is the fame. For, Abraham could be multiplied only by the multiplication of his feed. He was to have both a numerous natural progeny, and a numerous fpiritual feed.—The apoftle quotes only the firft words of the oath: but his reafoning is founded on the whole: and particularly on the promife, Gen. xxii. 18. *And in thy feed all the nations of the earth fhall be bleffed.* They fhall be bleffed, by having their faith counted for righteoufnefs, through thy feed Chrift. See Eff. v. Sect. 6.

Ver. 15.

Abraham, in the supernatural birth of Isaac, *obtained* the beginning of the accomplishment of *the promise* concerning his numerous seed.

tiently *waited*, he obtained the promise.[1]

16 *For men verily swear by greater persons* than themselves, whose vengeance they imprecate if they swear falsely: *And* so *an oath for* the *confirmation* of any doubtful matter, *is held by them* a proper method of *ending all contradiction.*

16 (Γαρ) For men verily swear by the greater; and an oath (εις, 147.) for confirmation [1] IS to them an end of all (αντιλογιας) *contradiction.*

17 *Therefore*, in accommodation to the sentiments of men, *God willing more fully to shew to* all in every age and nation who are *the heirs of promise, the immutability of his purpose* to count their faith for righteousness, and to bestow on them the inheritance of the heavenly country, *confirmed* the declaration of *his purpose with an oath:*

17 (Εν ᾽ω) *Therefore*[1] God, willing more abundantly to shew *to* the heirs of promise the immutability (της βυλης) of his *purpose*, (εμεσιτευσεν ὁρκω) confirmed IT *with* an oath:[2]

18 *That by two immutable things*, the promise and the oath of God, *in which it was impossible for God to lie, we might have strong consolation* under the convictions of sin and the terrors of punishment, *who have fled away* from the curse of the law, like the manslayer from the avenger, *to lay hold on the hope* of pardon *set before us* in the promise confirmed by God's oath;

18 That by two immutable things, in which IT WAS impossible for God to lie, WE might have *strong* consolation, who have fled *away to* lay hold *on* the hope set before *us*,

Ver. 15. *And so having patiently waited, he obtained the promise.* Here, by an usual figure of speech, *the promise* is put for *the thing promised.* For the promise itself Abraham obtained when God sware to him, *Surely blessing I will bless thee, and multiplying I will multiply thee*, ver. 14.—In the birth of Isaac, Abraham obtained the beginning of the accomplishment of God's promise concerning his numerous natural progeny. Moreover, as the birth of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual seed. Wherefore, in the birth of Isaac, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtain the accomplishment of that promise. See the illustration of ver. 15.

Ver. 16. *An oath for confirmation*, &c. This observation teaches us, that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority and taken religiously, are allowable under the gospel.

Ver. 17.—1. *Therefore.* Theophylact saith, εν ᾽ω, is equivalent to διο, or δια τυτο *therefore.* Accordingly the Syriac hath here, *Quapropter;* and Castalio, *Itaque.*

2. *Confirmed it with an oath.* The Vulgate, which is followed by Castalio, translates εμεσιτευσεν ὁρκω, *interposuit jusjurandum.* But, as the expression is ὁρκω, and not ὁρκον, that translation cannot be admitted. To remove this difficulty, our translaters have put in the margin, *He interposed himself by an oath;* with which Peirce saith, the Italian, French, and Low Dutch translations agree.—Beza hath, *fidejussit jusjurando, he undertook for it by an oath.*—Syriac, *obstrinxit cum juramento.*—Tremellius in the margin of his translation of the Syriac, hath, ad verbum, *Ligavit quasi fascia.*—Peirce, *he placed his counsel* or promise, *in the middle of an oath.* —But as none of these translations corresponds to the words of the original, I think its meaning is better represented in our English translation which I have adopted; He *confirmed it with an oath:* For εμεσιτευσεν ὁρκω, literally signifies, *He mediatored it with an oath:* He made

an

19 which *we* have as an anchor of the ſoul, both ſure and ſtedfaſt, (και, 207.) *becauſe fixed into the* PLACE within the vail,

19 *Which* hope, *we have as an anchor, to which our ſoul is faſtened* in this ſtormy ſea of life; *both ſtrong and ſtedfaſt, becauſe fixed into the place within the vail;* that is, into heaven, whither we ſhall be drawn by this anchor, as ſhips are drawn to the place where their anchors are fixed;

20 *where a* forerunner [1] *hath entered on our account,* EVEN Jeſus, [2] made an High-prieſt for ever, *according to* the order of Melchizedec.

20 *Into which place a forerunner hath entered on our account,* to fix our hope of pardon and eternal life as an anchor, *even Jeſus,* who being *made an High-prieſt for ever like Melchizedec,* can procure pardon for us as a prieſt, and ſave us eternally through his power as a king.

an oath the *mediator, ſurety,* or *ratifier* of his counſel. This ſenſe of the word, εμεσιτευσεν, merits attention, becauſe it ſuggeſts a fine interpretation of chap. ix. 15. which ſee in note 2. on that verſe.

Ver. 20.—1. *Where a forerunner hath entered on our account.* Προδρομος. *A forerunner* is one who goes before, to do ſome ſervice for another who is to follow; in which ſenſe alſo, the Latin word *antecurſor* is uſed: Cæſ. Bel. lib. i. 16. Here the alluſion is to one ſent from a ſhip to fix its anchor in the place to which it is to be drawn.

2. *Even Jeſus.* Jeſus is called *our forerunner,* firſt becauſe he is gone before us into heaven, to open it to us by the ſacrifice of himſelf, and to plant our hope of eternal life there, as an anchor of the ſoul. Secondly, becauſe having opened heaven, he remains there as the High-prieſt of that holy place, to introduce all believers into the preſence of God. This ſhews in what ſenſe Jeſus is *an High-prieſt for ever.* He is ſo, not by offering ſacrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34. note 3. and by introducing them into the preſence of God by the merit of the one ſacrifice of himſelf, which he offered to God without ſpot in heaven.

CHAP. VII.

View and Illuſtration of the Facts and Reaſonings in this Chapter.

IN the preceding chapter, the apoſtle propoſed to go on with the Hebrews to the perfection of Chriſtian knowledge as exhibited in the ancient oracles of God; and accordingly in part he executed his purpoſe by ſhewing them, That in the covenant with Abraham God promiſed him a numerous ſeed, both by natural deſcent and by faith; that he promiſed to bleſs him and his ſeed by faith, with the pardon of their ſins, and with the inheritance of that heavenly country of which Canaan was the type; that he confirmed theſe promiſes with an oath, to ſhew the immutability of his purpoſe to beſtow on them the promiſed bleſſings; and, that their hope of theſe bleſſings was firmly fixed in heaven, as an anchor of the ſoul, by Jeſus, who had entered heaven for that purpoſe being made, by the oath of God, an High-prieſt for ever, according to the ſimilitude of Melchizedec. To this

oath the apoſtle had appealed, chap. v. 6. in proof that Jeſus is a real High-prieſt; but its import he did not then fully explain. Wherefore, in the laſt verſe of chap. vi. having mentioned a ſecond time, that Jeſus was made an High-prieſt, according to the ſimilitude of Melchizedec, he, in this viith chapter, for the purpoſe of proceeding with the Hebrews ſtill farther on towards the perfection of Chriſtian knowledge, ſearched into the deep meaning of the oath, recorded Pſal. cx. 4. *The Lord hath ſworn and will not repent, Thou art a prieſt for ever, according to the order of Melchizedec;* and by accurately examining the particulars concerning Melchizedec related in the Moſaic hiſtory, he ſhewed, that Melchizedec was a far more excellent prieſt than Aaron and all his ſons, conſequently, that Jeſus, whom God made *an High-prieſt for ever according to the ſimilitude of Melchizedec*, exerciſeth a prieſthood more acceptable to God, and more effectual for procuring the pardon of ſin, than the prieſthood which the ſons of Aaron exerciſed under the law.

The firſt particular concerning Melchizedec, mentioned by Moſes, and taken notice of by the apoſtle, is, That Melchizedec was *a prieſt of the Moſt High God.* This implies, that he was appointed to the office in ſuch a public manner, that all the worſhippers of the true God in Canaan knew him to be a prieſt of the Moſt High God. And ſeeing, at that time, there was no viſible church of God erected in which Melchizedec could officiate, his deſignation to the prieſt's office by God, authorized him to officiate for all the worſhippers of the true God every where who applied to him. In this reſpect, therefore, Melchizedec was a greater prieſt than Aaron, and than any of his ſons; their prieſthood being confined to the ſingle nation of the Iſraelites.—The ſecond particular mentioned by Moſes, and referred to by the apoſtle, is, That Melchizedec was *a King* as well as a prieſt; ſo had authority to make laws for regulating the morals of the people for whom he officiated as a prieſt, and power to puniſh them for their faults. Accordingly, by the righteous exerciſe of his power as a king, he trained his people to virtue ſo ſucceſsfully, that by his neighbours he himſelf was called *Melchizedec*, which ſignifies *King of righteouſneſs*, and the city in which his people lived, was, on account of their virtuous and peaceable diſpoſition, called *Salem;* which ſignifies *Peace.*—Whereas the ſons of Aaron, being ſimply prieſts, had no authority to make laws, nor power to correct the vices of the Iſraelites, for whom they officiated. Beſides, many of them, inſtead of being righteous, were perſons of a vicious and turbulent diſpoſition, ver. 2. —The third particular concerning Melchizedec which the apoſtle taketh notice of, is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moſes. From this it follows, that Melchizedec did not derive, either his prieſthood, or his fitneſs for the

 prieſthood,

priesthood, from his parents, but had the office conferred on him by God on account of the excellence of his character.—It was otherwise with the Levitical priests: For although Aaron himself was specially called of God, his sons were made priests, neither by any particular designation, nor on account of the excellence of their character; but merely by their descending in a right manner from parents who were priests, Levit. xxi. 7. 14. and by their being free from bodily imperfections, Levit. xxi. 17.—21.—The fourth particular concerning Melchizedec taken notice of by the apostle, is, That in the account given of him by Moses, he had neither beginning of days nor end of life as a priest, fixed by any law of God: So that he did not begin to exercise the priest's office at a determined age, nor cease to be a priest when superannuated, as was the case with the sons of Aaron, but exercised the priest's office all his life; in which respect his priesthood was well fitted to be a type of the perpetual priesthood of the Son of God, ver. 3. This circumstance, that Melchizedec was a priest all his life, joined with the former that he was made a priest by God on account of the excellence of his character, shews that his priesthood had for its object to purify the minds of his subjects from sin; an office to which strength of body was not necessary, but maturity of judgment. Whereas the sons of Aaron, having for the object of their ministrations, to cleanse the bodies only, of the Israelites from ceremonial pollution, by services which required great bodily strength, they were not permitted to begin their ministry till they were thirty years old, nor to continue therein beyond the age of fifty. See Heb. vii. 16. note 1.—The fifth particular concerning Melchizedec, mentioned by Moses and taken notice of by the apostle, is, That Abraham gave him the tenth of all the spoils of the vanquished kings, notwithstanding he was himself both a prince and a priest. This is a proof from fact, that Melchizedec's priesthood was not confined to one family or nation, but, for any thing we know, being the only specially appointed priest of the Most High God then in the world, he was an universal priest, ver. 4.—The case was different with the sons of Aaron. For they could not tithe all the worshippers of the true God every where; nor even all the Israelites by virtue of their being priests; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment mentioned, Numb. xviii. 24.—30. and they did this, notwithstanding the Levites were descended from Abraham equally with themselves: all which shewed the limited nature of their priesthood, ver. 5.—But Melchizedec having no relation to the ancestors of the Levitical priests, was not authorized by any connection which he had with Abraham either natural or political, to take tithes of him. Wherefore he received the tithes, merely because by the divine appointment he officiated as a priest for all the worshippers of God in

Canaan, of whom Abraham was one.—The ſixth particular concerning Melchizedec, mentioned by Moſes and taken notice of by the apoſtle, is, That Melchizedec, after receiving the tithes, bleſſed Abraham, notwithſtanding he was at that time poſſeſſed of the promiſes, ver. 6.—And, as the leſs is bleſſed of the better perſon, Abraham, by receiving the bleſſing from Melchizedec, acknowledged him to be his ſuperior, both as a prieſt and as a king, ver. 7.—Farther, to ſhew the ſuperiority of Melchizedec to the Levitical prieſts, the apoſtle obſerves that here, under the Moſaic œconomy, prieſts *who die*, that is, whoſe prieſthood expireth when they arrive at a certain time of life, receive tithes; but there, under the patriarchal œconomy, Melchizedec received tithes, of whom it is teſtified, that he lived a prieſt continually, ver. 8.—Likewiſe he obſerves, that Melchizedec's ſuperiority to the Levitical prieſts was ſhewed by this, that Levi and his deſcendents may be ſaid to have paid tithes to Melchizedec in Abraham, ver. 9.—Becauſe Levi was yet in the loins of his father when Melchizedec met him. And ſince Levi derived all his dignity from his father Abraham, if by paying tithes and receiving the bleſſing, Abraham himſelf was ſhewed to be inferior to Melchidezec, certainly his ſon Levi was in like manner ſhewed to be inferior to him, ver. 10.

Here the apoſtle ends his account of Melchizedec, without having pointed out any of the particulars in which he reſembled the Son of God, except the one mentioned, ver. 3. That he was a prieſt all his life. Wherefore, that the reader may know in what reſpects Chriſt is a prieſt according to the ſimilitude of Melchizedec, and be ſenſible of the propriety of God's making the prieſthood of Melchizedec the pattern of the prieſthood of his Son, it will be fit in this place to compare the character of Chriſt, with that of Melchizedec as deſcribed by the apoſtle in this chapter.

And, 1. Like Melchizedec, Chriſt is a king as well as a prieſt. Being the Son of God and the maker of the worlds, he is *the heir* or *Lord of all:* conſequently he hath a right to govern mankind by the laws of his goſpel, and power to reward or puniſh every one according to his deſerts.—2. Like Melchidezec, Chriſt exerciſes his government for promoting moral righteouſneſs among his ſubjects. Accordingly by his goſpel he hath reformed many of his ſubjects; and will continue to reign till he make truth and righteouſneſs prevail univerſally among them: and ſuch as are irreclaimable he will deſtroy. Wherefore, as his government is founded on a better authority than Melchizedec's, and is carried on with more ſucceſs, the title of *king of righteouſneſs*, belongs more properly to him than to Melchizedec: alſo he is well entitled to be called *king of peace*, as he came from heaven to produce peace on earth, by reconciling ſinners to God and to one another; and to make the reconciled live with God for ever, in a ſtate of perfect

fect peace in heaven.—3. Like Melchizedec, Chrift was not defcended from parents who were priefts, but he was made a prieft by the fpecial defignation of God. And his priefthood is of a nature fo excellent, that as he had no predeceffor fo he can have no companion nor fucceffor in his priefthood. Nor is any fuch needed; feeing he ever liveth to execute the prieft's office himfelf.—4. Chrift's priefthood, like that of Melchizedec, not requiring bodily ftrength, but maturity of judgment to execute it properly, it was not limited to the prime of his life; but like Melchizedec he is a prieft for ever, who exercifes his priefthood as long as his people have any need of the prieft's office.—5. As Melchizedec was appointed to exercife his priefthood in behalf of all the worfhippers of the true God in the countries where he lived, fo Chrift was appointed to exercife his priefthood, not for any particular nation or race of men, but for all mankind. He is an univerfal prieft. And, having offered himfelf a facrifice for the fin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their fins, and maketh continual interceffion for them in heaven, upon the ftrength of that meritorious facrifice. So Chrift himfelf hath declared in his prayer to his Father, recorded John xvii. 2. *Thou haft given him power over all flefh, that he fhould give eternal life to as many as thou haft given him.*

The apoftle, in the preceding fifth chapter, to fhew that Jefus the author of the gofpel hath made atonement for the fin of the world, which is the fourth fact on which the authority of the gofpel revelation refteth, having proved that Jefus is a prieft; alfo in this feventh chapter having difplayed his greatnefs as a prieft, by defcribing the character and office of Melchizedec according to whofe fimilitude he was made a prieft, proceeds, in what follows, to anfwer the argument advanced by the doctors for proving the efficacy and perpetuity of the Levitical priefthood, together with the unalterable obligation of the law of Mofes. They affirmed the Levitical facrifices to be real atonements which never would be abolifhed, becaufe the law was given folely for the purpofe of eftablifhing and regulating them; confequently that the law itfelf would always remain in force. But to fhew the fallacy of this argument, the apoftle, entering into the deep meaning of the oath whereby Meffiah was made a prieft, reafoned thereon in the following manner. If *perfection*, that is, the complete pardon of fin, is to be had through the fervices of the Levitical priefthood, and if thefe fervices are always to continue together with the law by which they were eftablifhed and regulated, what need was there that another prieft fhould arife of the order of Melchizedec, and not of the order of Aaron, ver. 11.—Certainly the introduction of a priefthood of a different kind from that of Aaron, implieth that the fervices of the fons of Aaron are ineffectual for procuring the pardon of fin, and on that account are to be abolifhed. But if the priefthood is

to be changed, it neceſſarily followeth that the law alſo is to be changed, ſince its principal uſe was to regulate the ſervices of the prieſthood, ver. 12.—Now, that God reſolved to change the prieſthood, which by the law was conferred on the ſons of Aaron, cannot be doubted, ſeeing the perſon to whom God ſaid, *Thou art a prieſt for ever*, was of a tribe, of which no one ever officiated at the altar, ver. 13.—For it is very plain from Pſal. cx. That our Lord Meſſiah, to whom God ſaid, *Thou art a prieſt*, being David's ſon hath ſprung from Judah, to which tribe Moſes ſpake nothing concerning the prieſthood as belonging to it, ver. 13.—Farther, that the prieſthood of the new prieſt who was to ariſe, was to be different from that of the ſons of Aaron, is ſtill more exceedingly plain from God's ſwearing, that, according to the ſimilitude of Melchizedec a different prieſt ariſeth, ver. 15.—who is made a prieſt, not according to the carnal commandment of the law, which obliged the ſons of Aaron to lay down their prieſthood when fifty years old, becauſe at that age they were not able to undergo thoſe laborious ſervices by which the bodies of the people were to be cleanſed from ceremonial defilements; but who is made a prieſt according to the power of that endleſs life as a prieſt which is beſtowed on him, becauſe his miniſtrations being appointed for the purification of the minds of his people from the defilement of ſin, required maturity of judgment and experience rather than great bodily ſtrength, ver. 16.—This God himſelf teſtified, by ſaying to Meſſiah David's Lord, *Thou art a prieſt for ever according to the order of Melchizedec*, ver. 17.—From theſe well-known facts, the apoſtle juſtly concluded, that it was always God's intention to aboliſh the law of Moſes, after the weakneſs of its precepts to reform mankind was made evident, and the unprofitableneſs of its ſacrifices for procuring the pardon of ſin was ſhewed, ver. 18.—The truth is, the law made no one perfect in reſpect either of ſanctification or of pardon; but the introduction of a better law and prieſthood maketh us perfect in both theſe reſpects: by which law and prieſthood we have acceſs to worſhip God acceptably, at all times and in all places, ver. 19.

Farther, to ſhew that the goſpel with its prieſthood, is a better covenant than the law with its prieſthood, and that it was juſtly ſubſtituted in place of the law, the apoſtle, entering ſtill farther into the deep meaning of God's oath conſtituting Meſſiah a prieſt for ever, reaſoned in the following manner. In as much as Jeſus was made a prieſt with an oath, importing that God would never aboliſh his prieſthood, ver. 20.—whereas the ſons of Aaron being made prieſts without any ſuch oath, their prieſthood was liable to be aboliſhed, ver. 21.—it is plain, that by the immutability of his prieſthood, Jeſus hath become the Mediator or High-prieſt of a more excellent covenant than the law. For if the weakneſs of the law and the unprofitableneſs of the Levitical prieſthood were manifeſted by God's declaring

his

his intention to abolifh them, certainly the greater excellence of the gofpel and the greater efficacy of its priefthood are fhewed by God's having declared them unchangeable, ver. 22.—This the apoftle illuftrates more fully, chap. viii. by comparing the two covenants together.—I have only to add, that the apoftle's reafoning on this fubject is of fuch a nature, that while it fheweth the excellence of the gofpel covenant and priefthood, it removes an objection which might naturally occur to the reader; namely, that fince the law of Mofes and the Levitical priefthood, which were as really of divine appointment as the gofpel covenant and priefthood, have been abolifhed, what fecurity is there that the latter fhall not in their turn be abolifhed likewife? The greateft fecurity poffible! With a folemn oath God declared, in the hearing of the angelical hofts, that he hath made both the one and the other abfolutely unchangeable.

In what follows, the apoftle obferves, that as the weaknefs of the Levitical ordinary priefthood was fhewed by the priefts quitting their office and giving place to others after their bodily vigour was gone, fo the weaknefs of the Levitical high-priefthood was fhewed by the high-priefts being many in number, becaufe they were hindered by death from continuing in their office, ver. 23.—But Jefus, becaufe he liveth for ever in the body, poffeffeth a priefthood which doth not pafs from him to any fucceffor, ver. 24.—Hence he is for ever able to fave all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-prieft to make interceffion for them with God, ver. 25.—Laftly, He is fuch an High-prieft as the character and circumftances of finners required, who being abfolutely free from fin, ver. 26.—hath no need annually to make atonement for his own fins, as the Levitical high-priefts were obliged to do, ver. 27.—For the law made men high-priefts who were finners; but the oath, which was declared after the law was given, conftituted the Son an High-prieft, who is, in every refpect, perfect for evermore, ver. 28.

Thefe great difcoveries concerning the dignity of Jefus as a king and a prieft, and concerning the power of his government and the efficacy of his priefthood, the apoftle was directed by infpiration to make, that by the frequent recollection of them, we may gladden and ftrengthen our hearts, under all the trials to which we are expofed during our prefent probationary ftate.

NEW TRANSLATION.	COMMENTARY.
CHAP. VII. 1 (Γαρ, 97.) *Now* this Melchizedec, King of Salem,[1] Prieft of the moft	CHAP. VII. 1 *Now* that ye may know the nature of Melchizedec's priefthood, to which God likened the priefthood of his Son, I obferve that *this*

Ver. 1.—1. *King of Salem.* According to Jofephus, Ant. L. i. c. xi. Salem, the city of Melchizedec, was Jerufalem. But according to Jerome, who faith he received his information from fome learned Jews, it was the town which is mentioned, Gen. xxxiii. 18. as a city of Schechem,

Melchizedec King of Salem, and Priest of the Most High God, who met Abraham as he returned from the slaughter of the kings, and blessed him;

2 *to whom Abraham imparted even a tenth of all* the spoils, (ver. 4.) *being first, according to the interpretation* of his name, *king of righteousness,* a most righteous king, *and next also, king of Salem, which by interpretation is king of peace,* king of a peaceable and virtuous people,

3 *was without father without mother* as a priest, so that he was not a priest by descent; and *without genealogy* in the scripture, consequently there is no

high God,[2] who met Abraham returning from the slaughter of the kings, and blessed him,[3]

2 to whom Abraham *imparted even a tenth* of all,[1] *being first indeed* by interpretation, king of righteousness,[2] and *next* also, king of Salem, which BY INTERPRETATION (from the preceding clause) is king of peace;

3 WAS without father, without mother,[1] without *genealogy*,[2] having neither

Schechem, and which is spoken of, John iii. 23. as near to Enon, where John baptized. This city being in Abraham's way as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchizedec's city, rather than Jerusalem which was situated farther to the south.

2. *Priest of the most high God.* By calling Melchizedec *the priest of the most high God,* Gen. xiv. 18. Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind.—The Hebrew word, translated a *priest* sometimes signifies *a prince.* But the historian hath removed the ambiguity by adding the words, *of the most high God.*

3. *And blessed him.* In his manner of blessing Abraham, Melchizedec shewed himself a priest of the only true God: *Blessed be Abraham of the most high God possessor of heaven and earth.*

Ver. 2.—1. *A tenth of all*; namely, of all the spoils of the vanquished kings, ver. 4. and not a tenth also of the goods that had been taken from the king of Sodom and from Lot. For of these Abraham took nothing to himself.—By paying tithes to Melchizedec, Abraham acknowledged him to be a priest of the true God. It seems his being supernaturally appointed a priest by God, was known through all that country.

2. *Being first indeed by interpretation King of righteousness, and next also, &c.* In ancient times, especially among the people whose history is recorded by Moses, it was usual to give names to persons and places, expressive of their qualities; or in commemoration of some remarkable events. Thus Abram's name was changed into *Abraham*; to signify that he was made the father of many nations: And *Sarai* was named *Sarah*, because she was made the mother of nations: And Jacob obtained the name of *Israel*, because *he had power with God.* See also Ruth i. 19, 20. This being the ancient practice, it cannot be doubted, that the neighbourhood gave to this excellent king and to his subjects, the names which they bear in the history, because they expressed the real and well-known characters of both. Viewed in the light of this ancient practice, the apostle's argument from the names is conclusive, to shew what an excellent person Melchizedec was, and how fit to be made a type of the Son of God; who, in allusion to that type, was declared to love righteousness and hate wickedness, Psal. xlv. 7. and was foretold by Isaiah, under the title of *the Prince of peace*, Isa. ix. 6.

Ver. 3.—1. *Without father, without mother.* The apostle's meaning is, that Melchizedec did not derive his priesthood from his parents, but was made a priest of the most high God by a particular appointment. And, as there was no visible church of God existing at that time in which he could officiate, the appointment of God certainly authorized him to officiate as a priest, for all the worshippers of the true God in those countries. Of this number his own subjects undoubtedly were. So likewise was Abimelech king of Gerar, Gen. xx. 3. xxi. 22. and Abraham with his domestics. Melchizedeck, therefore, was *an universal priest.*

2. *Without genealogy.* Αγενεαλογητος, here answers to μη γενεαλογουμενος εξ αυτων, ver. 6. and implies that by not giving Melchizedec's pedigree, Moses intimated that he was not related to Abraham in any respect, nor to the priests who descended from him by Aaron.

3. *Having*

beginning of days, [3] nor end of life: but *being* made like *to* the Son of God, *he remained* a prieſt *all his life.* [4]

evidence of his being related to Abraham in any reſpect. Moreover *having neither beginning of days nor end of life* as a prieſt, *but being made a type of the Son of God, he remained a prieſt all his life.*

4 (Θεωρειτε δε) Now, conſider how great this PRIEST WAS, *to* whom even *Abraham the patriarch* [1] gave *a* tenth of the ſpoils. [2]

4 *Now conſider how great this prieſt was, to whom* without being either his kinſman or ſubject, or being commanded by God to do ſo, *even Abraham the father of our nation, gave a tenth part of the ſpoils* of the conquered kings.

5 (Και, 207.) *For they verily* of the ſons of Levi, who receive *the prieſthood,* have a commandment *to tithe* the people according to the law, that is, *their* brethren, [1] although they *have* come *forth of* the loins of Abraham. [2]

5 *For they verily of the ſons of Levi, who receive the prieſthood* by deſcent from Aaron, *have a commandment to tithe the people* of Iſrael, only *according to the law, that is,* by tithing the tithes taken from the people by *their brethren* the Levites, *although they have come forth of the loins of Abraham,* and in that reſpect are equal in dignity to the prieſts.

3. *Having neither beginning of days, nor end of life.* The time of the prieſts miniſtration was called *their days,* Luke i. 23.—The ſervice of the ſons of Kohath, and among the reſt, the ſervice of the prieſts who were all Kohath's ſons, was appointed, Numb. iv. 2, 3. 16. to begin when they were thirty years old, and to end when they arrived at the age of fifty. Wherefore, when it is ſaid of Melchizedec, that he had neither beginning of days nor end of life, the meaning I think is, that neither the beginning of his *days* nor the end of his *life* as a prieſt, was limited by any law of God, as the days of the ſervice of the Levitical prieſts were. For in any other ſenſe it is not true, that Melchizedec had neither beginning of days nor end of life. By thus continuing a prieſt all his life, Melchizedec greatly excelled the Levitical prieſts, and was qualified to repreſent the Son of God, the happy effect of whoſe miniſtrations as a prieſt, is not confined to any one age of the world, but reacheth backward to the beginning and forward to the end of time.

4. *All his life.* So the original phraſe, εις το διηνεκες, ſignifies; being uſed by Appian to expreſs the perpetual dictatorſhip of Sylla, Bell. liv. i. 315. It is uſed likewiſe to denote the whole of Chriſt's life, Heb. x. 12. See alſo chap. x. i.

Ver. 4.—1. *Abraham the patriarch.* Πατριαρχης. This word is very well tranſlated in the Syriac verſion, *Caput patrum, the Head of the fathers.*

2. *A tenth of the ſpoils.* Though the word ακροθινια, ſignifies the beſt, whether of the fruits of the earth, or of the ſpoils taken in war, the apoſtle does not mean, that Abraham gave only the tenth of the chief ſpoils. He gave the tenth of all, ver. 2. But that tenth he gave out of the beſt of the ſpoils.—Abraham was himſelf a prieſt; for he offered ſacrifice when God entered into a covenant with him, Gen. xv. 9, 10. Wherefore, by giving Melchizedec the tenth of all, Abraham acknowledged, that in reſpect of the extent of his prieſthood, as well as in reſpect of the manner in which the office was conferred on him, Melchizedec was a greater prieſt than he himſelf was. Farther, ſeeing among the ſpoils there were probably cattle, Melchizedec may have offered ſome of them in ſacrifice for Abraham, as a thank-offering.

Ver. 5.—1. *Have a commandment to tithe the people according to the law, that is, their brethren.* The brethren of the prieſts whom they tithed were the Levites. This is called *a tithing the people,* becauſe the portion of the Levites which the prieſts tithed, conſiſted wholly of the tithes which the Levites had taken from the people, Numb. xviii. 24.—31.

2. *Although they have come forth of the loins of Abraham.* The apoſtle mentions this with what goes before, to ſhew that the prieſts were allowed to tithe the Levites, not becauſe they were ſuperior to them in reſpect of their deſcent, but becauſe theſe tithes were allotted to the prieſts as a part of their maintenance, juſt as the tithes of the people were given to the Levites for their maintenance: for the tribe of Levi had no part of Canaan aſſigned to them in the diviſion of the land; the Lord's part was their portion.

Ver. 6.

6 *But Melchizedec, who did not derive his pedigree from the progenitors of the sons of Aaron,* (See ver. 3. note 2.) and who, being a king as well as a prieſt, did not take tithes for his maintenance, *tithed Abraham* a ſtranger *and bleſſed* him, although he was *the poſſeſſor of the promiſes.*

7 *Now, without all doubt, the inferior is bleſſed of his ſuperior.* Wherefore by this tranſaction alſo Melchizedec was ſhewn to be greater than Abraham, both as a king and as a prieſt.

8 *Beſides, under the law verily, men who* at a certain age *ceaſe to be prieſts* as if they were dead, *take tithes. But under the patriarchal diſpenſation, one* took tithes, *of whom it is teſtified* by God *that he lived a prieſt all his life.*

9 *And as one may ſay, even Levi, whoſe children receive tithes* from Abraham's children, *was tithed* by Melchizedec *in* the perſon of *Abraham.*

6 But he *who did not derive his pedigree* from *their* PROGENITORS *tithed* Abraham,[1] and bleſſed[2] (τον εχοντα,) *the holder of* the promiſes.[3]

7 (Δε, 103.) *Now* without all contradiction, the leſs[1] is bleſſed of the better.

8 (Και, 224.) *Beſides,* here *verily* men *who* die *take* tithes; but there *one teſtified of,* (οτι ζῃ, 12.) *that he lived*[1] *A PRIEST ALL HIS LIFE.* (Pſal. cx. 4.)

9 And as *one may ſay,*[1] *even* Levi who receiveth tithes, *was tithed* (δια, 117.) in Abraham.

Ver. 6.—1. *Tithed Abraham*: Namely, without any particular command from God ſo to do; and being king of Salem, he had no occaſion to take tithes of Abraham for his maintenance; but he took them as a prieſt, who by divine appointment officiated in holy things, for all the worſhippers of the Moſt high God in Canaan. In this reſpect, therefore, he was a fit type of the Son of God, through whoſe prieſthood all the nations of the earth are to be bleſſed

2. *And bleſſed.* Melchizedec was directed of God to bleſs Abraham on this occaſion, as an emblem of the bleſſing of the nations by Chriſt, who, like Melchizedec, was to be a king as well as a prieſt, for the purpoſe of effectually bleſſing mankind.

3. *The holder of the promiſes.* This circumſtance is mentioned to ſhew, that notwithſtanding God highly honoured Abraham by making the promiſes to him, as the *father* or head of all the faithful, yet he was inferior to Melchizedec as a prieſt; for it is added in the next verſe, *the leſs is bleſſed of the better.*

Ver. 7. *The leſs is bleſſed of the better.* The *bleſſing* here ſpoken of, is not the ſimple wiſhing of good to others, which may be done by inferiors to ſuperiors; but it is the action of a perſon, authorized to declare God's intention to beſtow good things on another. In this manner, Iſaac and Jacob bleſſed their children under a prophetic impulſe. In this manner, the prieſts under the law, bleſſed the people. In this manner likewiſe, Melchizedec the prieſt of the Moſt high God, bleſſed Abraham.

Ver. 8. *One teſtified of, that he lived.* The Greek verb ζῃ, here is not the preſent but the imperfect of the indicative. See Clenard's grammar *in voce.*—It is not teſtified, Pſal. cx. 4. that Melchizedec *now liveth,* far leſs that he *liveth as a prieſt.* It is only teſtified, *Thou art a prieſt forever after the order of Melchizedec:* which the apoſtle terms, a teſtifying that Melchizedec lived a prieſt all his life; becauſe that was one of the particulars which diſtinguiſhed his prieſthood from that of Aaron, and which rendered it a fit type of the prieſthood of the Son of God.—See ver. 3. where this is expreſsly affirmed.

Ver. 9. *And, as one may ſay.* Grotius and Raphelius have ſhewed that the phraſe, ὡς επος ειπειν, was uſed by the Greeks to ſoften any ſeemingly harſh expreſſion which was not to be preſſed too far; in the ſame manner as the Latins uſed their phraſe, *ut ita dicam.* Le Clerc, however, hath endeavoured, Art. Critic. vol. 1. p. 167. to prove that this phraſe ſhould be tranſlated, *and to ſay the truth.* But as the apoſtle's affirmation, that *Levi was tithed in Abraham,* is not to be taken ſtrictly, I think it more proper, with Grotius and Raphelius, to underſtand ὡς επος ειπειν, as a ſoftening of that aſſertion.

10 For he was yet in the loins of his father, [1] when Melchizedec met him.

10 *For Levi was yet in the loins of his father* Abraham, *when Melchizedec met Abraham:* So that the consequences of Levi's father's paying tithes and receiving the blessing, extended to Levi, and to his children.

11 (Ουν, 263.) *Moreover, if indeed* perfection [1] were *through* the Levitical priesthood, (γαρ, 90.) *because* (επ' αυτη, 190.) *on account of it* the people received the law, [2] what farther need WAS THERE that *a different* [3] priest should *arise according to* the order of Melchizedec, and not be called *according to* the order of Aaron?

11 *Moreover,* to shew you the inferiority of the Levitical priesthood to the priesthood of Christ, I ask, *If the pardon of sin were really* to be obtained *through* the ministrations of *the Levitical priesthood, because on account of* establishing *that priesthood the Israelites received the law, what farther need was there that a different priest should arise according to the order of Melchizedec, and not be called according to the order of Aaron?* Is not the prediction of the raising up of a priest of a different order from that of Aaron, a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it?

Ver. 10. *He was yet in the loins of his father.* This might be justly said of Levi, who descended from Abraham in the ordinary course of generation. But it cannot be said of Christ, who was born in a miraculous manner without any human father. While therefore the apostle's argument, taken from Abraham's paying tithes to Melchizedec, and his receiving the blessing from him, proves that both Abraham and the Levitical priests his natural descendants, were inferior to Melchizedec, it does not apply to Christ at all.

Ver. 11.—1. *Moreover, if indeed perfection.—Perfection,* applied to priests and sacrifices, denotes the highest degree of those blessings which men seek by the use of priests and sacrifices; namely the pardon of sin and the favour of the Deity. See Heb. viii. 7. note 1.

2. *On account of it the people received the law.* Επ'αυτη ὁ λαος νενομοθετητο. The common translation of this clause, *under it the people received the law,* is not true in fact. For, *the law* was prior to *the priesthood,* being given for the purpose of forming and establishing the priesthood. Nay, the Jewish people themselves were separated from the rest of mankind and made a people by the law, merely, that they might as a nation worship the only true God according to the Levitical ritual, in settling which, most of the precepts of the law were employed. This being the case, is it any wonder that such of the Jews, as looked no farther than the outside of the priesthood and law, imagined that *perfection* in respect of pardon and acceptance with God, was to be obtained by the Levitical priesthood and sacrifices; and in that persuasion believed they never would be abolished? Nevertheless, if they had understood the true meaning of the law, they would have known that it was a typical oracle, in which, by its services, the priesthood and sacrifice of the Son of God were prefigured; and that by calling his Son a priest, not after the order of Aaron, but after the order of Melchizedec, God declared that his services as an High-priest, and the sacrifice of himself which he was to offer, were entirely different both in their nature and effects from the Levitical services and sacrifices; and that they were to be substituted in the room of these services, for which there was no occasion, after the Priest and sacrifice which they prefigured were come.

3. *That a different priest should arise.* The apostle does not mean a priest numerically or individually different from the Levitical priests; for that was not to the purpose of his argument: but he means, a priest different from them in his character and ministrations, and in the effects of his ministrations. They were priests after the order of Aaron, that is priests by descent; he was a priest after the order of Melchizedec, being immediately appointed to the office by God himself, as Melchizedec was: Their ministrations sanctified only to the purifying of the flesh; his sanctified to the purifying of the soul from sin: By their ministrations the offending Israelites were delivered only from temporal death; but by his ministrations, penitents are delivered from eternal death.

12 *Wherefore, the priesthood* on account of which the law was given *being changed, of necessity there must be* a *change also of the law* itself.

13 Now, God certainly intended to change the priesthood from the tribe of Levi: *For he to whom he said, Thou art a priest, was of a different tribe, of which no one* ever *officiated* as a priest *at the altar:* Nor by the law could officiate.

14 *For it is very plain* from the scriptures, *that our Lord* Messiah called by David, Ps. cx. 1. his Lord, and to whom God said "Thou art a priest," *was to spring up from Judah;* to *which tribe Moses spake nothing concerning* their obtaining *the priesthood.*

15 *Moreover, it is still more exceedingly plain* from God's oath, *that according to the similitude of Melchizedec, a different* kind of *priest* from the Levitical *ariseth,* who, like Melchizedec, will be also a king. Wherefore, since the law was given for the purpose of establishing the priesthood, ver. 11. the priesthood being changed the law must be changed likewise, ver. 12.

16 *Who is made, not according to the law, whose commandment* concerning the priests *hath a respect* only *to their bodily strength, but according to the power*

12 (Γαρ, 93.) *Wherefore,* the priesthood being changed, of necessity there *is a change* also of the law. [1]

13 (Γαρ) For HE (εφ' ὁν, 191. 2.) *to* whom these things are *said, partook* [1] *of a different* tribe, of which no *one* gave attendance at the altar.

14 For IT IS *very plain,* [1] that our Lord *hath sprung up from* Judah, [2] (εις, 142. 1.) *to* which tribe Moses spake nothing (περι ιερωσυνης, 279.) concerning *the* priesthood.

15 (Και, 224.) *Moreover,* it is *still more exceedingly plain,* (ει, 127.) *that according to* the similitude (see chap. v. 6. note,) of Melchizedec, *a different* priest ariseth,

16 who (γεγονε) is made, not *according to* the law of a carnal [1] commandment, but

Ver. 12. *The priesthood being changed, of necessity there is a change also of the law.* Under the law the offices of the priesthood consisted in offering the sacrifices of beasts, and in performing various rites for purifying the bodies of the worshippers from ceremonial defilement, that they might be fit to join the congregation in the public worship of God.—But when the priesthood was changed by raising up, from another tribe, a priest after the order of Melchizedec, whose services had for their object to purify the conscience of the worshippers, not by the sacrifice of beasts, but by the sacrifice of himself, the whole law concerning the sacrifices of beasts, and concerning the sanctifying of the flesh of the Israelites by washings, &c. was of necessity *changed,* that is, abolished entirely.

Ver. 13. *Partook of a different tribe.* Μετεσχεν. This leads us to chap. ii. 14. where it is said of our Lord that, μετεσχεν, *He partook of flesh and blood.* He partook of the flesh and blood of a different tribe.

Ver. 14.—1. *For it is very plain.* Peirce is of opinion that the preposition προ, in the word προδηλον, hath the same signification as in the word προαγουσης ver. 18. and that it may be translated, *it is plain before* he appeared: a sense which our translators have given to προδηλοι 1 Tim. v. 24, 25. But if this translation is adopted, ανατεταλκε, must be rendered, *was to spring up,* contrary to the propriety of the tense.

2. *That our Lord hath sprung up from Judah.* That Messiah was to spring up from Judah, is very plain from the prophecies concerning his descent. And, it is likewise plain, that this part of Messiah's character was verified in our Lord, whose genealogy Matthew and Luke have traced up to king David, from the public tables. For, that such tables of their descent were kept by the Jews, Josephus testifieth, Vita, Sect. 1. at the end. "I give you these successions of our family, as I find them written in the public tables."—By these tables Paul knew himself to be of the tribe of Benjamin.

Ver. 16.—1. *Who is made, not according to the law of a carnal commandment.* The commandment of the law appointing the sons of Aaron to begin their ministrations at thirty years old, and to leave them off at fifty, (See ver. 3. note 3.) is called *a carnal commandment,* because it

according to the power of an endlefs life. [2] (See ver. 24.)

17 For he teftifieth, Thou ART a prieft for ever, *according to* the order of Melchizedec. (Syriac, fecundum fimilitudinem, fee ver. 15.)

18 (Μεν γαρ, 238. 93.) *Well then,* there is a difannulling of *the preceding commandment, becaufe of its* weaknefs [1] and unprofitablenefs : [2]

19 For the law made (ουδεν, 21. 2.) *no one* perfect, (fee ver. 11. note 1.) but the *after introduction* [1] of a better hope DID, by *which* we draw *near* [2] *to* God.

of that endlefs life which he poffeffes, and by which he can minifter as a prieft for ever.

17 *For God teftifieth* concerning him, *Thou art a prieft for ever according to the order of Melchizedec:* Like Melchizedec, thou art a prieft and a king, and fhalt continue the only prieft of the people of God, fo long as they have any need of the priefts office.

18 *Well then,* the priefthood being changed *there is a total abrogation of the preceding commandment,* the law of Mofes, *becaufe of its weaknefs* in reforming mankind, and its *unprofitablenefs* in procuring pardon for finners.

19 *For, the law* by its priefthood *made no one perfect* in refpect of pardon and accefs to God. *But the after introduction* of a better priefthood, as the foundation *of a better hope, maketh men perfect* in thefe refpects; *by which* priefthood *we worfhip God* acceptably. See Ephef. ii. 18.

it regarded the bodily ftrength of the priefts, as the only perfonal qualification neceffary to their miniftry. The truth is, the fervices of the tabernacle were fo laborious, that none but perfons in the vigour of life, were capable of performing them.

2. *But according to the power of an endlefs life.* To the miniftrations of Chrift's priefthood, bodily ftrength was not neceffary. They were intended for fanctifying, not the bodies but the fouls of the worfhippers, and required vigour of mind, rather than of body. Wherefore, poffeffing an endlefs life, our Lord was fitly made a Prieft for ever.—It is true being a *Sacrifice,* as well as a *Prieft,* it was neceffary that he fhould die. But, as he continued only a fhort while in the ftate of the dead, and arofe never to die any more, he may juftly be faid to have an endlefs life. Befides it fhould be confidered that his life as a prieft, did not begin till after his afcenfion, when he paffed through the heavens into the holieft of all, with the facrifice of his crucified body, fee Heb. viii. 5. note 3. And having offered that facrifice there, he fat down at the right hand of the throne of the Majefty in the heavens, (viii. 1.) where he remains the minifter of that true tabernacle, making continual interceffion for his people. And thus abides in the heavenly holy place, a prieft for ever, according to the power of his endlefs life as a prieft.

Ver. 18.—1. *Becaufe of its weaknefs.* The weaknefs of the law in reforming finners arofe from this, that whilft it required perfect obedience to all its precepts under the penalty of death, it gave the Ifraelites no encouragement to obey, either by promifing them the affiftance of God's fpirit to enable them to obey, or by giving them affurance of pardon upon their repentance in cafe of failure. The only fource from which the Ifraelites derived their hope of thefe things, was the covenant with Abraham.

2. *And unprofitablnefs.* Though the apoftle affirms that the law of Mofes was unprofitable for the purpofe of pardoning finners, it anfwered many valuable ends, which he has explained in his epiftle to the Galatians, chap. iii. 19.—24.

Ver. 19.—1. *The after introduction.* Beza tells us that the word επεισαγωγη fignifies the bringing in of a thing from a different quarter. But that tranflation does not exprefs the force of the prepofition επι, in this compounded word.

2. *Draw near to God.* Under the covenant of the law, the priefts by virtue of the Levitical facrifices, but not the people, were permitted in their acts of worfhip to draw near to the manifeftation of the divine prefence in the tabernacle; but under the gofpel covenant, by the facrifice of Chrift, all believers equally are permitted in their acts of worfhip to draw near to the prefence of God in the great temple of the univerfe.

Ver. 20.

20 *Moreover*, that the goſpel is a better and more effectual covenant than the law is evident; for *in as much as not without an oath Jeſus* the mediator of the goſpel-covenant *was made a prieſt.*

21 *For Aaron and his ſons verily were made prieſts without an oath: but Jeſus* was made a prieſt *with an oath*, in which an unchangeable prieſthood was conferred on him *by God who ſaid to him, The Lord hath ſworn and will not repent* of the appointment, *Thou art a prieſt for ever according to the order of Melchizedec.*

22 I ſay, in as much as by the oath of God an unchangeable prieſthood was conferred on him, *by*

20 (Και, 224.) *Moreover*, in as much as not without an oath *Jesus* WAS MADE A PRIEST, (from ver. 21.)

21 (for *they verily were made prieſts* without an oath, but *he* with an oath by him *who* ſaid *to* him, The Lord *hath ſworn*, and will not repent, ' Thou ART a prieſt for ever *according to* the order of Melchizedec.)

22 by ſo much was Jeſus made (εγγυος) *the mediator* [1]

Ver. 20. *Not without an oath.* The apoſtle's reaſoning here is founded on this, that God never interpoſed his oath, except to ſhew the certainty and immutability of the thing ſworn. Thus he ſware to Abraham, Gen. xxii. 16.—18. That in *his feed, all the nations of the earth ſhould be bleſſed;* and to the rebellious Iſraelites, That *they ſhould not enter into his reſt*, Deut. i. 34, 35. and to Moſes, That *he ſhould not go into Canaan*, Deut. iv. 21. and to David, That *his feed ſhould endure for ever, and his throne unto all generations*, Pſal. lxxxix. 4.—Wherefore, ſince Chriſt was made a prieſt *not without an oath*, that he ſhould be a prieſt for ever after the ſimilitude of Melchizedec, that circumſtance ſhewed God's immutable reſolution never to change or aboliſh his prieſthood; nor to change or aboliſh the covenant which was eſtabliſhed on his prieſthood. Whereas, the Levitical prieſthood and the law of Moſes being eſtabliſhed without an oath, were thereby declared to be changeable at God's pleaſure.

Ver. 21. *The Lord hath ſworn, and will not repent.* The immutability of Chriſt's prieſthood depends, not only on God's oath making him a prieſt for ever, but on God's ſwearing that he will never repent of making him a prieſt for ever.

Ver. 22.—1. *By ſo much was Jeſus made the Mediator.* Εγγυος. The Greek commentators explain this word very properly, by μεσιτης, *a Mediator*, which is its etymological meaning. For it comes from εγγυς, *near*, and ſignifies *one who draws near*, or who cauſes another to draw near. Now, as in this paſſage, a compariſon is ſtated between Jeſus as an High-prieſt and the Levitical high-prieſts; and as theſe were juſtly conſidered by the apoſtle as the mediators of the Sinaitic covenant, becauſe through their mediation the Iſraelites worſhipped God with ſacrifices, and received from him as their king a political pardon, in conſequence of the ſacrifices offered by the High-prieſt on the day of atonement, it is evident that the apoſtle in this paſſage calls Jeſus *the High-prieſt* or *Mediator of the better covenant*, becauſe through his mediation, that is, through the ſacrifice of himſelf which he offered to God, believers receive all the bleſſings of the better covenant. And, as the apoſtle had ſaid, ver. 16. That *by the introduction of a better hope*, εγγιζομεν, *we draw near to God*, he in this verſe, very properly called Jeſus εγγυος, rather than μεσιτης, to denote the effect of his mediation. See ver. 25.—Our tranſlators indeed, following the Vulgate and Beza, have rendered εγγυος, by the word *ſurety*, a ſenſe which it hath, Eccleſiaſticus xxix. 16. and which naturally enough follows from its etymological meaning. For the perſon who becomes ſurety for the good behaviour of another, or for his performing ſomething ſtipulated, brings that other near to the party to whom he gives the ſecurity; he reconciles the two. But in this ſenſe, the word εγγυος, is not applicable to the Jewiſh high-prieſts. For to be *a proper ſurety*, one muſt, either have power to compel the party to perform that for which he hath become his ſurety; or in caſe of his not performing it, he muſt be able to perform it himſelf. This being the caſe, will any one ſay, that the Jewiſh High-prieſts were ſureties to God, for the Iſraelites performing their part of the covenant of the law? or to the people, for God's performing his part of that covenant?—As little is the appellation, *ſurety of the new covenant*, applicable to Jeſus. For ſince the new covenant doth not require perfect obedience, but only the obedience of faith. if the obedience of faith is not given by men themſelves, it cannot be given by another in their room; unleſs we ſuppoſe that men can be ſaved without perſonal faith. I therefore infer,

of a better *covenant.* [2] (See Heb. viii. 6. note.)

23 (Και, 224.) *Besides* they *indeed are become* many priests, because they *are hindered by death from continuing.*

24 But *he,* (δια το μενειν) because he *liveth for ever,* hath *a priesthood which doth not pass* [1] *from* HIM.

25 (Ὁθεν και σωζειν εις το παντελες) *Hence he is even for ever* able to save them *who* come *to* God *through* him; *always* living to make intercession [1] for them.

so much was Jesus made the mediator of a more permanent and effectual covenant than the Sinaitic.

23 *Besides* Jesus our High-priest, is more powerful than the Levitical high-priests in this respect, that *they indeed are many priests, because they are hindered by death, from continuing:*

24 *But he, because he liveth for ever* in the body, (See ver. 25. note.) *hath a priesthood which shall never pass from him* to any other person, on account of incapacity.

25 *On which account he is even for ever able to save all who approach to God through his mediation: always living* an High-priest, (ver. 8. 24.) *to make* affectionate *intercession* with God *for them.*

infer, that they who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience, which not being in the power of believers to give, Jesus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of scripture? For these reasons I think the Greek commentators have given the true meaning of the word εγγυος, in this passage, when they explain it by μεσιτης, *Mediator.*

2. *Of a better covenant.* The common translation of κρειττονος διαθηκης, *of a better testament,* I think is wrong. For it implieth that the law of Moses is likewise *a testament,* which it cannot in any sense be called; as shall be shewed, Heb. ix. 15. note 1.—The apostle's reasoning here is to the following purpose: The covenants of which I speak, being founded each on its own priesthood, the covenant which is founded on a temporary priesthood, must itself be temporary, and so never can be the means of conferring an eternal pardon. Whereas the covenant which is established on an eternal priesthood, must be eternal, and have the greatest efficacy at all times in procuring salvation for sinners. See ver. 20. note.

Ver. 24. *Hath a priesthood which doth not pass from him.* The apostle makes this remark on Christ's priesthood, because an office which is held for ever, renders the possessor more extensively powerful than if it were held only for a time. See ver. 25.

Ver. 25. *Always living to make intercession for them.* The nature of the apostle's argument requires, that by Christ's *always living,* we understand his always living in the body: For it is thus that he is an affectionate and sympathizing High-priest, who in his intercession pleads the merit of his death, to procure the salvation of all who come to God through him. Agreeably to this account of Christ's intercession, the apostle, ver. 27. mentions the sacrifice of himself, which Christ offered for the sins of the people, as the foundation of his intercession. Now, as he offered that sacrifice in heaven, chap. viii. 2, 3. by presenting his crucified body there. (See chap. viii. 5. note,) and as he continually resides there in the body, some of the ancients were of opinion, that his continual intercession consists in the continual presentation of his humanity before his Father; because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh and suffered death to accomplish it. See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as by that action he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection.

The

26 *Now such an High priest* as Christ, *was suited to our exigencies, who being holy* in affection, *harmless* in conduct, *undefiled* by those with whom he conversed, *separated from sinners,* and *higher than* all the inhabitants of *the heavens;* the angels;

27 *he hath not, like the* Levitical *high-priests, need from time to time, to offer sacrifice, first for his own sins, and then for the sins of the people. For himself* he offered no sacrifice; and *for the sins of the people he offered sacrifice only once, when he offered up himself.*

28 The sons of Aaron needed to offer sacrifice for themselves, *Because the law constituteth men high-priests who are sinners; but the declaration of the oath which happened after the law* was given, *constituted the Son* an High-priest *who is perfectly fitted for executing the office for evermore,* by his absolute freedom from sin, and by his endless life.

26 (Γαρ, 97.) *Now* such an High-priest became us, WHO (γενομενος) *being* holy, [1] harmless, undefiled, *separated* [2] from sinners, and higher than the heavens,

27 *he hath not, like the high-priests, need from time to time* [1] to offer *sacrifice,* first for his own sins, *then FOR those of the people.* For this *LATTER* he did once when he *offered* up himself.

28 For the law *constituteth* men high-priests *who* have infirmity; but (ὁ λογος, 60.) the word of the oath, which was *after* the law, *CONSTITUTED* the Son (τετελειωμενον, Heb. v. 9. note 1.) who is *perfected* for ever more.

The appointment of Jesus to be our intercessor with the Father, being agreeable to the general method in which the scriptures represent God as dealing with mankind, Gen. xviii. 26. Job xlii. 8. it is no proof of God's unwillingness but rather of his great inclination to be merciful to us. At the same time, it is an illustrious manifestation of Christ's worthiness. And being the reward of that worthiness, it not only encourages sinners in their approaches to the Deity, by giving them assurance of pardon, but it animates them powerfully to become in like manner worthy and good, seeing persons of that character are held in such estimation by God, and so highly rewarded.

Ver. 26.—1. *Who being holy.* Because the English word *holy,* is not different in sense from *undefiled,* which follows; and because the Hebrew word answering to ὁσιος, *holy,* is by the LXX. rendered ελεημων, *merciful,* Campbell in one of his Dissertations, prefixed to his Translation of the Gospels, gives it as his opinion that in this verse ὁσιος, may be translated *merciful.*

2. *Separated from sinners.* This is thought an allusion to the separation of the high-priest, seven days before he made the annual atonement, Levit. xvi. 17.—Jesus our High-priest, had no need of any particular separation, before he offered the sacrifice of himself; he was always separated from sinners, in character, and behaviour.

Ver. 27. *Hath not like the high-priests need from time to time.* So the phrase καθ' ἡμεραν must be translated, being equivalent to καθ' ενιαυτον, chap. x. i. *from year to year.* For the high-priests offered sacrifice only one day in the year, namely, on the tenth of the seventh month. Besides the word ἡμερα, *day,* is used to denote any part of time: as when it is said of the passover, Exod. xiii. 10. *Thou shalt keep this ordinance,* (Heb. from days to days) *from year to year.* See also 1 Sam. i. 3.—In this passage, the apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ, from the sacrifices offered by the Jewish high-priests. *First,* He offered no sacrifice for himself, but only for the people. *Secondly,* He did not offer that sacrifice *annually,* but once for all. *Thirdly,* The sacrifice which he offered for the people, was not of calves and of goats, but of *himself.*

CHAP. VIII.

View and Illustration of the Discoveries in this Chapter.

THE apostle, in what goeth before, having shewed that Jesus, as an High-priest, is superior to all the Levitical high-priests, in as much

much as, like Melchizedec, he is a king as well as a prieſt; nay a more righteous king than even Melchizedec, being abſolutely free from ſin, he in this and in the following chapter, for the farther illuſtration of the glory of Jeſus as an High-prieſt, compares his miniſtrations with the miniſtrations of the Levitical high-prieſts, both in reſpect of the place where he officiates, and in reſpect of the efficacy of his miniſtrations.

His diſcourſe on theſe ſubjects the apoſtle begins with obſerving, that they are matters of greater importance to mankind as ſinners, than any hitherto treated of by him; namely that we have in Jeſus ſuch an High-prieſt as our ſinful ſtate required, and as he had deſcribed, chap. vii. 26. Namely an High-prieſt abſolutely ſinleſs, and greater than all the angels, who having offered one effectual ſacrifice for the ſins of the people, even the ſacrifice of himſelf, ſat down at the right hand of the manifeſtation of the divine preſence in heaven, ver. 1.—as the abiding miniſter, or High-prieſt of the true holy places which the Lord hath formed, and not man, ver. 2. This ſitting down of the Son of God our High-prieſt, at the right hand of the majeſty in the heavens, after offering the ſacrifice of himſelf, the apoſtle had mentioned, chap. i. 3. But it was only as a ſubject to be afterwards handled. He therefore introduceth it in this place, in order to a full diſcuſſion; and calls it the chief of all the things he had hitherto mentioned, becauſe it implied, Firſt, That the ſacrifice of himſelf which Jeſus offered, on his entering heaven after his reſurrection, was accepted of God as a ſufficient atonement for the ſins of the world.—Secondly, the ſitting of our great prieſt at the right hand of God implies, that he poſſeſſes all power in heaven and on earth next to God: So that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.—Thirdly, That our High-prieſt did not like the Levitical High-prieſts, depart out of the moſt holy place after finiſhing the atonement, but abideth there always as the miniſter or High-prieſt thereof, to open that holy place to the prayers, and other acts of worſhip performed by his people on earth, and to their perſons, after the general judgment.

Of the firſt of theſe important matters implied in our High-prieſt's ſitting down at the right hand of God, namely, that he offered the ſacrifice of himſelf in heaven; and that that ſacrifice was accepted by God as a ſufficient atonement for the ſins of the world, the apoſtle treats in this chapter.—Of the ſecond, namely, that he poſſeſſeth power as governor of the world, to ſave his people, and to give them eternal life, he ſpeaks, chap. ix. 28.—And of the third, that he is the abiding miniſter of the heavenly holy place, he diſcourſes, chap. x. 19.—22.

That Chriſt hath offered an effectual ſacrifice for ſin, the apoſtle proves in the following manner: Since every high-prieſt is conſtituted to offer both gifts and ſacrifices, Meſſiah, who was conſtituted by the oath of God an High-prieſt after the ſimilitude of Melchizedec, muſt of neceſſity have had ſome ſacrifice to offer, ver. 3.—And, that he muſt have offered that ſacrifice in heaven, is certain; becauſe if the oath of God had reſpected his being a prieſt on earth, he could not have been a prieſt at all: For the only temple of God on earth where he could offer ſacrifice, being occupied by prieſts who officiated according to the law of Moſes, which confined the prieſt's office to the ſons of Aaron, Numb. iii. 10. theſe prieſts would have hindered Meſſiah, who was of the tribe of Judah, from miniſtring as a prieſt among them. It is plain, therefore, that if Meſſiah was not appointed to exerciſe his prieſthood in heaven, and did not offer ſacrifice there, he never acted as a prieſt at all; and the oath of God conſtituting him a prieſt, hath not taken effect, ver. 4.—Farther, to prove that Meſſiah was to offer ſacrifice in heaven, the apoſtle appealed to the ſervices which the Levitical prieſts performed according to the law in the inward tabernacle, whoſe chief uſe, he tells us, was to be ſhadows or typical repreſentations of the ſervices to be performed by Chriſt in heaven. And this affirmation he founds on God's command to Moſes, to make all things, not the tabernacles only with their furniture, but the ſervices of the tabernacles alſo, exactly according to the pattern ſhewed him on the mount, ver. 5.

Next, with reſpect to the efficacy of Chriſt's miniſtrations as an High-prieſt, the apoſtle obſerves, that they are as much more excellent than the miniſtrations of the Levitical High-prieſts, as the covenant or diſpenſation of religion of which he is the mediator or High-prieſt, by its better promiſes, excels the covenant or diſpenſation of the law, ver. 6.—which the apoſtle proves to be not without fault from this circumſtance, That if it had contained all the diſcoveries and promiſes which God judged neceſſary to the ſanctification and ſalvation of ſinners, he would not have introduced a ſecond covenant or diſpenſation of religion, ver. 7.—Yet that a ſecond covenant or diſpenſation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31.—34. in which he promiſed *a new covenant*, ver. 8.—altogether different from that which he made with the Iſraelites after bringing them out of Egypt, ver. 9.—For in the new covenant, Judah and Iſrael are to have the knowledge of God and of his will ſet forth, not by dark ſhadows as in the old covenant, but in the cleareſt manner. And the pardon they are to receive under that covenant, is not a political but an eternal pardon. So that, as was obſerved, ver. 6. it is a covenant eſtabliſhed on better promiſes than the law, ver. 10, 11, 12.—Laſtly, The apoſtle obſerves, that by ſaying *a new covenant*, God hath made the covenant of the law *old*, and thereby

by hath intimated, that, as a thing decayed and uſeleſs, it is to be put out of ſight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the moſt expreſs terms, hath borne teſtimony to the ſuperior excellence of the new covenant or diſpenſation of religion, of which Chriſt is the *miniſter*, *mediator*, or *High-prieſt*: and to God's intention of abrogating the former covenant or diſpenſation, even the whole body of the law of Moſes, with all its ineffectual ſacrifices and ſervices.—An argument of this ſort, founded on their own ſcriptures, being ſo cogent, could not fail to make an impreſſion on the unbelieving Hebrews: and muſt have reconciled ſuch of them to the goſpel, as retained any candour or love of truth.

NEW TRANSLATION.

CHAP. VIII. 1 Now (επι) of the things *ſpoken* (κεφαλαιον) *the chief*[1] *is*, We have ſuch an High-prieſt[2] *as BECAME US*, (from chap. vii. 26.) who *ſat down at* the right hand of the throne of the Majeſty in the heavens,[3]

2 a miniſter of the *holy places*,[1] (και, 221.) *namely*, of the true tabernacle[2] which the Lord pitched, and not man.

COMMENTARY.

CHAP. VIII. 1 *Now of the things ſpoken* concerning the prieſthood of Chriſt *the chief is*, That in him *we have ſuch an High-prieſt* as deſcribed, chap. vii. 26. *who* after offering the ſacrifice of himſelf for us in the true tabernacle, *ſat down at the right hand of the manifeſtation of the divine preſence in the heavens*, (chap. ix. 5. note.) as having by that ſacrifice made a complete atonement,

2 and as *an* abiding *miniſter of the* real *holy places*, *namely*, *of the heavenly tabernacle*, *which being erected by the Lord and not by man*, muſt be unſpeakably more magnificent than the Moſaic tabernacle.

Ver. 1.—1. *The chief is.* So Chryſoſtom and Theophylact interpret the word κεφαλαιον. In like manner the Syriac; *Caput autem omnium eorum:* and the Vulgate; *Capitulum autem ſuper ea*, &c. See the illuſtration, for the reaſon why the ſitting down of Chriſt at the right hand of God, is called, the chief of the things hitherto ſpoken by the apoſtle. See alſo Heb. v. 10. note.

2. *Such an High-prieſt.* Τοιουτον, here anſwers to τοιουτος, chap. vii. 26. and brings to the reader's recollection the deſcription there given of the high-prieſt who could effectually officiate for us.

3. *The right hand of the Majeſty in the heavens:* That is, at the right hand of the viſible glory, whereby the divine preſence is manifeſted to the angels in heaven. For, as the ark in the inward tabernacle was called *the mercy ſeat*, or throne of the Majeſty on earth, becauſe the glory of the Lord which appeared between the Cherubim, reſted on it to diſpenſe to the Iſraelites the pardon of the offences which they committed againſt God as the king of their commonwealth, ſo the place where the glory of God is manifeſted in heaven, is called here, *the throne of the Majeſty in the heavens*: and chap. xii. 2. *the throne of God.* Of this throne, and of Jeſus at the right hand of God, Stephen had a ſight, Acts vii. 55. *And he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding at the right hand of God,* 56. *and ſaid, I ſee the heaven opened, and the Son of man*: Jeſus in the human nature: *ſtanding at the right hand of God.* This ſight, it is probable, the apoſtle himſelf enjoyed, when he was caught up into the third heaven.—That the Deity manifeſts his preſence to his intelligent creatures in a ſenſible manner, ſome where in the univerſe, is a notion which hath been entertained by all mankind. See Heb. ix. 5. note.

Ver. 2.—1. *A miniſter of the holy places.* With Chriſt's ſitting down at the right hand of God, the apoſtle juſtly connects his becoming the abiding miniſter or High-prieſt of heaven, becauſe in Pſal. cx. 1. where his ſitting down at the right hand of God is foretold, it is alſo foretold, ver. 4. that God would ſalute him, *a prieſt for ever after the order of Melchizedec*; and by ſo doing declare him to be, like Melchizedec, both a prieſt and a king for ever.

2. *The true tabernacle.* See chap. ix. 11. note 2.—Heaven, or rather the univerſe, is called,

3 The sitting down of Christ, at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: *For every High-priest being constituted to offer both free will-offerings and* propitiatory *sacrifices, it was necessary that this High-priest,* who was constituted by an oath, *have some sacrifice which he might offer in heaven,* the only place where he could officiate.

3 For every High-priest is *constituted* to offer *both* gifts and sacrifices. *Hence IT WAS necessary* that this *HIGH-PRIEST* also *should have something which he might* offer *IN HEAVEN.* [1]

4 *For verily if he were* by the oath of God constituted a priest *on earth to offer sacrifice, he,* who was of the tribe of Judah, *could not be a priest; there being* in the only temple of God on earth *priests, who offer sacrifices according to the law* which limits the priest's office to the sons of Aaron.

4 For *verily* if he were on earth *TO OFFER SACRIFICE,* (from ver. 3.) he *could* not be a *priest, there being* priests *who* offer gifts [1] according to the law.

5 Farther, that Christ exercises his priesthood in heaven appears from this also, that *These* priests *perform the service* of the tabernacles *with* sacrifices

5 (Ὀιτινες, 67.) *These* serve *with a representation* and shadow of *the* heavenly things [1]

the true tabernacle or habitation of God, to distinguish it from the Mosaic tabernacle, which was only its representation or shadow by means of the inhabitation of the glory of the Lord.

Ver 3. *Something which he might offer in heaven.* That the words, *in heaven,* are rightly supplied here, is evident from the following verse, where we are told, that if Christ were constituted by God's oath a priest on earth, he could not have executed his office; the priesthood, in God's only temple on earth, being by God himself limited to the tribe of Levi. From this it follows, that the oath which made him a priest, made him a priest in heaven, and authorized him to offer sacrifice in heaven. Also it follows, that the sacrifice he was appointed to offer, was not the sacrifice of goats and calves, for they could not be offered in heaven, but the sacrifice of himself.—Accordingly, that sacrifice he actually offered in heaven, by appearing before the throne of God in the body wherein he suffered, as shall be shewed, ver. 5. note 5. at the end. And, that this was a real offering of himself a sacrifice to God, is evident from Heb. ix. 24. where we are told that Christ after suffering death on earth, *did not enter into the holy places made with hands, the likenesses of the true holy places, but into heaven itself, there to appear before the face of God on our behalf.* And, to shew that, by so appearing, Christ offered himself a sacrifice to God, the apostle adds immediately, ver. 25. *not however that he should offer himself often.* Wherefore, Christ's presenting himself in his crucified body before the throne of God, being a real offering of himself a sacrifice to God for us, we are said, Heb. x. 10. to be *sanctified through the offering of the body of Jesus Christ once.*

Ver. 4.—1. *Offer gifts.—Gifts,* signify not only *freewill-offerings,* but propitiatory sacrifices. See Heb. xi. 4.

2. *According to the law.* By *the law,* the priest's office was strictly limited to the sons of Aaron: and if any others intruded themselves into it, they were to be put to death. Numb. iii. 10. Wherefore Jesus being of the tribe of Judah, could not possibly offer sacrifice in the temple of Jerusalem.

Ver. 5.—1. *Serve with a representation and shadow of the heavenly things.* Here ὑποδειγματι, is the dative, not of the object, but of the instrument. The common translation, *serve unto the example and shadow of heavenly things,* makes the tabernacle, most absurdly, the object of the worship of the Levitical priests. So also the Vulgate: *Qui exemplari et umbræ deserviunt cœlestium.* Wherefore, as the translation which I have given is equally literal, it is certainly more just.—According to Theophylact the word ὑποδειγμα, which I have translated *representation,* signifies *an obscure delineation of a thing.*—For the meaning of σκια, see chap. x. 1. note. 1.

(καθως) *since* Moses, when *about* to *construct* the tabernacle [2] was admonished of God; [3] *See now*, saith he, THAT thou make all things according to the pattern [4] *which was shewed thee* in the mount. [5]

which are a *representation and shadow of the sacrifice and intercession of Christ in heaven;* as is plain from this, that *Moses, when about to construct the tabernacle* and appoint its services, *was admonished of God; See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount.*

2. *Since Moses, when about to construct the tabernacle:* So I translate, μελλῶν επιτελειν την σκηνην; because although επιτελειν, commonly signifies to finish a thing which is begun, it is sometimes used to denote simply the doing of a thing: Heb. ix. 6. *These things being thus set in order, the priests go at all times indeed into the first tabernacle,* τας λατρειας επιτελουντες, *performing the services.* And, that the word must be so translated in the passage under consideration, is plain from this, that God's admonition was given to Moses, before he began to make the tabernacle.—Parkhurst has produced a passage from Herodotus, in which επιτελειν signifies simply *to perform, worship, ceremonies,* &c.—Peirce thinks μελλων, has here the signification of *esse, to be*; and translates the clause thus: *seeing Moses, who was to finish the tabernacle, was admonished,* &c. And for this use of μελλων, he quotes Acts xx. 7.

3. *Was admonished of God.* The word χρηματισθεις, sometimes signifies *to receive an oracle,* or *a revelation,* or *a divine direction.* Thus Heb. xi. 7. *By faith* Noah, χρηματισθεις, *when he received a revelation.*—Sometimes it denotes *a direction* from an angel. Acts x. 22. *Cornelius.* —χρηματισθεις υπο αγγελου ἁγιου, *being directed by an holy angel to send for thee.*—In the active voice it signifies *to deliver an oracle,* Heb. xii. 25. *If they did not escape who refused* τον χρηματιζοντα, *him who delivered an oracle.* See Parkhurst's Diction. where it is observed that Josephus and Diod. Siculus use this word in the active voice to denote the delivering an oracle.

4. *See, saith he, that thou make all things according to the pattern.* Τυπος denotes a pattern to be exactly imitated, Rom. v. 14. 1 Pet. iii. 21. notes.—The strictness of this charge, as shall be shewed in the next note, implying that the tabernacles and their services were intended to be representations of heavenly things, may we not suppose that this purpose was discovered to Moses, as the reason of the exactness required: and that the knowledge thereof was preserved among the Jews by tradition? How else could they fancy that the tabernacles were a representation of *the world,* or *universe*? See chap. ix. 1. note 2.

5. *Shewed thee in the mount.* God's direction to Moses, to make all things according to the pattern shewed him in the mount, is here appealed to by the apostle with great propriety, as a proof that the priests worshipped God in the tabernacle with a representation and shadow of heavenly things; that is, with sacrifices, which were a representation and shadow of the sacrifice which Messiah was to offer in heaven. For, since by this admonition Moses was required, not only to make the tabernacle and all the vessels of the ministry exactly according to the pattern shewed him in the mount, but also, and indeed chiefly, to appoint the services of the priests in the tabernacles according to that pattern; the strictness of the injunction implied, that there was some important reason for this exactness. Now what could that reason be, unless the one assigned by the apostle; namely, that the tabernacles were intended to be shadows of the heavenly holy places, and the services of the tabernacles to be representations of the ministrations of Messiah as a priest in heaven. Accordingly the tabernacles are called, Heb. ix. 23. τα ὑποδειγματα, *the representations of the holy places in the heavens.*— And ver. 24. *The holy places made with hands* are called αντιτυπα, *antitypes of the true.*— Farther, the ministry of the priests in the earthly tabernacles, is represented as typical of the ministrations of Christ in heaven. For, it is observed, chap. ix. 7. That *into the inward tabernacle, the high-priest alone went once every year, not without blood:*—and that by the absolute exclusion of the priests and people from the most holy place, the representation of heaven, ver. 8. *the Holy Ghost signified, That the way of the holy places,* the way into heaven, *was not yet laid open, while the first tabernacle,* that is, the thing signified by the outward tabernacle, the present world *still standeth.*—And ver. 9. That the outward tabernacle, with its services, was *a parable concerning the time which is present, during which both gifts and sacrifices were offered, which could not, with respect to conscience, make him perfect who worshipped only with meats and drinks,* &c. By this parable, therefore, the Jews were taught

 the

6 *Besides*, *Jesus* our High-priest, *hath now obtained a more excellent ministry* than the Levitical high-priests, *in as much as he is the mediator of a better covenant* than the Sinaitic, of which they were the mediators; because it is *established on better promises;* promises better suited to our exigencies as sinners. See ver. 7. note 1.

6 (Γαρ, 91.) *Besides, he hath now* obtained a more excellent ministry, *in as much* (και, 209.) *as* he is the mediator of a better covenant, which *is* established upon better promises.

the inefficacy of all the atonements made by men on earth for cleansing the conscience.—To all this add, that Christ is called, ver. 11. *an High-priest of the good things which are to be, through the greater and more perfect tabernacle not made with hands:* And is said, ver. 12. *to have entered once into the holy places, not indeed by the blood of goats and of calves, but by his own blood;* and *to have obtained for us an eternal redemption.* These things shew, that the ministrations of the Levitical high-priests in the inward tabernacle on earth, were typical of the ministrations of Christ in the true tabernacle, that is, in heaven: consequently, that the apostle's affirmation, in this 5th verse, is well founded; namely, that the sacrifices, with which the priests performed the service of the Mosaic tabernacles, were all shadows of the sacrifice which Christ was to offer in heaven.

This doctrine being allowed, in order to have a just idea of the sacrifice of himself which Christ offered in heaven, it will be useful to understand the manner in which the sacrifices were offered by the Levitical priests, in the tabernacles on earth.—1. And first of all, it is to be observed, that the animals appointed for the burnt-offerings and sin-offerings, not excepting those whose blood was carried into the inward tabernacle, were all killed at the door of the tabernacle of the congregation, and on the north side of the altar.—2. These sacrifices were killed, not by the priests but by the persons for whom they were to be offered. And if the sin offering was to be made for a priest, he was to kill it, as any other private person was obliged to do, and another priest was to make the atonement for him. These things appear from Exod. xii. 6. Levit. i. 5. 11. iii. 2. iv. 24. 29. 33. xvi. 11. 15. 2 Chron. xxxv. 11. Now as the outward tabernacle with its court, was a representation of the world, Heb. ix. 1. note, these particulars relative to the killing of the sacrifices at the door of the tabernacle of the congregation shew, that notwithstanding Christ offered the sacrifice of himself in heaven, his death was to be accomplished on earth. And that, as the killing of the sacrifice was no part of the sacrifical action, it was not necessary he should put himself to death, but only allow himself to be put to death by the Jews, who, in putting him to death, did not act as priests, but as the sinners for whom Christ was to offer himself a sacrifice.—3. The sacrifice for sin was not offered, nor the atonement made, by the killing of the animal, but by the priest's bringing its blood, on ordinary occasions into the outward tabernacle, and sprinkling it before the vail: and on the day of atonement, by the High-priest's carrying its blood into the inward tabernacle which represented heaven, and there *sprinkling it on the floor, and on the mercy seat*, in the view of the symbol of the divine presence which rested above the mercy seat between the Cherubim. For as the life of the animal lay in its blood, its death was manifested by these sprinklings, as really as if its dead carcase had been presented before the divine presence in the inward tabernacle. Wherefore, the sacrifice was not offered, nor the atonement made till these sprinklings were finished.—All these facts evidently appear from the passages above quoted.

Now, in the services performed by the priests in the earthly tabernacle, the manner in which Christ was to offer himself a sacrifice for sin to God, was distinctly prefigured. He was not to put himself to death, but was to be put to death by those for whom he was to offer himself a sacrifice. In that action, therefore, the Jews represented all their brethren of mankind. And, as the high-priest carried the blood of the victim into the inward tabernacle, to make atonement therewith, So Christ, after continuing a while dead, arose in the body wherein he had been put to death, and entered, not into the earthly inward tabernacle, but *into heaven itself*, Heb. ix. 24. *not indeed by the blood of goats and calves, but by his own blood*, or death, Heb. ix. 12. which he manifested by *offering*, that is, by presenting in the presence of God *his body*, Heb. x. 10. bearing the marks of the violence whereby he had been put to death on earth: that being the only method in which his death on earth, could be manifested in heaven to the angelical hosts. And, having in this manner offered himself

7 For if that firft COVENANT [1] had been faultlefs, *a place would not* have been fought for *a* fecond. [2]

7 *For if the Sinaitic covenant had been faultlefs*; if finners could have been fanctified and pardoned thereby; *there would have been no need of introducing a fecond* covenant.

himfelf to God a facrifice for fin, he hath, as we are affured Heb. ix. 12. *obtained an eternal redemption* or pardon for all who by faith and repentance have an intereft in his facrifice. See Heb. ix. 5. note, laft paragraph. That Chrift actually appeared before the prefence of God in heaven, in the body wherein he fuffered, and that his body had then the wounds which occafioned his death, may be gathered from his fhewing to his difciples, on the day he arofe from the dead, *his hands and his feet*, Luke xxiv. 40. and *his fide*, John xx. 20. and from his faying to Thomas, eight days after he arofe, John xx. 27. *Reach hither thy finger and behold my hands, and reach hither thy hand and thruft it into my fide, and be not faithlefs but believing.* For, if the continuance of the wounds in our Lord's body, during his abode on earth after his refurrection, was neceffary to prove the truth of his refurrection to his difciples, may we not fuppofe that for manifefting his death to the angels in heaven, when he appeared in the prefence of God, it was neceffary his body fhould bear the marks of the violence which occafioned his death. How, otherwife, could the apoftle fay, Heb. x. 10. *We are fanctified through the offering of the body of Jefus Chrift once?*—I have only to add, that the opinion I have endeavoured to eftablifh, is not novel. Ambrofe in his tenth book on Luke, quoted by Eftius in his note on Heb. viii. 3. faith, the wounds which Chrift's body received on the crofs were kept open, in order to its being prefented before the Father as crucified and flain. If fo, we may fuppofe, that the atonement being thus made, it was changed into its glorious form, mentioned Philip. iii. 21.

Ver. 7.—1. *For if the firft covenant had been faultlefs.* Although the Sinaitic covenant was well calculated to preferve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following refpects: 1. The rites of worfhip which it enjoined, fanctified only to the purifying of the flefh, but not the confcience of the worfhippers.—2. Thefe rites could be performed no where but in the tabernacle, or in the temple; confequently they could not be the religion of mankind.—3. This covenant had no real facrifice for fin: confequently it granted no pardon to any finner.—4. Its promifes were all of a temporal kind.—5. It required an unfinning obedience which, in our prefent ftate, no one can give; and threatned death for every offence. See Gal. iv. 3. note.

2. *A place would not have been fought for a fecond.* Since *the firft covenant* is that which God made with the Ifraelites at Sinai by the publication of the law, *the fecond covenant* muft be that which was made with mankind in general, by the publication of the gofpel. Accordingly the publication of the gofpel was foretold, Jerem. xxxi. 31. under the idea of *making a new covenant with the houfe of Ifrael, and with the houfe of Judah*: And the gofpel itfelf is called, Ifa. ii. 3. *The law which went forth from Zion.* But it is to be obferved, that the law of Mofes is called the firft covenant, not merely becaufe it was prior to the gofpel, but alfo becaufe it was in reality the fame with the firft covenant, under which Adam was placed in paradife: for like it, it required perfect obedience under the penalty of death, and allowed no pardon to any finner however penitent. It is likewife to be obferved, that the gofpel is called *the fecond covenant*, not merely becaufe it was pofterior to the law, but alfo, becaufe it is actually the fame with the fecond covenant under which Adam was placed after the fall: for it requires, not a finlefs, but a fincere obedience, and grants pardon to finners on their repentance, fee Gal. iii. 10. note 2. However, though the rigour of the firft covenant, which properly fpeaking was the law of nature written on Adam's heart, was mitigated under the fecond or gofpel covenant by the abolition of its curfe, Gal. iii. 13. its obligation, as a rule of life, never was, nor ever could be cancelled, but its precepts have conftantly remained in force. Hence all the fins which men commit, and which are pardoned under the fecond covenant, are very properly called *tranfgreffions of the firft*: as in the following paffage, Heb. ix. 15. *Of the new covenant he is the Mediator, that his death being accomplifhed for the redemption of the tranfgreffions of the firft covenant, the called may receive the promife of the eternal inheritance.*

8 *But finding fault* with the firſt covenant, and to ſhew its inefficacy for ſanctifying and pardoning ſinners, *God ſaith to the Iſraelites*, Jerem. xxxi. 31. *Behold the days come, ſaith the Lord, when I will complete a new covenant with the whole of* the ſpiritual *Iſrael* among the gentiles, *and with* believers among *the Jews:*

9 Even *a covenant entirely different from the covenant which I made with their fathers,* (εν ἡμερα chap. vii. 27. note.) *at the time of my taking them by the hand to lead them out of the land of Egypt* into Canaan, *when they did not abide in my covenant,* but brake it repeatedly by their idolatries. *Therefore I neglected them;* I ſuffered them to be carried into captivity; *ſaith the Lord.*

10 *For*, agreeably to my promiſe that in Abraham's ſeed all nations ſhall be bleſſed, *This is the covenant which I will make with believers of all nations in future times, ſaith the Lord;* under the goſpel diſpenſation *I will put my laws into their mind,*

8 *But* finding fault, *He ſaith to them,* Behold the days [1] come, ſaith the Lord, when I will *complete* [2] a new covenant with the houſe of Iſrael, [3] and with the houſe Judah:

9 Not according to the covenant *which* I made with their fathers, *at the time of my taking* them by the hand to lead them out of the land of Egypt, (ὁτι, 259.) *when they did not abide* in my covenant, and I *neglected them,* [1] ſaith the Lord.

10 For this IS the covenant, *which* I will make with the houſe of Iſrael, after *theſe* days, ſaith the Lord; I will put my laws into their mind, [1] and write them *upon*

Ver. 8.—1. *Behold the days come.* Some of the Jewiſh Doctors underſtood this as a promiſe of the reſtoration of the law by Ezra. Yet moſt of them thought this promiſe was to be fulfilled in the days of Meſſiah.

2. *When I will complete.* The LXX. have here διαθησομαι, *I will make a new covenant.* In tranſlating this paſſage the apoſtle uſed the word συντελεσω, *I will finiſh*, or *complete*, probably becauſe the new covenant being obſcurely intimated, in what God ſaid at the fall concerning the ſeed of the woman, it might be ſaid to be completed when it was fully publiſhed in the goſpel.

3. *With the houſe of Iſrael.* At the time this promiſe was accompliſhed, no houſe of Iſrael exiſted ſeparately from the houſe of Judah. For after the captivity of the ten tribes who compoſed the houſe of Iſrael, ſuch of them as joined themſelves to the houſe of Judah, were ſo mixed with them as not to be diſtinguiſhed from them. Wherefore, *the houſe of Iſrael*, in this prophecy as diſtinguiſhed from *the houſe of Judah* muſt, I think, be the ſpiritual ſeed of Abraham among the gentiles, called, *the Iſrael of God*, Gal. vi. 16. But Peirce is of opinion, that *the houſes of Iſrael and Judah*, mean the whole Jewiſh nation: and, that this is a prediction of the general converſion of the Jews to the Chriſtian religion.

Ver. 9. *And I neglected them.* The paſſage here quoted from Jeremiah runs thus: *Which my covenant they brake, although I was an huſband to them, ſaith the Lord.* The apoſtle's tranſlation of this paſſage is that of the LXX. And to reconcile it with the Hebrew text, Pocock, in his Miſcellan. chap. 1. obſerves, that in the eaſtern languages, letters of the ſame organ, as they are called, being often interchanged, the Hebrew word, *Bagnal*, is the ſame with the Arabic word, *Bahal*, which ſignifies, *to refuſe, deſpiſe, nauſeate.* So that the Hebrew clauſe will bear to be tranſlated, as the apoſtle and the LXX. have done, *I neglected them, I nauſeated them,* on account of their multiplied idolatries and rebellions.

Ver. 10.—1. Διδȣς. *I will put my law into their mind.* Here, the participle διδȣς, by a common ellipſis of the ſubſtantive verb εσομαι, hath the ſignification of the future: *I will put.*—In this and the following verſes, the prophet, to ſhew the ſuperior excellence of the new covenant, explains its nature and efficacy. In it God promiſes to *put his laws into the mind of his people.* Theſe are not the laws of Moſes, but of Chriſt; for the laws of Moſes were the laws of the old covenant. This promiſe, therefore, implies that under the new covenant the people of God, by means of the goſpel revelation, are to have the cleareſt knowledge of their duty and of the way of ſalvation.

2. *And*

their hearts, [2] and I will be to them a God, and they ſhall be to me a people. (Rev. xxi. 3.)

and write them upon their hearts, inſtead of writing them on ſtones as under the former covenant; *and I will be the object of their worſhip* and their protector, *and they* who believe *ſhall become my obedient people,* whom I will bleſs through all eternity.

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know me, [1] from the leaſt *of them*, to the greateſt *of them.*

11 *And,* comparatively ſpeaking, there ſhall be no occaſion for what was commanded under the former covenant, in which no conſtant public inſtruction was provided: *They ſhall not* need to *teach each other to know the Lord,* (Deut. vi. 8.) *For, all ſhall know me, from the loweſt of them to the higheſt of them.*

12 ('Οτι, 254.) *Becauſe* [1] I will be merciful to their *unrighteouſneſſes,* and their ſins and their iniquities [2] *I will* remember no more.

12 Theſe things I will bring to paſs, *Becauſe I will pardon the unrighteouſneſſes of my people, and their ſins and their iniquities I will remember no more,* as I did under the former covenant by appointing annual atonements for them.

13 *By ſaying,* A NEW COVENANT, (ver. 8.) he hath made the *former* old. [1] Now that which decayeth and

13 *By ſaying,* I will make *a new covenant, God hath declared the former covenant old. Now that which decayeth and waxeth old, is ready to be laid aſide* as uſeleſs. Wherefore, by promiſing a new co-

2. *And write them on their hearts.* The Hebrews, to denote the fulleſt and cleareſt knowledge, and to ſhew that that knowledge is eaſily attained, and remembered, and hath a ſtrong influence on the affections, repreſent it as *in the heart,* Deut. xxx. 14.—and, *written on the heart,* Rom. ii. 15.—Wherefore, God having promiſed in the new covenant, not only to put his laws into the mind of his people, but to write them on their hearts, this latter promiſe implies, that in conſequence of their knowledge of God's laws, his people are to acquire a ſtrong love of them, and to be governed by them.—Theſe promiſes have been amply accompliſhed under the new covenant. For by the multiplication of the copies of the ſcriptures, the tranſlation of them into many different languages, the preaching of the word, the regular performance of the public worſhip of God, and by the pains which the miniſters and teachers of religion take in inſtructing the people, the knowledge of the doctrines, precepts, and promiſes of the goſpel, by the bleſſing of God, is far more widely diffuſed, and its influence on the hearts of the people of God is greater, than under any former diſpenſation. This happy ſtate of the church under the new covenant, Iſaiah hath foretold, chap. liv. 13. *All thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children.*

Ver. 11. *For all ſhall know me from the leaſt of them to the greateſt of them.* Here the effects of God's putting his laws into the mind of his people, and of his writing them on their hearts, are foretold. The knowledge of God and of his will, under the new covenant is to prevail ſo generally through the labours of the miniſters of the goſpel, that there will be no occaſion for what was commanded under the old covenant, namely, that every man ſhould teachand exhort his neighbour to know the Lord.—This great prevalence of the knowledge of God under the goſpel diſpenſation, Iſaiah hath likewiſe foretold, chap. xi. 9. *The earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.*

Ver. 12.—1. *Becauſe I will be merciful to their unrighteouſneſs.* As the particle ὅτι, with which this verſe begins, is often uſed to introduce a new ſentiment, it might here be tranſlated, *beſides.*

2. *And their ſins and their iniquities I will remember no more.* In the Hebrew this paſſage runs thus; *I will forgive their iniquity, and I will remember their ſin no more.* Perhaps the apoſtle tranſlated the prophets words freely, to ſhew that under the new covenant every kind of ſin is to be foregiven on repentance; which was not the caſe under the former covenant.

Ver. 13. *He hath made the former old.* The Sinaitic covenant, before it was abrogated by Chriſt, was become *old,* ſee chap. i. 11. or *uſeleſs,* in three reſpects: 1. By its curſe condemning

venant, God hath intimated the abrogation of the whole Mosaic dispensation.

waxeth old, is ready to *vanish.*

demning every trangressor to death without mercy, it was designed to shew the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the gospel, there was no reason for continuing the former covenant, after the second covenant was fully and universally published.—2. The covenant of the law was introduced to prefigure the good things to come under the covenant of the gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law.—3. The Jewish doctors, by teaching that pardon was to be obtained only by the Levitical sacrifices, and the Judaizing Christians, by affirming that under the gospel itself men are pardoned only through the efficacy of these sacrifices, both the one and the other, had corrupted the law; on which account it was fit to lay it aside, as a thing whose tendency now was to nourish superstition.

CHAP. IX.

View and Illustration of the Doctrines contained in this Chapter.

TO shew that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination of the religious services which it enjoined, and to prove that these were designed, not for cleansing the conscience of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: So that the latter being come, there was no longer occasion for continuing the former, to prefigure them. This chapter, therefore, is an illustration of chap. viii. 5. where the apostle affirms, that the priests worshipped God in the tabernacle, *with the representation and shadow of the heavenly services.* And it was proper to explain this matter copiously, because it must have had a great influence, in weaning the Hebrews from the Levitical services, and in reconciling them to the abrogation of a form of worship, which, though of divine appointment, was now become useless, having accomplished its end.

The apostle begins with acknowledging that the covenant made at Sinai, of which the Levitical priests were the mediators, had ordinances of worship appointed by God himself, and a sanctuary which was a representation of *the world* or universe, ver. 1.—In particular, the outward tabernacle with its furniture, and the court belonging to it where the ordinary priests daily ministred, were so disposed as to represent the earth and the air, the habitation of men: And the services of that tabernacle, by sacrifices, washings, and other purifications of the flesh, were an example of the rites of worship which men perform on earth, for procuring the pardon of sin and admission into heaven, ver. 2.—But the inward tabernacle, called *the holy of*

holies or moſt holy place, was ſo diſpoſed as to be an image of heaven the inviſible habitation of the Deity, ver. 3.—And in it was the ark of the covenant, and the pot with manna, and Aaron's rod, ver. 4.—and the Cherubim overſhadowing the mercy-ſeat, or throne of God; over which, and between the Cherubim, the viſible glory, which was the ſymbol of the divine preſence, reſted, ver. 5.

The tabernacles being thus ſet in order, the ordinary prieſts entered daily into the outward tabernacle, performing the ſervice of God, and directing all their acts of worſhip, towards the ſymbol of the divine preſence in the inward tabernacle, hidden from their eyes by the vail: So that the ſervices of the outward tabernacle, were a fit image of the worſhip which men on earth pay to the inviſible Deity in heaven, ver. 6.—But, into the inward tabernacle the repreſentation of heaven, the high-prieſt alone entered, and that only one day in the year; but never without blood, which he offered for his own ſins, and for the peoples ſins of ignorance, ver. 7.—the Holy Ghoſt, who appointed this ſervice, thereby ſignifying that the way into the immediate preſence of God in heaven, the true holy place repreſented by the inward tabernacle, is not opened to men by any worſhip offered on earth, nor while the preſent ſtate of things, repreſented by the outward tabernacle, ſubſiſteth, ver. 8.—Which conſtitution of the tabernacles, and of the worſhip performed in them, was *a parable*, or figurative inſtruction concerning the time then preſent, when both gifts and ſacrifices were offered, which could not make the offerer acceptable to the Deity, ver. 9.—becauſe he worſhipped only with meats, and drinks, and divers immerſions, and rites whoſe efficacy was to cleanſe, not the conſcience, but the body of the worſhipper to fit him for the ſociety of the people of God on earth; and which were impoſed, only until the worſhip of God ſhould be reformed, ver. 10.—Thus, by the inefficacy of the ſervices performed in the Jewiſh tabernacles, the Holy Ghoſt has taught us, that all the rites of atonement, and all the acts of worſhip which men perform on earth, have no efficacy in the way of merit, to procure for them the pardon of ſin, and admiſſion into the preſence of God in heaven.

Next, in oppoſition to the ineffectual ſervices performed by the Levitical prieſts in the holy places on earth, the apoſtle ſets the things which they prefigured; namely, the effectual ſervices performed by Chriſt in the holy places in heaven.—Theſe ſervices he deſcribes as follows: Chriſt being come into the world, as the High-prieſt appointed by the oath of God, to procure for us the bleſſings of pardon and ſalvation which are to be beſtowed through his miniſtration in the greater tabernacle, ver. 11.—hath entered into the holy place of that great tabernacle, even into heaven itſelf, neither by the blood of goats nor of calves, but by his own blood or death; and through the merit of that great ſacrifice, which he offered by the

appointment of God, he hath obtained for us an everlasting remission of sin, ver. 12.—Now, that the shedding of Christ's blood, should have this efficacy, is most reasonble. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, did, by the appointment of God, redeem the bodies of the offending Israelites from temporal death, and cleanse them in such a manner as to fit them for the tabernacle-worship, ver. 13.—how much more reasonable is it, that the shedding of the blood of Christ, who in the whole of his obedience to God was faultless, should have merit sufficient to cleanse the conscience of penitent sinners, from the guilt of works which deserve death, and fit them for worshipping God in heaven? ver. 14.—This passage being a description of Christ's ministry as an High-priest in the true habitation of God, it may be considered as an illustration of chap. viii. 2. where Christ is called, *a minister of the holy places, even of the true tabernacle which the Lord pitched, and not man.*

The apostle had affirmed, chap. viii. 6. That Jesus is the Mediator or High-priest, of a better covenant or dispensation than the law: But the proof of his assertion he deferred to this place, where it naturally comes in. For, having shewed that the death of Christ hath sufficient merit to procure for penitent sinners the pardon of sin, he subjoins; for this reason, that his death is so meritorious, he is appointed by God the Mediator of the new covenant, that by dying to procure the pardon of the sins committed under the law of nature, believers of all ages and nations, the called seed of Abraham, may obtain the eternal inheritance, ver. 15.—Accordingly, to shew that the new covenant, in which pardon is promised to penitent sinners, is procured by the death of Christ, the apostle observes, that in every case where God entered into a covenant with men, he made the death of an appointed sacrifice necessary to its ratification; to teach sinners, that all his intercourses with them, are founded on the sacrifice of his Son, ver. 16.—Wherefore, authorized by so great an example, men anciently made their covenants firm over dead sacrifices: In so much that a covenant was never of force, while the sacrifice appointed for its ratification, lived, ver. 17.—Hence, not even the covenant at Sinai was made without blood, ver. 18.—20.—Hence likewise, the tabernacles, when set up, and the whole vessels of the ministry, were at first consecrated for the worship of God, by sprinkling them with the blood of the sacrifices, ver. 21.—and ever after that, all these things were, by appointment of the law, annually cleansed with the blood of the sacrifices offered on the day of expiation. In short, without the shedding of blood, the law allowed no remission on the day of the annual atonement, ver. 22.—Wherefore, seeing God determined not to pardon sinners, nor to open heaven to them, without the shedding of the blood of his Son, it was necessary for shewing this,

this, that the Mosaic tabernacles, which are the figures of the holy places in the heavens, should be cleansed or opened to the worshippers, by the sacrifices of bulls and goats, as emblems of the sacrifice of Christ: But heaven itself was to be cleansed, or opened to believers, by the actual offering of that sacrifice, of which the others were the types, ver. 23.—And, this was the reason that Christ our High-priest, did not enter into the Jewish tabernacles, but into heaven itself, not with the blood of goats and of calves, but with his own blood, now to appear continually, as our High-priest, before the face of God: and by so doing to make continual intercession in our behalf, ver. 24.—To this purpose, however, it was not necessary, that Christ should offer himself often, as the Jewish high-priest every year made atonement for the sins of the people, by entering into the earthly holy places, with the blood of the appointed sacrifices, ver. 25.—For, in that case, Christ must have suffered often since the foundation of the world. But now, at the conclusion of the Mosaic dispensation, he hath appeared on earth to put an end to the typical sin-offerings of the law, by the one sacrifice of himself, ver. 26.—And, to the obtaining of our pardon, his dying once was sufficient. For, since God hath appointed men to die but once, as the punishment of the sin of the first man, and after death to be judged but once for their own sins, ver. 27.—so Christ being once offered, in order to carry away the sin committed in the world from the beginning to the end of it, (ver. 26.) that one offering is held by God as a sufficient expiation. And by virtue of that one sacrifice, he will, to them who wait for him, appear a second time on earth, without offering any more sacrifice for sin; and he will thus appear, to acquit and save his people by his own sentence as judge, ver. 28.

NEW TRANSLATION.

CHAP. IX. 1 (Ειχε μεν ουν) *Now* verily the first COVENANT [1] (see chap. viii. 7. note 2.) had *both* ordinances of (λατρειας) *worship*, and a worldly *holy place*. [2]

COMMENTARY.

CHAP. IX. 1 *Now verily* although *the first covenant* is to be laid aside, I acknowledge it *had both ordinances of worship, and a worldly holy place* appointed by God. But the former being merely an emblem of the services of Christ in heaven, and the latter a shadow of the world or universe, the covenant of which they are the ordinances is become useless, now that Christ hath performed the services of heaven.

Ver. 1.—1. *The first covenant.* Many copies read here, πρωτη σκηνη, *the first tabernacle*, which is adopted in the printed editions. But, as that reading doth not agree with ver. 2. Beza and Mill prefer the reading of the Alexandrian, and other MSS. of good authority, which have πρωτη, leaving the reader to supply διαθηκη, from the preceding verse.—This reading our translators likewise have adopted.

2. *And a wordly holy place.* The Mosaic tabernacle, is called, άγιον κοσμικον, *a wordly holy place*, not because it was a holy place on earth, and made of materials furnished from the earth,

2 *For the outward tabernacle, which is called holy, was built and furnished*, so as to represent the earth and the visible heavens, *having both the* golden *candlestick* towards the south, *and the table with the shew bread* towards the north, Exod. xxvi. 35.

2 *For the first tabernacle,* [1] *which is called Holy, was set in order, in which* WAS *both* the candlestick, and the table and the shew-bread. [2]

3 *And behind the innermost vail the tabernacle which is called the most holy place, was* in like manner *built and furnished* according to a pattern formed by God, so as to be a representation of heaven the invisible habitation of the Deity;

3 And *behind* the second vail, (Exod, xxvi. 33, 34.) the tabernacle which is called *Most Holy,* [1] WAS SET IN ORDER; (from ver. 2. See also ver. 6.)

earth, but because it was a representation of *the world*, or universe. This appears from ver. 23. where the tabernacles are said to be *ὑποδειγματα, representations of the holy places in the heavens*: And from ver. 24. where the holy places made with hands, are called *αντιτυπα, antitypes* or resemblances *of the true holy places*.—This is confirmed by Josephus, who tells us, Antiq. lib. 3. c. 11. that the Mosaic tabernacles were figures of the universe; that the outward tabernacle, which was accessible at all times to the priests, represented the earth and the sea which are accessible to men; but the inward tabernacle from which the priests were excluded, represented heaven the invisible habitation of the Deity. See Heb ix. 5. note.—In like manner Philo, Leg. Alleg. lib. 2. says "the tabernacle was a shadow, *τȣ αρχετυπȣ*, of "the original heavens."—It is true, this account of the tabernacles is not found in the writings of Moses. Nevertheless, since it was generally received among the Israelites, the presumption is, that it was discovered by God himself to Moses, at the time he shewed him the pattern of the tabernacles in the mount. But, be this as it may, certain it is that this emblematical meaning of the tabernacles and of their services, was adopted by the apostle Paul. For he tells us, Heb. ix. 7, 8. that by the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost signified, that the way into heaven, typified by the most holy place, was not open to mankind, whilst the first or outward tabernacle was standing; that is, while the earth, typified by the outward tabernacle, subsisted.—The emblematical meaning of the tabernacles, handed down among the Jews by tradition, seems to have led them to fancy, that every thing relating to the Levitical worship had an emblematical meaning likewise. For Josephus, Antiq. lib. iii. c. 11. affirms, that the parts of the high-priest's robes were representations of the different parts of the mundane system. But, by these refinements, the Jews, and some Christians who follow them, have discredited the ancient traditionary account of the meaning of the tabernacles, and of their services.

Ver. 2.—1. *For the first tabernacle.* Here it is proper to observe, that the whole of the apostle's reasoning in this epistle concerning the Levitical worship, is founded on the original institution of the tabernacle-services by Moses, and not on the temple-service, as appointed by David and Solomon. See Exod. xl. throughout.

2. *The candlestick, and the table with the shew bread.* Though the apostle does not explain the emblematical meaning of the furniture of the two tabernacles, because, as he tells us ver. 5. it would have lengthened his discourse too much; yet that they had an emblematical meaning, may be gathered from the apostle's allusion, Heb. x. 20. note 3. to the emblematical meaning of the miraculous rending of the vail of the temple at the death of Christ. Since, then, the outward tabernacle was a representation of the mundane system, we may suppose, with Josephus, that the seven lamps of the candlestick were emblems of the seven planets, whereby our world is enlightened: And that the table with the shew bread placed on it, was a representation of the productions of the earth, by which the lives of men and beasts are sustained.

Ver. 3. *And behind the second vail, the tabernacle which is called most holy.* This tabernacle represented heaven, not only because in it *the glory of the Lord*, or visible symbol of his presence, rested between the Cherubim whereby the angelical hosts surrounding the throne of God in heaven were typified, but because this tabernacle, by a thick vail, was hidden from the eyes of all who frequented the outward tabernacle; even as heaven, the habitation of God, is hidden by the vail of their flesh, from the eyes of all who live on the earth.

Ver. 3.

4 *Having* the golden censer, [1] and the ark of the covenant [2] *covered every where* with gold, *in which* WERE the golden pot *having the* manna, [3] and *the rod of Aaron which* budded, and the tables of the covenant;

4 *Having the golden censer*, on which the high-priest burned incense when he entered the most holy place, *and the ark of the covenant which was covered both on the inside and the out with gold: in which were the golden pot having* an omer of *the manna*, wherewith the Israelites were fed in the wilderness, *and Aaron's rod which blossomed* and bare almonds, *and the tables of the covenant* from which the ark had its name,

5 and *above* it the *Cherubim* of glory, [1] *overshadowing* the mercy-seat; *concerning* which *things* we cannot *at present* speak particularly.

5 *and above the ark, the Cherubim of glory, overshadowing the mercy-seat*, and forming a magnificent throne for the glory of the Lord which rested between them, (Exod. xxv. 22.) *concerning* the meaning of *which things, I have not time at present to speak particularly;* my design being to explain what was signified by the services of the tabernacles.

Ver. 4.—1. *Having the golden censer.* The apostle may have learned from the priests, that the censer used by the high-priest on the day of atonement was of gold, and that it was left by him in the inward tabernacle, so near to the vail, that, when he was about to officiate, next year, by putting his hand under the vail he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, Levit. xvi. 12, 13.

2. *And the ark of the covenant.* The ark was so called, because the tables of stone, on which *the covenant*, that is, the ten commandments engraven by God himself, were put therein, as a memorial of God's having spoken these commandments from mount Sinai, in the hearing of all the people. These tables of the law, being as it were hidden from the glory of the Lord, which rested between the Cherubim, by the cover of the ark called the *mercy-seat*, the Jews were thereby figuratively taught, that, in the exercises of the divine mercy towards sinners, the law will not be regarded as the rule of their justification. For at the judgment men shall not be tried by the rigour of law, but by the gracious new covenant, in which pardon is promised to the penitent.

3. *In which were the golden pot having the manna.* Because it is said, 1 Kings viii. 9. *There was nothing in the ark, save the two tables of stone which Moses put there at Horeb;* the words εν ῃ, used by the apostle, may be translated, *nigh to which.* See Ess. iv. 170.—Or, the difficulty may be removed by supposing that the pronoun ῃ, relates to σκηνη, the remote antecedent, *in which tabernacle* also, *was the golden pot, &c.*—Or, because it is said, Deut. xxxi. 26. *Take this book of the law, and put it in the side of the ark*, we may conjecture that the book was put into some repository fixed to the side of the ark; and that the pot with manna, and Aaron's rod, were laid up before the Lord in the same manner, according to the injunctions, Exod. xvi. 34. Numb. xvii. 10. So that the whole being thus united, and carried by the Levites at once, might be considered as the ark.

The pot with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the Cherubim, whose faces were turned toward the mercy-seat. By introducing these things into the inward tabernacle which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the Cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the Cherubim with their faces toward the mercy-seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, *into which things angels earnestly desire to look*, 1 Pet. i. 12. And Paul, Ephes. iii. 10. *That now to the governments, and to the powers, in the heavenly regions, the manifold wisdom of God is made known, through the church.*

Ver. 5. *And above it the Cherubim of glory. Cherubim*, being the name of an order of angels, Gen. iii. 29. the figures called *Cherubim*, placed on the sides of the mercy-seat,

 with

6 *Now the tabernacles with their utensils being thus constructed and arranged, the* ordinary *priests go at all times indeed into the first tabernacle, performing the services;* of which the chief is, their sprinkling the blood of the sin-offerings before the vail, which concealed the symbol of the divine presence from their view.

6 Now *these* things *being* thus *set in order*, the priests *go at all times indeed* into the first tabernacle, *performing the services*: [1]

7 *But into the inward tabernacle* which represents heaven, *the high-priest and no one else goeth;* and he *only one day in the year; not* however *without* the *blood* of different sacrifices, *which he offereth for his own, and* for *the peoples sins of ignorance.*

7 But into the second TABERNACLE, the high-priest alone GOETH once[1] every year, not without blood, which he *offereth* for *his own, and the peoples sins of ignorance.*

with the glory of the Lord resting between them, represented the angels who surround the manifestation of the divine presence in heaven. These figures, therefore, were fitly termed, *the Cherubim of glory*, that is, the Cherubim which had the visible glory of God, in the inward tabernacle, resting between them. By this glory constantly abiding in the inward tabernacle, and by the figures of the Cherubim, that tabernacle was rendered a fit image of heaven.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a ritual of divine appointment, were a representation of the universe, it is probable they were set in order for the purpose of teaching us this important lesson; that the whole universe is the temple of God; that in this vast temple, there is the *most holy place*, where the Deity resides, and manifests his presence to the angelical hosts who surround him; and that all the intelligent beings, who inhabit this vast temple, are placed in it to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Psal. cxlviii.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the Spectator observes, No. 580. has prevailed, not among the Jews and Christians only, but among the Greeks and Romans also, who spake of their Jupiter as residing in Olympus surrounded with inferior deities, among whom the muses were represented as singing around his throne. In short, the idea of their gods inhabiting a particular place, having prevailed among all nations whether barbarous or civilized, the universal agreement of mankind in such a notion, is I think a proof that they derived it from tradition, or that it is a dictate of reason. Either supposition shews its truth. And being confirmed by revelation, why should it be called in question?

Into this *most holy place*, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us, ver. 12. And, by presenting his crucified body there, chap. x. 10. before the manifestation of the divine presence, called *the throne of the Majesty in the heavens*, chap. viii. 1. he offered the sacrifice of himself to God, chap. viii. 5. note 5. And having thus made atonement for the sins of the world, he procured for penitent sinners an eternal pardon, chap. ix. 12. and opened heaven for their reception in the body, after the resurrection and judgment, chap. ix. 23. note 1.

Ver. 6. *Performing the services;* namely, of that tabernacle, which consisted in the burning of the incense at the morning and evening sacrifice, in dressing the lamps, in removing the old and placing the new shew-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin-offerings, and sprinkled it before the vail, Levit. iv. 6. At all other times, they entered into it without blood. For the blood of the burnt-offerings was sprinkled about the altar, Levit. i. 11.

Ver. 7.—1. *Into the second tabernacle, the high-priest alone goeth once every year.* From Lev. xvi. it appears, that the high-priest entered several times, into the most holy place on the day of atonement. Wherefore απαξ, must be understood to signify *one day*, rather than *one time*.

2. *And the peoples sins of ignorance.* The law of Moses enjoined those who had injured

 their

8 The Holy Ghost signifying this, that the way *of the holy places* was not yet *laid open, while the* first tabernacle *still standeth*, [1] (see chap. x. 19, 20. xi. 40. note.)

8 By the absolute exclusion of the priests and people, from the inward tabernacle, *the Holy Ghost*, who formed the pattern of the tabernacles and of their services, *shewed this, that the way into the true holy places*, represented by the inward tabernacle, *was not yet laid open* to men, *while* this world, represented by *the outward tabernacle, still subsisteth*,

9 which WAS (παραβολη) a *parable* [1] (εις, 142.) *concerning* the time *which is* present, *during* which [2] both gifts and sacrifices *are* offered *which cannot with respect to* conscience, [3] *make HIM perfect who worshippeth*

9 *which* tabernacle with its services, whereby the worshipper was not brought into the immediate presence of the Deity, *was a parabolical instruction concerning the time which is present, during which both gifts and sacrifices are offered, which cannot*, by banishing the fear of punishment, *make him perfect with respect to conscience, who worshippeth* God

10 only *with* meats and drinks, [1] and divers (βαπτισ-

10 *with nothing but meats and drinks, and divers immersions and ordinances respecting* the purifying of

their neighbours, either by deceitful dealing, or robbery, or lying, or perjury, to restore to the injured party all they had gotten by these base methods, together with a fifth part more: and after such restitution, to offer the appointed trespass-offering to the Lord as their king, on which conditions they were to be pardoned, Levit. vi. 1.—7. But this was only a political pardon, granted by God as the head of the Israelitish commonwealth, whereby the offender was freed from the civil punishment which his crime merited. Accordingly, the atonement was made for him by the ordinary priests, God's ministers, by whom his government as king in Israel was carried on.—The sacrifices offered by the high-priest on the day of expiation, had a quite different effect. They were offered for the whole nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open the tabernacles to their acts of worship during the succeeding year. And to shew this, the high-priest carried the blood of these sacrifices into the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Ver. 8. *While the first tabernacle still standeth.* As both the tabernacles were destroyed long before this epistle was written, *the first tabernacle*, must mean the thing represented by the first tabernacle, namely the present world; consequently the standing of the first tabernacle means, the continuance of this world. If so, the thing which the Holy Ghost signified by the exclusion of the priests and people from the inward tabernacle as long as the outward tabernacle stood, was that the righteous are not to be admitted to the immediate presence of God in heaven, till after the resurrection and general judgment, when this world is to be destroyed.—Farther, by the rites of worship performed in both tabernacles, the Israelites were taught, that the true God the only object of mens worship, though always present with them, is absolutely invisible to them while they remain on the earth: consequently, that the visible gods worshipped by the heathens, were all of them, without exception, false gods.

Ver. 9.—1. *Which was a parable.* Παραβολη, signifies an information, either by speech or action, in which one thing is put for another. See chap. xi. 19. note 2.

2. *During which.* That this is the proper translation of καθ' ὃν, is evident from the gender of the pronoun, which doth not permit it to stand for σκηνην, but for καιρον, *time.*—The Alex. MS. and the Vulgate, read here, καθ' ἡν *in which tabernacle.* And that reading our translators have followed.

3. *Which cannot, with respect to conscience, make him perfect.* As Peirce remarks, "Ceremonial impurities (and some civil punishments) were done away by these gifts and sacrifices, "but moral evils, which burdened the conscience, upon which a sense of guilt was left could "not be removed thereby." This doctrine Paul preached, Acts xiii. 39. *By him all who believe are justified from all things, from which ye could not be justified by the law of Moses.*

Ver. 10.—1. *Only with meats, and drinks*, that is, worshipped only with sacrifices which consisted of the flesh of such clean animals as might be eaten, and with the fruits of the earth; and both accompanied with drink-offerings. Agreeably to this account of the *gifts* and

the body, imposed only *until the time of the reformation* of the worship of God by Christ, who was to abolish the Levitical services, and to introduce a worship in spirit and in truth which may be performed in every place.

11 *But Christ being come*, who is made *an High-priest* or mediator *of the blessings which are to be* bestowed *through* the services of *the greater and more excellent tabernacle not made*, like the Mosaic tabernacle, *with the hands of men, that is to say*, a tabernacle *not in this lower world*,

12 *Hath entered once* for all *into the holy places* where God resides, (See Heb. ix. 5. note.) *not indeed by the blood of goats and of calves, but by his own blood*, or death as a sacrifice for sin; *having* thereby *obtained for us*, not redemption for a year, as the

μοις) *immersions*, and ordinances *concerning the flesh*, [2] imposed [3] *until* the time of reformation.

11 But Christ being come [1] an high-priest of *the* good things *which are to be thro' the* greater and more perfect tabernacle, [2] not made with hands, that is to say, not of this *creation*,

12 *Hath entered once* into the holy places, (ουδε) *not indeed* by the blood of goats (Levit. xvi. 15.) and of calves, [1] (Levit. xvi. 3.) but

and *sacrifices* with which God was worshipped in the tabernacles, they are called *the meat of God's house*.—In translating επι βρωμασι *with meats*, I have followed Peirce.—Επι hath this signification, Luke i. 29. Matth. iv. 4. Col. iii. 9.

2. *Ordinances concerning the flesh*. Δικαιωμασι σαρκος, literally *righteousnesses of the flesh*: things which make the flesh, not the spirit, righteous.

3. *Imposed*. As επικειμενα, cannot agree with δικαιωμασι, which is in the dative case, we must, with Peirce, supply ατινα ην, *which ordinances were laid on* the Jews as a burden. Hence Peter said to the Judaizers, Acts xv. 10. *Now therefore why tempt ye God* επιθειναι, *to put a yoke upon the neck of the disciples*.—These ordinances respecting the purifying of the flesh, were imposed and continued until the time of Reformation, to shew that all the gifts and sacrifices, which were offered on earth, could not introduce the sinner, as a pardoned person, into the presence of the Deity.

Ver. 11.—1. *But Christ*, παραγινομενος, *being come*. The particle δε, at the beginning of this verse, being used in its adversative sense, sheweth, that the apostle here states a comparison between the Levitical high-priests and Christ.

2. *An High-priest of the good things which are to be, through the greater and more perfect tabernacle*. In this translation, I have followed the order of the words in the original; because, in that order, they afford a sense suitable to the apostle's design; which was to shew, that Christ's ministrations as an High-priest, are greatly superior to those of the sons of Aaron, both in respect of the tabernacle in which he officiates, and in respect of the efficacy of his ministrations. He officiates in *the greater and more excellent tabernacle not made with hands*, called Heb. viii. 2. *the true holy place which the Lord pitched and not man*. And, *the good things* of which Christ is *the High priest* or mediator, are all the blessings included in *eternal redemption*. See ver. 12. note 3. These blessings are here said to be, *through the greater and more excellent tabernacle*; that is, as I understand it, through the services of the greater and more excellent tabernacle, which Christ as an High-priest performed; namely, his dying on earth, and his presenting his crucified body before the throne of God in heaven, as a sacrifice for sin.—But Beza, Peirce, and others, reading the first clause of the verse by itself, thus, *But Christ being come an High-priest of good things to come*, join what immediately follows with the beginning of ver 14. in this manner; *through a greater and more perfect tabernacle,—hath entered into the holy place*; understanding by the greater and more perfect tabernacle, our Lord's human nature. In support of this notion, Beza saith, that his human nature may as properly be called, *a tabernacle*, as his flesh is called *a vail*, Heb. x. 24. But not to dispute about the propriety of the figure, it appears an absurdity to say, that Christ entered into the holy place, through his own human nature as through a tabernacle. He entered into heaven clothed in his human nature, and not through it as through a place: for, on that supposition, he did not carry his human nature with him into heaven,

Ver. 12.—1. *And of calves*. Peirce observes, that the Hebrew word, Levit. xvi. 3. here translated,

by his own blood, [2] having obtained FOR US *an* eternal redemption. [3] (See Ephes. i. 7.)

high-prieſt did by entering the holy places on earth, but *everlaſting redemption;* ſo did not need to offer himſelf a ſecond time.

13 For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the *polluted*, (Numb. xix. 9.) *ſanctify* to the *cleanſing* of the fleſh, [1]

13 That Jeſus, by his death, ſhould procure an eternal pardon for ſinners is reaſonable: *For if the blood of bulls and of goats* offered by the high-prieſt, *and the aſhes of an heifer ſprinkling the polluted*, did, by the appointment of God *ſanctify to the cleanſing of the fleſh,* ſo as to fit the offender for joining in the tabernacle-worſhip,

14 How much more ſhall the blood of Chriſt, who, through the eternal Spirit, [1]

14 *how much more* reaſonable is it that *the blood of Chriſt, who* in obedience to God ſuffered death, and *through the eternal Spirit* being raiſed from the dead,

tranſlated, *calves*, properly ſignifies, *bullocks of the ſecond year;* and that being ſo young, they might be called *calves*, which is the LXX. tranſlation. Beſides, we have *calves of a year old*, mentioned Micah vi. 6. and the apoſtle in the following verſe, calls this blood, *the blood of bulls.* See chap. ix. 19. note 1.

2. *But by his own blood.* The eſſence of the ſacrifice conſiſted in its death. But becauſe its death was effected by the ſhedding of the animal's blood, and was ſhewed by ſprinkling it in the holy places, the high-prieſt was ſaid to enter into the inward tabernacle by the efficacy of the blood, that is, of the death of the victim, manifeſted by its blood which he carried with him.—In like manner Chriſt is ſaid to have entered, as an High-prieſt, into the holy places in heaven by his own blood; that is, by the merit of his own ſufferings taken complexly. For he ſhed his blood when he ſuffered in the garden, when he was ſcourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet on the croſs, and the ſpear was thruſt into his ſide.

3. *Having obtained for us an eternal redemption;* namely from the grave, and from future puniſhment, followed by admiſſion into heaven there to live eternally with God in unſpeakable felicity. Theſe are the good things ſaid ver. 11. *to be through* the ſervice of Chriſt in *the greater and more perfect tabernacle.*

Ver. 13. *Sanctify to the cleanſing of the fleſh.* The things mentioned, ſanctified the bodies of the polluted, not by any natural efficacy (for they rather defiled them) but by the appointment of God, who, conſidering them as acts of obedience, was pleaſed on their account to remit the civil puniſhment, which, as their political ruler, he had a right to inflict on the polluted. But the ſhedding of the blood of Chriſt, both by the appointment of God and by its own efficacy, availeth to the procuring an eternal pardon for penitent ſinners. See Eſſ. vii. Sect. 1. Art. 3. and Whitby's note on Heb. x. 14.—The ſentiment expreſſed in this and the following verſe deſerves attention, not only for its ſtrength in the proof, but becauſe it is a beautiful illuſtration of the apoſtle's doctrine, Heb. viii. 5, that the Levitical ſervices were all ſhadows of heavenly things. For, the ſanctifiation effected by the legal rites being the ſanctification of nothing but the body, it was in a religious light of little uſe, unleſs it was a repreſentation and pledge of ſome real expiation. Now what real expiation of ſin is there in the whole univerſe, if the ſacrifice of Chriſt is excluded? We muſt therefore acknowledge that the Levitical rites which ſanctified the fleſh, derived their whole virtue from their being, as the apoſtle affirms, figurative repreſentations of the real atonement which Chriſt was to make in heaven, for ſanctifying the ſoul of the ſinner.

Ver. 14.—1. *Who, through the eternal Spirit, offered himſelf.* A number of MSS. together with the Vulgate verſion, inſtead of πνευματος αιωνιε, have πνευματος αγιε. But the Syriac hath here, *ſpiritum qui eſt in eternum.* Beſides, the common reading is found in moſt MSS.—Chriſt is ſaid to have offered himſelf *through the* eternal Spirit, becauſe he was raiſed from the dead by the Spirit, 1 Pet. iii. 18. conſequently he was enabled by the Spirit to offer himſelf to God; that is, to preſent his crucified body before the throne of God in heaven. See Heb. viii. 5. note 5.

offered himself a victim *without fault to God*, should have merit sufficient to *cleanse your conscience from* the guilt of *works which deserve death;* that is, banish from your mind the fear of punishment, that ye may be fit to *worship the living God* with the hope of acceptance?

offered himself without *fault* to God, *cleanse* your conscience from dead works to *worship* the living God? [2] (See ver. 9. note 3.)

15 *And for this reason* that the death of Christ is so efficacious, *of the new covenant he is the mediator*

15 (Και δια τουτο) And for this *reason*, of the new [1] *cove-*

2. *To worship the living God.* The epithet, *living*, is given in scripture to God, to signify the greatness of his power, which might deter sinners from approaching him in acts of worship, if they were not assured of pardon through the sacrifice of Christ.—To give *the blood* or death of Christ this efficacy, was a proper reward of his obedience to death.

Ver. 15.—1. *Of the new covenant.* See Heb. viii. 7. note 2. The word διαθηκη, here translated *covenant*, answers to the Hebrew word *Berith*, which all the translators of the Jewish scriptures have understood to signify *a covenant.* The same signification our translators have affixed to the word διαθηκη, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration: in which places, copying the Vulgate version, they have rendered διαθηκη by the word *testament.*—Beza, following the Syriac version, translates διαθηκη every where by the words *fœdus, pactum*, except in the 16, 17. and 20. verses of this chapter, where likewise, following the Syriac version, he hath, *testamentum.*—Now if καινη διαθηκη, *the new testament*, in the passages above mentioned, means the gospel-covenant, as all interpeters acknowledge, παλαια διαθηκη, *the old testament*, 2 Cor. iii. 14.—and πρωτη διαθηκη, *the first testament*, Heb. ix. 15. must certainly be *the Sinaitic covenant*, or *law of Moses*, as is evident also from Heb. ix. 20.—On this supposition it may be asked, 1. In what sense the Sinaitic covenant or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner however penitent, can be called, *a testament*, which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit. Besides, the transaction at Sinai in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes, Lev. xviii. can in no sense be called *a testament.*—2. If the law of Moses is a testament, and if to render that testament valid the death of the testator is necessary, as the English translators have taught us, ver. 16. I ask, Who was it that made the testament of the law? was it God, or Moses? And did either of them die to render it valid?—3. I observe, that even the gospel-covenant is improperly called *a testament*; because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day.—4. The things affirmed in the common translation of ver. 15. concerning *the new testament*, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and ver. 19. that the first testament was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary, the testator of a new testament, should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things however were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them; They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties: Withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant.—5. By calling Christ *the mediator of the new testament*, our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin: Whereas, if he is called *the Mediator of the new covenant*, which is the true translation of διαθηκης καινης μεσιτης, that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin.

 Accordingly

nant he is the mediator, [2] *that HIS death being accomplished* for the redemption (ver. 12.) of the transgressions (επι, 186. 2.) *of* the first *covenant*, [3] *the called* may receive the promise of *the* eternal inheritance,

or High-priest by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified; that *his death being accomplished for* obtaining *the pardon of the transgressions of the first covenant*, believers of all ages and nations, as *the called* seed of Abraham, (Rom. viii. 28. note.) *may receive the promised eternal inheritance.*

16 For where a *covenant*[1] THERE IS *a necessity that the death* (τȣ διαθεμενȣ) of the *appointed* [2] SACRIFICE *be*

16 *For*, to shew the propriety of Christ's dying to ratify the new covenant, I observe that *where a covenant* is made by sacrifice, *there is a necessity that the*

Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be *the Priest or Mediator of a better covenant* than that of which the Levitical priests were the mediators.—I acknowledge that in classical greek, διαθηκη commonly signifies *a testament*. Yet since the LXX. have uniformly translated the Hebrew word *berith*, which properly signifies *a covenant*, by the word διαθηκη, in writing greek the Jews naturally used διαθηκη for συνθηκη, as our translators have acknowledged by their version of Heb. x. 16.—To conclude, seeing in the verses under consideration διαθηκη may be translated *a covenant*, and seeing when so translated these verses make better sense, and agree better with the scope of the apostle's reasoning, than if it were translated *a testament*, we can be at no loss to know which translation of διαθηκη in these verses ought to be preferred. Neverthelefs, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, I am sensible does not soon appear.

2. *He is the Mediator.* Here it is remarkable, that Jesus is not called διαθεμενος, *the Testator*, but μεσιτης, *the Mediator* of the new covenant: First, because he procured the new covenant for mankind, in which the pardon of sin is promised: for as the apostle tells us, his death as a sacrifice for sin, is the consideration on account of which the pardon of the transgressions of the first covenant is granted.—Secondly, because the new covenant having been ratified as well as procured by the death of Christ, he is fitly called *the Mediator* of that covenant, in the same sense that God's oath is called, Heb. vi. 17. *the mediator*, or *confirmer of his promise*.—Thirdly, Jesus who died to procure the new covenant, being appointed by God the High-priest thereof to dispense its blessings, he is on that account also called, Heb. viii. 6. *the Mediator of* that *better covenant.*

3. *Of the first covenant.* See Heb. viii. 7. note 2. where this verse is explained.

Ver. 16.—1. *For where a covenant.* This elliptical expression must be completed as in the commentary, if, as is probable, the apostle had now in his eye the covenants which God made with Noah and with Abraham. His covenant with Noah is recorded, Gen. viii. 20. where we are told, that on coming out of the ark, Noah *offered a burnt-offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smite any more every living thing as I have done.* This promise or declaration, God called *his covenant with men, and with every living creature*, Gen. ix. 9. 10.—In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9. 18. and with the Israelites at Sinai, Exod. xxiv. 8.—See also Psal. l. 5.—By making his covenants with men in this manner, God taught them, that his intercourses with them were all founded on an expiation afterwards to be made for their sins, by the sacrifice of the seed of the woman, *the bruising of whose heel*, or death, was foretold at the fall.—On the authority of these examples, the practice of making covenants by sacrifice prevailed among the Jews, Jerem. xxxiv. 18. Zech. ix. 11. and even among the heathens: for they had the knowledge of these examples by tradition. *Stabant, et cæsâ jungebant fœdera porcâ*, Virgil. Eneid. viii. 641. hence the phrases, *fœdus ferire* and *percutere.*

2. *There is a necessity that the death*, τȣ διαθεμενȣ, *of the appointed.* Here we may supply, either the word θυματος, *sacrifice*, or ζωȣ, *animal;* which might be, either a calf, a goat, a bull, or any other animal which the parties, making the covenant, choosed.—Διαθεμενȣ, is the participle of the second aorist of the middle voice, of the verb διατιθημι, *constituo, I appoint.* Wherefore, its primary and literal signification is, *of the appointed.* Our translators have

 given

death of the appointed sacrifice be produced.

17 *For*, according to the practice both of God and man, *a covenant is* made *firm over dead sacrifices;* seeing it *never hath force whilst the* goat, calf, or bullock, *appointed* as the *sacrifice* of ratification, *liveth.*

18 Because from the beginning, God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son, *Hence not even the covenant at Sinai was made without sacrifice.*

19 *For when Moses had read every precept in the* book of *the law, to all the people, taking the blood of* the *calves and goats*, which had been offered as the

brought in.[3]

17 For a *covenant* IS *firm* (επι, 191. 3.) *over dead*[1] SACRIFICES, *seeing it never hath force* whilst the *appointed* SACRIFICE liveth.[2]

18 *Hence not even* the first COVENANT[1] (see chap. viii. 7. note 2.) was dedicated[2] without blood.

19 For when Moses had spoken every precept,[1] (κατα, 232.) *in the law*, to all

given the word this sense, Luke xxii. 29. Καγω διατιθεμαι υμιν, καθως διατιθετο μοι ὁ πατηρ μυ, βασιλειαν: *And I appoint to you a kingdom, as my Father hath appointed to me* a kingdom.

3. *Be brought in.* Θανατον αναγκη φερεσθαι τυ διαθεμενυ.—Elsner, vol. 2. p. 361. hath shewed, that the word, φερεσθαι, is sometimes used in a forensic sense, for what is *produced and proved*, or made apparent in a court of judicature. Wherefore, the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant.—In the margin of our Bibles, this clause is rightly translated, *be brought in.* See Acts xxv. 7. where φεροντες is used in the forensic sense.

Ver. 17.—1. *A covenant is firm over dead sacrifices.* Επι νεκροις—Νεκροις being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think, is θυμασι *sacrifices:* for which reason I have supplied it in the translation. Perhaps the word, ζωοις, *animals*, may be equally proper; especially as in the following clause, διαθεμενος, is in the gender of the animals appointed for the sacrifice.—Our translators have supplied the word, ανθρωποις, and have translated, επι νεκροις *after men are dead;* contrary to the propriety of the phrase.

2. *It never hath force whilst the appointed liveth.* Ὁτε ζη ὁ διαθεμενος: supply μοσχος, or τραγος, or ταυρος; *whilst the calf*, or *goat*, or *bull, appointed for the sacrifice of ratification, liveth.* The apostle having in ver. 15. shewed that Christ's death was necessary as ὁ μεσιτης *the Meditor*, that is *the procurer* and *ratifier* of the new covenant, he, in the 16th and 17th verses observes, that since God's covenants with men were all ratified by sacrifice to shew that his intercourses with them are founded on the sacrifice of his Son, it was necessary that the new covenant itself should be ratified by his Son's actually dying as a sacrifice.

The faultiness of the common translation of the 15th, 16th, 17th, 18th and 20th verses of this chapter, having been shewed in note 1. on ver. 15th, nothing needs be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning, as represented in the common version.—The learned reader needs not be informed, that I have followed Peirce in translating διαθηκη, in these verses, by the word *covenant*: and that in every other respect, I differ from him, both in translating, and in explaining this difficult, and, if I may be permitted to say it, this hitherto ill understood passage.

Ver. 18.—1. *Not even the first covenant.* In the original, the word *covenant* is wanting: and our translators by supplying the word *testament*, have made the Sinatic covenant, or law of Moses of which the apostle is speaking, a *testament*, than which nothing can be more incongruous. See chap. ix. 15. note 1.—The word to be supplied, is not *testament*, but *covenant.*

2. *Was dedicated.* Εγκεκαινισαι, literally, *was renewed.* See Heb. x. 20. note 1. By using this word, the apostle perhaps intended to signify, that the Sinaitic covenant was a renewal of the covenant under which our first parents were placed at their creation. See Heb. viii. 7. note 2. However, as the common translation is sufficiently literal, I have retained it; though some, perhaps, may prefer Chrysostom's interpretation, βεβαια γεγονεν, εκυρωθη.

Ver. 19.—1. *Every precept, &c.* The precepts of the law which Moses read to the people on this occasion, were those contained, Exod. xx, xxi, xxii, xxiii. as is evident from Exod. xxiv. 5.

the people, *taking* the blood of calves and of goats, [2] with water, and scarlet wool, and hyssop, [3] *he* sprinkled both the book [4] *itself*, and all the people, [5]

ſacrifices of ratification, *with water, and ſcarlet wool, and hyſſop, he ſprinkled both the book* of the law *itſelf* as repreſenting God, *and all the people*, in token of the conſent of both parties to the covenant.

20 Saying, This is the blood of the *covenant*, [1] which God hath *commanded* ME TO MAKE *with* you.

20 *Saying*, while he ſprinkled the people, *This is the blood* whereby *the covenant, which God hath commanded me to make with you*, is ratified, both on his part and on yours. See ver. 15. note. 1.

21 (Δε. 104.) Moreover, both the tabernacle, and all the veſſels of the miniſtry, he *in like manner* ſprinkled with blood. [1]

21 *Moreover*, to prefigure the efficacy of the ſacrifice of Chriſt to render our acts of worſhip acceptable, *both the tabernacle*, and the altar, and mercy-ſeat, *and all the veſſels uſed in the worſhip of God, Moſes in like manner ſprinkled with blood*, after they were made and ſet in order.

2. *The blood of calves, and goats.* That calves and goats were ſacrificed at the making of the Sinaitic covenant, may be gathered from Exod. xxiv. 5. where it is ſaid, *they offered burnt-offerings, and peace-offerings of oxen*, (LXX. μοχαρια, *calves*) *unto the Lord.* For cattle of that ſort, in their ſecond year, may be called *calves*, or *oxen*, indifferently. See chap. ix. 12. note 1.—And with reſpect to the *goats*, though they are not mentioned by Moſes, yet as theſe animals were uſed in the annual atonements, the apoſtle may have inferred that they were offered on this occaſion, as well as calves. Or he may have been informed of it by tradition.

3. *With water, and ſcarlet wool, and hyſſop.* Becauſe much blood was needed to ſprinkle the people, it is ſuppoſed, that water was mixed with it to increaſe its quantity, and that the apoſtle learned this, with the other particulars here mentioned, from tradition.—Wool tied on hyſſop, which in the eaſtern countries is a ſhrub, rendered the diſperſion more eaſy. Beſides, on other occaſions, the blood of the ſacrifices was ordered to be ſprinkled in that manner, Levit. xiv. 4. 6.

4. *He ſprinkled, both the book itſelf.* I ſuppoſe the book contained the precepts which Moſes *read in the audience of the people*, Exod. xxiv. 7. and that it was laid on the altar and ſprinkled, to repreſent God as a party to the covenant. This not being mentioned in the hiſtory, the apoſtle muſt have learned it either from tradition or from inſpiration.

5. *And all the people.* In Exodus it is *the people*. Neither of theſe expreſſions, however, means, that every individual Iſraelite was ſprinkled; but that thoſe who ſtood round the altar, and neareſt to Moſes, were ſprinkled, and that this was conſidered as a ſprinkling of the whole.—Or, ſince we are told, Jerem. xxxiv. 18. that when covenants were made, *they cut the calf in twain, and paſſed between the parts thereof*, we may ſuppoſe the covenant at Sinai was made in the ſame manner; and that the people, or ſome of each tribe, paſſed between the parts of the ſacrifices, and were ſprinkled as they paſſed, in token that they all conſented to the covenant.

Ver. 20. *This is the blood of the covenant.* In alluſion to theſe words of Moſes, when our Lord inſtituted his ſupper to preſerve the memory of his dying as the ſacrifice by which the new covenant is ratified, he ſaid, *This is my blood of the new covenant which is ſhed for many, for the remiſſion of ſins*, Matth. xxvi. 28. Wherefore, in repreſenting Chriſt's death as a ſacrifice, for procuring the remiſſion of ſins, and for ratifying the new covenant, Paul followed his Maſter, when he called Chriſt's blood, Heb. x. 29. *The blood of the covenant, wherewith we are ſanctified*, or fitted to appear in the preſence of God as pardoned perſons.

Ver. 21. *He in like manner, ſprinkled with blood.* The apoſtle ſpeaks here of the ſprinkling of the tabernacle and veſſels of the miniſtry, when they were firſt conſecrated: the order for which we have Exod. xl. 9. And though there, it is only appointed that they ſhould be anointed with oil, yet Levit. viii. 15. where the execution of the order is related, ſeeing

we

22 *And*, for the fame reafon, *almoft all things, according to the law, are* annually *fitted for the worfhip of God* by fprinkling them *with blood*. See Levit. xvi. 16. 19. 33. *In fhort*, to fhew that pardon is procured through the blood of Chrift, *without the fhedding of blood there is no remiffion* of fin granted by the law.

22 And almoft [1] all things, (κατα) *according to* the law, are *cleanfed* with blood; (fee ver. 23. note 1.) and without *the* fhedding of blood *there is* no remiffion. [2]

23 Seeing God would not admit finners into heaven without fhedding the blood of his Son, to make the Ifraelites fenfible of this, *It was neceffary that* the tabernacles, *the reprefentations of the holy places in the heavens* (See chap. ix. 1. note 2.) *fhould be* annually

23 *There* WAS a *neceffity* therefore, that (τα μεν ὑποδειγματα) the *reprefentations indeed* of *the* HOLY PLACES (from ver. 24.) in the heavens, fhould be *cleanfed* [1] *by* thefe

we are told, that Mofes *purified the altar* by putting blood on its horns, and *by fprinkling it round about with blood*, ver. 24. we may believe all the other veffels were purified in like manner. Befides, Jofephus, who was himfelf a prieft, and who no doubt was informed by his predeceffors, fays exprefsly, Antiq. lib. iii. c. 8. Hudf. edit. " Mofes confecrated for " God's fervice, the tabernacle and all the veffels of it, anointing them with oil, and the " *blood* of bulls and rams."

Ver. 22.—1. *Almoft all things.* This qualified expreffion is ufed, becaufe fome things were cleanfed with water, and fome with fire, Numb. xxxi. 23. and fome with the afhes of the red heifer, Numb. xix. 2.—10.

2. *And without the fhedding of blood there is no remiffion.* The apoftle means, no remiffion granted on the day of atonement.

Becaufe fome, who do not underftand the nature of the law of Mofes, fancy that a real pardon of fin was obtained by its atonements, it will be proper to enquire into that matter. The atonements on the 10th of the 7th month, were made for *the people*, and for *the holy places*. And the effect of the atonement then made for the people, is thus defcribed, Levit. xvi. 30. *On that day, fhall the prieft make an atonement for you, to cleanfe you, that ye may be clean from all your fins before the Lord.* But this cleanfing of the people from all their fins, could not poffibly have any reference to the punifhments of the life to come, becaufe the atonement was made *for all the people of the congregation*, ver. 33. indifcriminately, whether penitent or not; confequently, it could not be a cleanfing of the peoples confcience, but of their body; redeeming them from thofe civil penalties, which God in the character of their chief magiftrate, would have inflicted on them for breaking the laws of the ftate, unlefs thefe atonements had been made. A remiffion of that kind, all the people of the congregation might receive; and it was the only remiffion which in a body they could receive through the facrifices mentioned.—Befides, the fhedding of the blood of beafts, could have no influence in procuring an eternal pardon for finners, in the way either of fubftitution or of example. Being void of reafon, beafts are not capable of being punifhed; and far lefs of being punifhed in the room of mankind. In like manner, beafts being incapable of finning, their fufferings can never be confidered as examples of punifhment. The apoftle, therefore, had good reafon to fay, Heb. x. 4. *It is impoffible that the blood of bulls and of goats fhould take away fins.* Yet, the fhedding of their blood was fitly prefcribed in the Levitical ritual, as it prefigured the real atonement through which God was to forgive mankind their tranfgreffions.—From the inefficacy of the annual atonements, made on the 10th of the 7th month by the high-prieft, to procure for the people the eternal pardon of their fins, it follows that the daily atonements made by the ordinary priefts had no greater efficacy in procuring the pardon of fins.—The efficacy which the annual atonements had in cleanfing the holy places, is defcribed, ver. 23. See note 1. on that verfe.

Ver. 23.—1. *Should be cleanfed.* The apoftle fpeaks of the annual cleanfing of the tabernacles, which was performed in the following manner: The high-prieft carried the blood of the appointed facrifice, into the inward tabernacle, where he fprinkled it on the mercy-feat feven times, and feven times before the mercy-feat on the floor. This is termed, Levit. xvi. 16. a *making atonement for the holy place, becaufe of the uncleannefs of the children of Ifrael.*

By

SACRIFICES, but the heavenly *HOLY PLACES* (from ver. 24.) themſelves, *by ſacrifices* [2] *better than* theſe.

cleanſed, that is, opened to the prieſts and people, *by the ſacrifices of bulls and goats* as types of the ſacrifice of Chriſt: *But the heavenly holy places themſelves, by a ſacrifice more effectual than theſe.*

24 (Ου γαρ, 93.) *Therefore* Chriſt *hath* not entered into the holy places made with hands, (αντιτυπα) *the images* [1] of the true *HOLY PLACES*; but into heaven itſelf, now to appear *before the face* of God *on our account.* [2]

24 *Therefore Chriſt* our High-prieſt *hath not entered* with the ſacrifice of his crucified body, Heb. x. 10. *into the holy places made with* the *hands* of men, *the images of the true holy places; but into heaven itſelf, now to appear* with that ſacrifice *before the manifeſtation of the divine preſence*, to officiate as the High-prieſt of theſe holy places *on our account.*

25 (Ου δε, 100.) *Not however*, that he ſhould offer himſelf often, [1] as the high-prieſt entereth into the holy *places* every year with *other blood;*

25 Though it was neceſſary, that Chriſt ſhould open heaven to us by offering the ſacrifice of himſelf, *it was not neceſſary that he ſhould offer himſelf often* in the heavenly holy places for that purpoſe, as *the high-prieſt entereth into the* earthly *holy places every year with other blood* than his own;

By the ſame rites, the tabernacle of the congregation was cleanſed, and the altar, ver. 16. 18. But the tabernacles and altar, being incapable of moral pollution, their *uncleanneſs* muſt have been of a ceremonial kind, contracted, as it is expreſſed, ver. 16. *by their remaining among the people, in the midſt of their uncleanneſs;* that is, contracted by the worſhip performed in them by the prieſts, during the preceding year. Wherefore, the *cleanſing* and *reconciling* of theſe things imported their being fitted anew for the worſhip of God: And in particular, that the tabernacles were opened to the prayers, and other acts of religious worſhip, to be performed by the prieſts and people, during the courſe of the ſucceeding year.—In theſe cleanſings thus underſtood, there was the greateſt propriety. For agreeably to God's general deſign in giving the law, by purifying with blood theſe copies of the holy places in heaven, men were taught, that heaven itſelf *is opened to them* through the blood of Chriſt; that on account of the ſhedding of his blood, God hath from the beginning accepted, and will to the end of the world accept, the worſhip which pious men, any where on earth offer to him; and that he will receive them into heaven after the general judgment.

2. *But the heavenly holy places themſelves, by ſacrifices better than theſe.* The one ſacrifice of Chriſt, by which heaven is opened, (ſee ver. 22. note 2. at the end) being here meant, to give dignity to that ſacrifice, the plural is uſed inſtead of the ſingular; for the apoſtle hath every where taught, that Chriſt offered but one ſacrifice, chap. x. 12.

Ver. 24.—1. *The images of the true holy places.* Αντιτυπα, *the antitypes.* See 1 Pet. iii. 21. note 2.—In the mount, Moſes had τυπος, *the type* or model of the tabernacles, and of the ſervices to be performed in them, ſhewed to him. Hence, the tabernacles with their ſervices which he formed according to that model, are called *antitypes*, or images of that model; conſequently images of heaven itſelf, and of the ſervices to be performed by Chriſt as the High-prieſt of the heavenly holy places; of all which the model ſhewed to Moſes in the mount, was a ſhadow or dark repreſentation.

2. *Now to appear before the face of God on our account.* That Chriſt's appearing in the body in which he ſuffered death, before the manifeſtation of the divine preſence in heaven, was a real offering of himſelf a ſacrifice for us, is evident from the apoſtle's adding, in the following verſe, that it was not neceſſary that he ſhould *offer himſelf* often, as the high-prieſt entered into the holy places annually. Wherefore, according to St Paul, the miniſtration of the Jewiſh high-prieſt in the Moſaic tabernacles from year to year, was a continued emblem of Chriſt's entering once for all into heaven with the ſacrifice of himſelf; and of his continually officiating there for us, by virtue of that ſacrifice; and of his procuring us acceſs to worſhip God acceptably while on earth, together with the pardon of our ſins and admiſſion into heaven after the general judgment.

Ver. 25. *Not however that he ſhould offer himſelf often.* The atonement made by Chriſt being founded on the ſovereign pleaſure of God, Heb. ii. 10. note, it was to be made according

26 *For then he must often have suffered* death on earth, *since the beginning of the world. But*, that this was not necessary appeareth from the fact itself: for *now once, at the conclusion of the Mosaic dispensation, Christ hath been manifested* in the flesh, *to abolish* the Levitical *sin-offerings by the sacrifice of himself.*

26 For then *he must* often have suffered since the foundation of the world: [1] But now once, *at the conclusion* (των αιωνων) *of the ages, he hath been manifested to abolish sin-offering* [2] by the sacrifice of himself.

27 *And, for as much as it is appointed* by God, *that men shall die* but *once*, as the punishment of the sin of the first man, *and* that *after death*, every one shall *be judged* and punished but once for his own sins,

27 And, *for as much as* it is appointed to men once [1] to die, *and* after *that*, the judgment,

28 *even so Christ being once offered, in order to carry away* the guilt of *the sins of many*, justice required no more sin-offering for them: And therefore, he *will to them who wait for him, appear a second time*

28 *even so* Christ *being* once offered, (chap. viii. 3. note) *in order to carry away* the sins of many, [1] *will, to*

ing to the appointment of God. Wherefore, Christ having made that atonement only once, it follows that no more atonement was required by God, in order to his pardoning the sanctified, in all ages and nations. See the following note.—That Christ offered himself a sacrifice, not on the cross, but in heaven by presenting his crucified body there, before the manifestation of the divine presence, see proved, Heb. viii. 3. note; and ver. 5. of that chapter, note 5. at the end.

Ver. 26.—1. *For then he must often have suffered since the foundation of the world.* Here the apostle supports his affirmation, that it is not necessary to the pardoning of sinners, and to their admission into heaven, that Christ should offer himself in heaven, *often*, that is *annually*, as the high-priest entered every year into the holy places on earth with the blood of bulls and of goats to make atonement for the people; because, saith he, in that case, Christ must *often*, that is *every year*, have suffered death since the foundation of the world, which is absurd. —This reasoning merits the reader's particular attention, because it supposeth two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God a sacrifice for sin. The apostle's reasoning evidently implies this. For if sinners may be pardoned without Christ's offering himself a sacrifice, his offering himself so much as once would not have been necessary; and far less his offering himself often, as the apostle affirms.—The second fact implied in the apostle's reasoning is, That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time; on which account Christ is with great propriety termed, Rev. xiii. 8. *A lamb slain from the foundation of the world.*—The phrase, *from the foundation of the world*, in this passage is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin, did not take place immediately at the creation, but at the fall. Besides, we have the phrase in this limited sense, Luke xi. 50.

2. *To abolish sin-offering.* Εις αθετησιν. Beza saith, this Greek word is used to denote the removing of laws after they are abrogated.—Ἁμαρτια, *sin*, in this verse signifies *sin-offering*, as it doth likewise, ver. 28. See 2 Cor. v. 21. note 1. After Christ offered the sacrifice of himself, the typical sin-offerings of the law being no longer of any use, were abolished. This great event was expressly foretold, Dan. ix. 24.

Ver. 27. *It is appointed to men once to die.* The apostle does not say, appointed to *all* men once to die: Because such as are alive at the coming of Christ to judgment, are not to die, but to be changed.—Besides, Enoch and Elijah did not die, but were translated in the body to heaven.—In this passage of scripture, as in many others, though the expressions are universal, they describe only the general course of things.

Ver. 28.—1. *To carry away the sins of many.* So I translate ανενεγκειν, supposing that the apostle

them who wait for him, appear [2] *a* second time, without *sin-offering, in order to* salvation.

on earth,. *without* dying as a *sin-offering, in order,* as their king and judge, *to* bestow on them *salvation.*

apostle alludes to the scape-goat, *which bare all the iniquities of the congregation unto a land not inhabited.*—If ανενεγκειν, is translated *bear the sins,* as it is 1 Pet ii. 24. the meaning will be the same in effect; namely, that Christ was once offered *to make atonement for the sins of many.* See 1 Pet. ii. 24. note 1.

2. *Will to them who wait for him, appear a second time.* The return of Christ from heaven to the earth at the last day, is here compared to, and was typified by the return of the high-priest from the inward tabernacle. For after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Levit. xvi. 23, 24. he came out, arrayed in his magnificent robes, to bless the people who waited for him in the court of the tabernacle of the congregation. Now, as Doddridge observes, no image, for expressing the grand idea which the apostle intended to convey, could be presented more suitable than this would be to a Jew, who well knew the solemnity to which it referred. But there will be this difference, between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement, in his pontifical robes, for himself and for the people, Levit. xvi. 24. which shewed, that the former atonement was not real, but only typical. Whereas Jesus, after having made atonement in heaven with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time. But having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him, that they are pardoned, and of bestowing on them the great blessing of eternal life. Which absolution and reward, he being surrounded with the glory of his Father, Matth. xvi. 27. will give them in the presence of the assembled universe, both as their king and their priest. And this is the *great salvation,* which Christ himself began to preach, and which was confirmed to the world, by them who heard him, Heb. ii. 3.

CHAP. X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

IN the preceding chapter, the apostle, for displaying Christ's dignity as an High-priest, having illustrated his affirmation, chap. viii. 7. That the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven: Also, having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacles, with the blessings procured by the services performed by Christ in heaven; he in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law containeth nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater

and more perfect heavenly tabernacle, and not these blessings themselves, it never can with the same emblematical sacrifices, which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1.—This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon, they would have ceased to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2.—Nevertheless, that the consciousness of their sins as unpardoned, still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the peoples sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3.—Moreover, in farther proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions, or as examples of punishment, (See Heb. ix. 22. note 2.) take away the sins of moral agents, ver. 4.—Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xl. to foretel what his Son was to say to him, when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, Thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them. But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5.—Whole burnt-offerings and sin-offerings thou hast no pleasure in now, ver. 6.—Wherefore I said, Behold I come into the world, to do, O God, thy will in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7.—On these words of Messiah, the apostle remarks, That having first said to God, Sacrifice, and offering, and whole burnt-offerings, and sin-offerings, which are offered according to the law, thou dost not command neither art thou pleased with them, ver. 8.—And next, seeing he hath said, Behold I come to do, O God, thy will by dying as a sin-offering, it is evident that God hath taken away his first command appointing the sacrifices of the law; and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin-offering to render the malicious purpose of the devil abortive, ver. 9.—By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10.—From this memorable passage of the xlth Psalm, we learn, that the only real

expiation for ſin which God ever appointed, is the ſacrifice of his Son in the human nature; that all the ſacrifices which he appointed to the Iſraelites were nothing but emblems of the ſacrifice of Chriſt; and that the ſacrifice of Chriſt being offered, the emblems of it are now fitly laid aſide, that under the goſpel-diſpenſation there might remain in the view of mankind, no ſacrifice having any pretenſion to take away ſin, but the ſacrifice of Chriſt expreſsly eſtabliſhed by God himſelf, as the meritorious cauſe of our pardon.

In what follows, the apoſtle applied to the ſacrifices offered by the ordinary prieſts daily in the outward tabernacle, the argument by which he had proved the inefficacy of the ſacrifices offered annually by the high-prieſt in the moſt holy place; namely, that the repetition of them ſhewed their inefficacy, ver. 11.—Whereas Chriſt through the whole of his life, having offered but one ſacrifice for ſin, ſat down at the right hand of God, as having completely finiſhed the expiation, and as taking poſſeſſion of the government of the univerſe, ver. 12, 13.—Wherefore, by the one ſacrifice of himſelf, Chriſt hath perfected for ever the ſanctified; that is, hath obtained an eternal pardon, together with admiſſion into heaven, for all them who have an intereſt in that ſacrifice by faith and repentance, ver. 14.—This the Holy Ghoſt teſtifies, in the before mentioned account of the covenant of which Chriſt is the Mediator, ver. 15.—where, among other things, God promiſes, that the ſins and the iniquities of his people, he will remember no more, ver. 17.—Now, where a complete pardon is granted, certainly no more offering for ſin is needed, ver. 18.

Here the apoſtle concludes his admirable reaſonings concerning the prieſthood and ſacrifice of Chriſt. But, before we diſmiſs the ſubject, it may be proper to remark, that although the apoſtle's arguments are formed principally to ſhew the inefficacy of the ſacrifices of Judaiſm, yet being equally applicable to the ſacrifices of heatheniſm, they muſt have been of great uſe for convincing the gentiles, that thoſe atonements on which they had hitherto relied, were utterly ineffectual for procuring the favour of the Deity.—Moreover, the apoſtle having proved that the Levitical ſacrifices and ſervices were inſtituted to be repreſentations of the ſacrifice which Chriſt was to offer, and of the ſervices which he was to perform, in heaven, may we not infer, that the ſacrifices of beaſts were inſtituted by God, at the beginning of the world for the ſame purpoſe. See Heb. xi. 4. note 4. And therefore, although theſe ſacrifices could not take away ſin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God. Being ſhadows of the prieſthood, ſacrifice, and interceſſion of Chriſt, they preſerved the knowledge and expectation of theſe great ſubjects among mankind, and more eſpecially among the Iſrael-

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ites. Besides, when Christ, the High-priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministrations, by their having been prefigured in the Levitical institutions.—In short, though the apostle hath denied that the sacrifices of the law were real atonements, yet by shewing the Jewish institutions in their true light, he hath preserved to them their whole importance; and by comparing them with the better institutions of the gospel, he hath made us sensible, how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifice of himself, not only made a sufficient atonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwells, ver. 19.—This entrance, Jesus hath made for us a way new and living into the holy place the habitation of God, through the vail of his flesh: So that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into his presence to live with him eternally in unspeakable happiness. Wherefore, being a new and living way into the presence of God, death is stript of all its terrors; and believers need not be afraid to die, ver. 20.—Also having now a great Priest always residing in heaven, the true *house* or temple of God, to present the prayers and other acts of worship which we offer on earth, ver. 21.—we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts are cleansed by repentance from an evil conscience, ver. 22.—Besides, our bodies having been washed with the pure water of baptism, we ought to hold fast that confession of the hope of pardon through Christ, which we then so solemnly made, without regarding the evils which such a confession may bring on us, ver. 23.—And, when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith, and for their love to Christ and to his people, that we may excite one another to love and good works, ver. 24.—and should not, through the fear of our persecutors, leave off the assembling of our selves together for the worship of God, as the custom of some is: but rather exhort one another to persevere in the profession of the gospel: the rather, because we see the day of our deliverance from our persecutors approaching, ver. 25.—The apostle was the more earnest in this

this exhortation, becauſe if one willfully renounces the goſpel, after having openly profeſſed it, there remaineth no ſacrifice by which that ſin can be pardoned, ver. 26.—To ſuch apoſtates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adverſaries, ver. 27.—For if the deſpiſers of Moſes's law were put to death without mercy, although it was only a political law, ver. 28.—Of how much ſorer puniſhment, think ye, ſhall he be counted worthy, who, by renouncing the goſpel, tramples under foot the Son of God? *&c.* ver. 29.—The puniſhment of ſuch an apoſtate will be heavy and inevitable: For we know the irreſiſtible power of him who hath ſaid, The puniſhment of the wicked belongeth to me; I will repay them according to their deeds. Moreover, God having promiſed to avenge his people of their oppreſſors, he will certainly puniſh ſeverely thoſe who have inſulted his Son and Spirit, ver. 30.—And it is a terrible thing to fall into the hands of the living God as an enraged enemy, ver. 31.

This exhortation to beware of renouncing the goſpel, the apoſtle with great propriety preſſed on the Hebrews in this part of his epiſtle, notwithſtanding in the preceding ſixth chapter he had diſplayed the heinous nature and dangerous conſequences of apoſtaſy. For after that diſplay, having at great length deſcribed the efficacy of Chriſt's death, as a propitiation, in procuring the pardon of ſin, and explained the gracious nature of the new covenant procured by Chriſt's death, he naturally ſuppoſed that the Hebrews were ſenſible of the guilt which they would contract, if they renounced the goſpel in which theſe great bleſſings were made known and offered to mankind. Withal, having deſcribed the terrible puniſhment which awaits apoſtates, he could not doubt of their being ſenſible of their danger. Wherefore, to ſtrengthen the good impreſſions which he charitably ſuppoſed his diſcourſe had made on them, he deſired them to call to mind the joy which they felt when they firſt believed the goſpel; the courage and conſtancy with which they then ſuffered for their faith; the kindneſs which they ſhewed to their perſecuted brethren; their ſympathizing with him in his bonds; and the heavenly temper with which they took the ſpoiling of their goods, ver. 32, 33, 34.—and exhorted them, after having ſuffered ſo much for their faith, not to caſt away their courage, which, he told them, would ſecure to them a great reward in heaven, ver. 35.—provided they continued to ſuffer patiently, while they were doing the will of God by maintaining their Chriſtian profeſſion, ver. 36.—Beſides, their troubles would not be of long continuance. For Chriſt, according to his promiſe, would in a little time come and deſtroy the Jewiſh ſtate, whereby the power of their perſecutors would be broken, ver. 37.—And, to give his exhortation the greater weight, he put them in mind of what God had ſaid by Habakkuk, namely *The juſt by faith, ſhall live: But if he draw back,*

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my soul will not be well pleased with him, ver. 38.—Lest, however, the Hebrews might have inferred from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hope that they would not be of the number of those who draw back to their eternal perdition, but of the number of those who would continue to believe, to the saving of their soul, ver. 39.

COMMENTARY.

CHAP. X. 1 *Wherefore*, since *the law*, in the services of the high-priests in the inward tabernacle, *contains a shadow only of the blessings which* were *to come* through the services of Christ in the heavenly tabernacle, *and not the very substance of these blessings*, it *never can with the same* kind of *sacrifices which the high-priests offer yearly for ever*, *make those who come to these sacrifices perfect* in respect of pardon.

NEW TRANSLATION.

CHAP. X. 1 (Γαρ, 93.) *Wherefore* [1] the law *containing a* shadow [2] ONLY of *the* good things to come, AND not the very (εικονα) image of *these* things, *never can* with *the same* sacrifices which they *offer yearly* [3] *for ever*, make (τους προσερχομενους) *those who come to* THEM perfect.

Ver. 1.—1. *Wherefore.* As the things mentioned in this verse are no proof at all of the doctrine contained in the preceding chapter, but an inference from that doctrine, our translators, by giving the particle γαρ, in the beginning of the verse, its causal signification, have entirely altered the scheme of the apostle's discourse, and have led the reader away from its true meaning. See the Illustration.

2. *The law containing a shadow.* The word σκια *shadow*, sometimes denotes the outlines of a picture rudely drawn with chalk; such as painters make before they apply the pencil to produce an exact resemblance, called here εικονα the *image*, of what they intend to represent. But others more justly think the word *shadow*, is used in the sense which it has, Col. ii. 17. *which are* (σκια) *a shadow of things to come. But* (σωμα) *the body is Christ's.* According to this sense of the word, *a shadow* is that obscure resemblance of any body, which it makes by the interruption of the rays of the sun. Whereas εικων *image*, denotes the substance or body itself which occasions the shadow. Wherefore, αυτην την εικονα *the very image*, in the subsequent clause, denotes the things themselves which are to come through the ministration of Christ. Accordingly in the Syriac version it is, *Et non substantia ipsarum rerum.*—This also is the interpretation which Chrysostom and Theophylact have given of the passage.—The *good things*, of which the law contained only *a shadow*, were, 1. The cleansing of the mind of believers from evil dispositions, by the doctrines of the gospel, and by the influences of the Spirit of God. Of this, the washings and purifications of the bodies of the Israelities injoined in the law were a shadow.—2. That real atonemnt for sin which was made by the offering of the body of Jesus Christ in heaven, Heb. x. 10. Of this, the Levitical atonements made by the offering of beasts were a shadow.—3. The eternal pardon of sin procured for believers by the atonement which Christ made by the sacrifice of himself. Of this, the political pardon obtained for the Israelites by the atonement which the priests made by the sacrifice of beasts, was a shadow.—4. Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this, the drawing nigh of the Israelites to worship in the court of the tabernacle of the congregation through the blood of the Levitical sacrifices, was a shadow.—5. The eternal possession of the heavenly country, through believing and obeying the gospel. Of this, the continued possession of Canaan secured to the Israelites by their obedience to the law was a shadow. Wherefore, the good things which Christ hath obtained for believers through his ministrations in the heavenly tabernacle, being not procured but only typified by the ministrations of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away after the things of which they were the shadows were accomplished.

3. *Same sacrifices, which they offer yearly.* The circumstance of their offering these sacrifices *yearly*, shews that the apostle had in his eye, the sacrifices which the high-priest offered annually on the tenth of the seventh month.

2 *Since being offered, would they not have ceased?* [1] *because* the worshippers [2] *being once cleansed,* should have had no *longer* conscience of sins.

2 *Since,* if these sacrifices could have made the worshippers perfect in respect of pardon, *being once offered, would they not have ceased* from being again offered? *because the worshippers being once pardoned, should have had no longer* any uneasiness in their *conscience* on account *of* the *sins* for which the atonement was made.

3 (Αλλα, 81.) *Nevertheless in these a remembrance of sins* IS MADE *yearly.* (See ver. 17.)

3 *Nevertheless, in these* sacrifices annually repeated, and in the confession of sins made over the scape goat, *a remembrance of* all the *sins* of the people, *is made yearly* as not pardoned. Levit. xvi. 21.

4 (Γαρ, 91.) *Besides,* IT IS *impossible* that the blood of bulls and of goats, should take away sins. [1] (See chap. ix. 22. note 2.)

4 *Besides, it is impossible,* in the nature of things, *that the blood of bulls and of goats, should procure the pardon of sins,* either in the way of substitution, or by example. See Ess. vii. Sect. 1. art. 2, 3. and Whitby's note on Heb. x. 14.

5 (Διο) Wherefore, *when coming* into the world, [1] he saith, (Psal. xl. 6.) Sacrifice and offering (ουκ ηθελησας, 1 Tim. ii. 4. note) thou *dost* not *command*; but a body *thou hast* prepared me. [2]

5 *Wherefore,* to shew this, *when coming into our world, Messiah saith* to God, The *sacrifice* of bulls and of goats, *and* the *offering* of the fruits of the earth, *thou dost not* now *command, but a body thou hast prepared me,* that by dying I might make the atonement prefigured by these sacrifices.

Ver. 2.—1. *Would they not have ceased?* That this is the proper translation of the clause, Mill has shewed; in which he follows Oecumenius, and Theophylact, who affirm that it ought to be translated interrogatively.—The Syriac and Vulgate want the negative particle here.

2. *Because the worshippers.* Τους λατρευοντας. These were the people, who came to the tabernacle, to worship on the fast of the seventh month, called τους προσερχομενους ver. 1.

Ver. 4. *It is impossible that the blood of bulls and of goats should take away sins.* Micah formerly taught the Jews the same doctrine, and even insinuated to them, that the heathens being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had recourse to human sacrifices, in the imagination that they were more meritorious. Micah. vi. 7. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

Ver. 5.—1. *When coming into the world, he saith.* Because the apostle here affirms, that Messiah when coming into the world spake the 6th and following verses of Psal. xl. and because David could in no sense say, that God did not desire sacrifice and offering from him, it is the general opinion, that the Psalm is a prophecy of Christ, and that it cannot be applied to David at all. For though it be said, ver. 12. *Mine iniquities have taken hold of me,* these iniquities, may be *the iniquities of us all,* laid on him by the Lord, Isa. liii. 6. So that they became his by imputation. Or, by a metonymy of the cause for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent expressions in the Psalm naturally lead us, ver. 12. *Innumerable evils have compassed me about.—Therefore my heart faileth me.*—That Messiah's *coming into the world,* means his coming from heaven into our world, we learn from himself, John xvi. 28. *I came forth from the Father, and am come into the world.* Also he hath told us for what end he came into our world, Matth. xviii. 11. *The Son of man is come to save that which was lost;* namely by giving himself to die for lost sinners; as is insinuated likewise in the passage under consideration.

2. *But a body thou hast prepared me.* Σωμα δε κατηρτισω μοι. This is the LXX. translation: but in the Hebrew it is, *mine ears thou hast opened:* Thou hast made me perfectly obedient to thee. So the phrase signifies, Isa. l. 5. *The Lord hath opened mine ears, and I was not rebellious, neither turned away back.* And seeing the Son of God, by being made flesh,

6 The *whole burnt-offerings, and* the *ſin-offerings* appointed in the law, having become the occaſion of ſuperſtition, *thou art not pleaſed with* them.

6 *Whole* burnt-offerings [1] and *ſin-offerings*, thou *art not pleaſed with.*

7 *Then I ſaid, Behold I come* into the world, *to do O God thy will*, with reſpect to the bruiſing of the head of the ſerpent by dying as a ſin-offering, *which is written concerning me in the volume of the book* of the law. Gen. iii. 15.

7 Then *I ſaid, Behold* I come *to do, O God,* thy will (ſupply ὁ) *WHICH is* written *concerning* me, [1] in the volume of the book. [2]

8 On the foregoing remarkable paſſage I reaſon thus: The only begotten, who knew the will of his Father, (John i. 18.) on coming into the world, *Firſt having ſaid, Certainly ſacrifice, and offering, and whole burnt-offerings, and ſin-offerings*, notwithſtanding *they are offered according to the law, thou doſt not* now *will, neither art pleaſed with*, being abuſed to the purpoſes of ſuperſtition.

8 (Ανωτερον) Above, *having ſaid*, (ὁτι, 260.) *Certainly* ſacrifice, and offering, and *whole* burnt-offerings, and *ſin-offerings*, (which are offered *according to* the law, [1]) thou *doſt not will*, neither *art pleaſed with:*

9 *Next, ſeeing he hath ſaid, Behold I come* into the world, *to do O God thy will*, by offering myſelf a ſacrifice for ſin, he hath ſhewed, that *God hath aboliſhed his former will* or command concerning the Levitical ſacrifices, *that he may eſtabliſh his ſecond* will or command concerning the ſacrifice of his Son.

9 (Τοτε) *Next*, (ſupp. ὡς) *SEEING he hath* ſaid, *Behold* I come to do, O God, thy will; He taketh away the firſt *WILL*, (from ver. 10.) that he may eſtabliſh the ſecond.

took on him the form δȣλȣ *of a ſlave*, (Philip. ii. 7.) or obedient ſervant, the expreſſion, *Thou haſt prepared me a body*, is equivalent to *mine ears thou haſt opened:* and both phraſes ſignify, *Thou haſt made me thy obedient ſervant.* This reconciliation of the paſſages, is founded on the ancient phraſeology in which ſlaves were called Σωματα, *bodies*, becauſe they were as implicitly directed by the will of their maſters, as the body is directed by the mind. See Revel. xviii. 13. The LXX. therefore, have given the true ſenſe of Pſal. xl. 6. in what may be called a free tranſlation, which the apoſtle hath adopted, for the ſake of perſpicuity. If this ſolution is not admitted, we muſt ſuppoſe, that the Hebrew copies, which the LXX. and the apoſtle uſed, had a reading in this paſſage, different from that found in the copies now exiſting.

Ver. 6. *Whole burnt-offerings.* Theſe were ſuch ſacrifices as were wholly conſumed by fire on the altar, without the prieſts receiving any ſhare thereof.

Ver. 7.—1. *Which is written concerning me.* It was written concerning Chriſt in the book of the law, Gen. iii. 15. *The ſeed of the woman ſhall bruiſe thy head:* the Serpent's head. It was alſo written, *And in thy ſeed ſhall all the nations of the earth be bleſſed.*

2. *In the volume of the book.* Εν κεφαλιδι. The word κεφαλις, properly ſignifies *the head* or *top of a pillar;* and ſometimes *the pillar* itſelf, as Wetſtein has ſhewed on this verſe. Hence it was uſed by the LXX. to denote *a volume*, or roll of a book, on account of its cylindrical form. In the common tranſlation of this verſe, Meſſiah is repreſented as ſaying, *In the volume of the book it is written of me, Behold I come to do thy will O God.* But as this ſpeech is no where written in the book of the law; the tranſlation which I have given, ariſing from the right conſtruction of the words, ſhould be adopted; namely, *Then I ſaid, Behold I come to do, O God, thy will* (ſupply ὁ) *which is written concerning me, in the volume,* (or as others tranſlate, εν κεφαλιδι, in the top or beginning) *of the book*, namely of the law.

Ver. 8. *Which are offered according to the law.* This clauſe is not in the Pſalm; but it is added by the apoſtle to ſhew that, notwithſtanding theſe offerings were originally of divine appointment, they were all to be laid aſide when Meſſiah came into the world and offered himſelf as a ſin-offering. Wherefore, that the reader may be ſenſible that they are the apoſtle's words and not the words of the Pſalm, they muſt be read in a parentheſis, before the clauſe, *thou doſt not will*, to ſhew that that clauſe refers to the four kinds of offerings mentioned in the Pſalm.

10 *By which* will (οἱ ἡγιασμενοι εσμεν) we are *the ſanctified*, through the offering of the body [1] (ver. 5.) of Jeſus Chriſt *once.* [2]

10 *By* eſtabliſhing *which* ſecond *will* of God, *we are perſons* who being pardoned are *fitted for worſhipping God* here, and for entering heaven hereafter, *through the offering of the body of Jeſus Chriſt once.* That being ſufficient to procure us an eternal pardon. See Heb. ix. 26. note 1.

11 And *indeed* every prieſt ſtandeth daily miniſtring and offering *often* the ſame ſacrifices, which *never can* take away ſins. (See ver. 2. 4.)

11 *And indeed every* ordinary *prieſt, ſtandeth morning and evening miniſtring and offering the ſame ſacrifices, which* ſheweth that theſe ſacrifices *never can take away ſins.*

12 But *he* [1] *having* offered ONLY one ſacrifice for ſins, *through his whole life,* [2] ſat down (εν) at the right hand of God;

12 *Whereas Chriſt having offered only one ſacrifice for ſins through his whole life, ſat down at the right hand of God* "a prieſt upon his throne," Zech. vi. 13. to whoſe glory as High-prieſt in heaven, that of royal dignity and certain conqueſt was added.

13 (Το λοιπον) *Thenceforth waiting,* till his enemies be made *the* footſtool *of his feet.*

13 *Thenceforth waiting till* his miniſtry as High-prieſt, and government as King, ſhall iſſue, according to God's promiſe, Pſ. cx. 1. in *the utter deſtruction of his enemies.*

14 (Γαρ, 93.) *Wherefore,* by one offering, he hath perfected (ſee Heb. v. 9. note 1.) for ever, *the ſanctified.* (53.)

14 *Wherefore* it is evident, that *by one offering* of himſelf, *Chriſt hath procured an everlaſting pardon for them who* by faith and repentance *are ſanctified;* that is, prepared to receive the benefit of that offering.

15 *And even the Holy Ghoſt teſtifieth* THIS to us, (μετα γαρ, 94.) *according indeed to what was before mentioned:* (Chap. viii. 10, 12.)

15 *And even the Holy Ghoſt teſtifieth this to us, according indeed to what was before cited,* chap. viii. 10. 12. namely,

Ver. 10.—1. *Sanctified by the offering of the body.* The Levitical ſanctifications were made, by the frequent offering or ſprinkling of the blood of the ſacrifices in the holy places. But the ſanctification of believers, is made by the offering, or preſenting of the crucified body of Jeſus Chriſt in heaven once, whereby his death on earth was manifeſted. See chap. viii. 5. note 5. laſt part of the note.

2. *Of Jeſus Chriſt once.* Thus, by the expreſs teſtimony of the Jewiſh ſcriptures, the apoſtle hath proved, that as the Levitical ſacrifices were at firſt eſtabliſhed by divine authority, ſo they are now aboliſhed by the ſame authority. Alſo, that by the expreſs will of God, the ſacrifice of Chriſt was appointed from the beginning, the only propitiation for the ſins of men. And it muſt ever be remembered, that the will of God is the true foundation, on which any propitiation for ſin can be eſtabliſhed. Wherefore, ſince the death of Chriſt is by God made the propitiation for the ſin of the world, it reſts on the foundation of his will, ſecure from all the objections raiſed againſt it, either by erring Chriſtians or by obſtinate Infidels, on account of our not being able to explain the reaſons which determined God to ſave ſinners in that method, rather than in any other. See Heb. ii. 10. note 4.

Ver. 12.—1. *But he.* Αυτος δε, anſwers to πας μεν, in verſe 11.

2. *Through his whole life.* Εις το διηνεκες, See Heb. vii. 3. note 4. This clauſe may be joined with what goes before, as I have done, to expreſs the efficacy of Chriſt's ſacrifice. Or, it may be joined, as our tranſlators have done, with what follows, ſo as to expreſs his ſitting for ever at the right hand of God.

16 *This is the covenant, which I will make with my people,* the spiritual Israel of all nations, *in the latter days, saith the Lord; I will give them a strong love to my laws, and a clear knowledge of them.* (See Heb. viii. 10.—12. notes.)

17 *And their sins, and their iniquities, I will never more call to remembrance,* as I did under my former covenant, by the repetition of the annual expiation.

18 *Now, where God forgives iniquities,* so as never to remember them more, *no farther atonement is needed:* Thus hath the Holy Ghost testified that by one offering, Jesus has perfected for ever the sanctified, ver. 14.

19 *Well then brethren,* as the improvement of the doctrine of Christ's priesthood, all believers having *boldness in* death, *the entrance* into *the habitation of God, by the blood of Jesus;*

16 This IS the covenant *which* I will make with them after *these* days, saith the Lord, I will put my laws *in* their hearts, *and write them upon their minds;*

17 And their sins and *their* iniquities, *I will* remember no more.

18 Now, where remission of these IS, *no more offering for* sin IS NEEDED. [1]

19 *Well then,* brethren, having (παρρησιαν εις την εισοδον) boldness [1] *in the entrance of the holy places,* [2] by the blood of Jesus,

Ver. 18. *No more offering for sin is needed.* If after remission is granted to the sinner there is no need of any more sacrifice for sin, as the apostle here affirms; and, if Christ by offering himself once *hath perfected for ever the sanctified,* as is observed, ver. 14. the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the Papists trust for the pardon of their sins, in proportion to the number of the masses which, either by favour, or money, or legacies, they procure to be said for them after their death, hath no foundation in scripture. Nay it is an evident impiety, as it proceeds on the supposition, that the offering of the body of Christ once, is not sufficient to procure the pardon of sin, but must be frequently repeated.—If they reply, that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith established by the Council of Trent, which in Sess. xxii. Can. 1. 3. declared *the sacrifice of the mass, to be a true and proper propitiatory sacrifice for sin.* I say give up the cause: For the representation and commemoration of a sacrifice, is not a sacrifice.—Farther, it cannot be affirmed that the body of Christ is offered in the mass, unless, as Whitby observes, it be said that as often as it is offered Christ hath suffered death. For the apostle saith expresly, Heb. ix. 25, 26. that if Christ offered himself often, *he must often have suffered since the foundation of the world.*

Theodoret, who has divided this epistle into three sections, ends his second section with this verse very properly, as it is the conclusion of the doctrinal part of the epistle.

Ver. 19.—1. *Having boldness.* The word παρρησιαν properly signifies *freedom of speech*; and by an easy figure, *boldness.* Here it signifies *boldness* arising from a firm persuasion of our title to appear before God, as pardoned persons, through the blood of Christ.

2. *In the entrance of the holy places.*—Εισοδον, properly signifies *a way into a place.* By the *holy places* here mentioned, the apostle does not mean the Jewish holy places; for into the outward tabernacle none but priests were allowed to enter; and into the inward, the high-priest alone went; and that but one day in the year. The holy places therefore of which the apostle speaks, is *heaven itself* the true holy place where the Deity dwells or manifests his presence. And the entrance into that holy place, is not a figurative but a real entrance. The figurative entrance by prayer and other acts of worship was enjoyed by believers from the beginning of the world. But actual admission into heaven, none can have till the general judgment, Heb. ix. 8. And as it is by dying that we enter into the invisible world, *Death,* which brings believers into that world, is fitly called *the entrance* or *passage* into the heavenly holy places; in which entrance we have obtained boldness through the blood of Jesus.—*Boldness through the blood of Jesus* is an allusion to the boldness which the high-priest had in the entrance of the inward tabernacle, through the blood of the sacrifices which he carried in his hand.—Death considered as the way which leadeth us into the presence of God

20 *which* ENTRANCE (from ver. 19.) *he hath dedicated*[1] for us, *a way new and living*,[2] through the vail, that *is*, *his* fleſh;[3]

20 *Which entrance* (ενεκαινισεν) *Chriſt hath dedicated for us* Jews and gentiles, by making it *a way new and life-giving* into the true holy place, *through the vail*, that is, *through his fleſh*, by the rending of which he hath opened to us this new way;

21 *alſo* HAVING *a great prieſt* (εστι, 188.) *in*[1] the houſe of God,

21 *alſo having a great prieſt* officiating *in* heaven, *the* true *houſe of God*, who preſents our addreſſes to the Father, and is able to help us when tempted;

God infinitely holy, to whom we muſt give an account of all our actions, would be very terrible to us indeed, did we not know that Jeſus by ſhedding his blood hath procured the pardon of our ſins. For to uſe the Spectator's words, No. 513. "I muſt confeſs that I think "there is no ſcheme of religion beſides that of Chriſtianity which can poſſibly ſupport the "moſt virtuous perſon under this thought, (the thought of the judgment.) Let a man's inno-"cence be what it will, let his virtues riſe to the higheſt pitch of perfection attainable in "this life, there will be ſtill in him ſo many ſecret ſins, ſo many human frailties, ſo many "offences of ignorance, paſſion, and prejudice, ſo many unguarded words and thoughts, and "in ſhort ſo many defects in his beſt actions, that, without the advantage of ſuch an expiation "and atonement as Chriſtianity has revealed to us, it is impoſſible that he ſhould be cleared "before his Sovereign Judge, or that he ſhould be able to *ſtand in his ſight*. Our holy re-"ligion ſuggeſts to us the only means whereby our guilt may be taken away, and our im-"perfect obedience accepted."

Ver. 20.—1. *Which entrance he hath dedicated.* Ενεκαινισεν. This word is uſed, Heb. ix. 18. to expreſs the ſolemn ratification of the Sinaitic covenant by ſacrifice. Eſtius, following the greek commentators ſays, it denotes the action of one who firſt applies to its uſe that which is new and juſt finiſhed; or who reſtores it to its uſe. Accordingly he tranſlates it, *Initiare, Dedicare;* and ſuppoſes the apoſtle's meaning to be, That Chriſt firſt paſſed this way in the body into the preſence of God. But, ſince Chriſt paſſed into the preſence of God with his body, how could he ſo paſs through the vail of his fleſh. I therefore think the apoſtle's meaning is, that by rending the vail of his fleſh Chriſt opened a way, not for himſelf but for believers, to go into the preſence of God after the general judgment.

2. *A way new and living:* Ὁδον προσφατον και ζωσαν. The word προσφατος ſignifies, *newly ſlain.* Here applied to *a way* it ſignifies *newly made;* conſequently a way which no perſon had trodden till Chriſt prepared it. Death, as reformed by Chriſt, is with great propriety called a *new way* into the preſence of God; becauſe originally, it was a way which led us from the preſence of God for ever. It is alſo called *a living way*, becauſe its nature is utterly altered, being made by Chriſt, the way to eternal life, inſtead of the way to eternal death. Aſtoniſhing! Death is become *a living way*; that is, *a life-giving way*, a way which leads to a never ending life.

3 *Through the vail, that is, his fleſh.* The *fleſh* or *body* of Chriſt is called *the vail*, in alluſion I ſuppoſe to the emblematical meaning of the vail, whereby the inward tabernacle, which repreſented heaven the habitation of the Deity, was ſeparated from the outward tabernacle with its court, which repreſented the earth the habitation of men. For, as by that vail all who frequented the outward tabernacle and its court, were excluded from the inward tabernacle, So by their body or fleſh, all who live on earth are excluded from the habitation of the Deity. Now, ſince it is by virtue of our Lord's death that we in the body ſhall be admitted into the preſence of God as ſanctified and pardoned perſons, the apoſtle had good reaſon to ſay that Chriſt hath *made a new and living way for us into the holy places through the vail, that is, his fleſh.*—If the miraculous rending of the vail of the temple when our Lord expired on the croſs, Matth. xxvii. 51. was intended to ſignify that heaven was opened to his people through the rending of his body, that circumſtance likewiſe, might lead the apoſtle to call Chriſt's body, or fleſh, *the vail.*

Ver. 21. *Prieſt in the houſe of God.* Our tranſlators have rendered this *over the houſe*, to mark Chriſt's power over the church as king. But the tranſlation I have adopted, agrees better with the context, in which we are exhorted to draw nigh to God, from the conſideration of our having a great Prieſt in heaven the true houſe of God, to preſent our prayers, and to intercede for us.

22 *Let us worship* God *with a sincere heart, in full assurance of* acceptance through *faith* in Christ's death as an effectual sin-offering, *being cleansed* not in body by the legal sprinklings, but *in hearts from* the terrors of *an evil conscience* by repentance and by the blood of Christ.

22 (Προσερχωμεθα) Let us draw *nigh*, with a true heart, in full assurance of faith, *being sprinkled* IN *hearts* from an evil conscience. [1]

23 *And being washed in body with* the *clean water* of baptism whereby we professed our faith in Christ as our only High-priest, *Let us hold fast the confession of our hope* of salvation through his ministrations, *unmoved* by the threats of our persecutors: *for faithful is he who hath promised* us pardon through Christ.

23 *And being washed*[1] IN *body* with *clean* water, let us hold fast the *confession of the hope*[2] *unmoved*; for *faithful* IS *he who hath* promised.

24 *And*, when in danger of being seduced, by the arguments, examples, and threatenings of unbelievers, *Let us attentively consider one anothers* virtues, and failings, and circumstances, *that* by proper motives *we may excite* one another *to love and good works;*

24 And let us *attentively consider* one another, *in order to the quickening of* love and good works;

25 *not leaving off the assembling of ourselves together* for worshipping God, *as the custom of some is* who are afraid of persecution from unbelievers; *but exhorting one another: and* this *so much the more, as* from the signs of the times *ye see the day approaching*, in which the power of your unbelieving brethren will be broken.

25 not *leaving off* the assembling of ourselves together, as the *custom* of some IS, but exhorting ONE ANOTHER; and so much the more, as ye see the day [1] approaching.

26 *For*, if, terrified by the evils which attend the profession of the gospel, *we renounce it contrary to our conscience, after having attained to the knowledge*

26 For if we sin wilfully,[1] after *having received* the knowledge of the truth, there

Ver. 22. *Being sprinkled in hearts from an evil conscience.* When the bodies of the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with *the water of separation* described Numb. xix. 2.—10. But the sprinkling or cleansing, here recommended by the apostle, is not of the body from ceremonial pollution, but of the heart from the terrors of a guilty conscience. This cleansing is effected, neither by water nor by the blood of beasts, but by Christ's blood shed as a sin-offering, whereby the repenting sinner hath a full assurance of pardon.

Ver. 23.—1. *Being washed.* Λελȣμενοι. This word is commonly applied to the washing of the whole body; but νιψασθαι, to the washing of a part, such as the hands or feet. See John xiii. 10. Greek. This is an allusion to the high-priest's washing his body with water before he entered the inward tabernacle, Levit. xvi. 4. In that manner also the Levites were purified, Numb. viii. 7.

2. *Confession of the hope.* The English translators, on the authority of one MS. only, read here πιστεως, *faith*. See Mill.—The apostle in this exhortation referred to that confession of their hope of salvation through Christ, which the primitive Christians made at baptism.

Ver. 25. *As ye see the day approaching.* The article in the Greek, added to the word *day*, shews that some illustrious day is meant; generally supposed to be the day of the destruction of the Jewish state. *That day* the Hebrews saw approaching, by the appearing of those signs, which our Lord had mentioned in his prophecy of the destruction of Jerusalem.

Ver. 26.—1. *If we sin wilfully after having received the knowledge of the truth, &c.* Many pious but weak Christians have been greatly terrified by this text, not knowing that the apostle speaks not of wilful sin in general, but of deliberate apostasy manifested by the apostate's forsaking the Christian assemblies. For the description which the apostle hath given

remaineth no more sacrifice[2] for sins,

and belief of the gospel, there remaineth to such persons *no more sacrifice for sins;*

27 but *some dreadful expectation* of judgment, [1] and *a* fiery *anger* which shall devour the adversaries. [2]

27 *but some dreadful apprehension of* the *judgment* remaineth, *and a* punishment by *fire* the effect of God's *anger to devour* all *the adversaries* of God, whether secret or open.

28 (Τις) *Any one who disregarded the law of Moses,* died without mercy (Numb. xv. 30.) *by* two or three witnesses. (Deut. xvii. 6.)

28 The justice of never pardoning them who wilfully apostatize from the gospel, will appear to you Hebrews from this, That *any one who* presumptuously *disregarded the law of Moses,* though but a political law, *was put to death without mercy,* if convicted *by two or three witnesses.*

29 Of how much sorer punishment, [1] *think* ye, shall he be *counted* worthy, who hath *trampled* under foot [2] the Son of God, *and reckoned* the blood of the covenant wherewith he was sanctified, [3] an *unclean* thing, and

29 If so, *Of how much sorer punishment think ye shall he be counted worthy, who,* by wilfully renouncing the gospel, *hath trampled under foot the Son of God* as an impostor, *and reckoned his blood whereby the* new *covenant was ratified,* and *the apostate himself was separated* to the worship of God, *the blood*

given ver. 29. of the wilful sin of which he speaks, agrees only to deliberate apostasy, which, in the first age, was of so heinous a nature that Christ declared he will deny the person before his Father, who hath denied him before men, Matt. x. 33.

2. *There remaineth no more sacrifice for sins.* As the apostle, in the former part of the epistle, had proved that the sacrifices of the law were all abolished, and that the only sacrifice for sin remaining is the sacrifice of Christ, it follows, as Peirce justly observes, that *apostates,* who wilfully renounce the benefit of that sacrifice, have no sacrifice for sin whatever remaining to them.

Ver. 27.—1. *But some dreadful expectation of judgment.* Here, the apostle lays it down as certain, that God will not pardon sinners, without some sacrifice or satisfaction. For otherwise, it would not follow from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment. See Heb. ix. 26. note 1.

2. *And a fiery anger which shall devour the adversaries.* This is an allusion to the fire, that came out from the Lord, and consumed the 250 men, who in the rebellion of Korah, intruded themselves into the priest's office, Numb. xvi. 35. and whose destruction, is an emblem of the destruction of the wicked by fire, at the day of judgment, 2 Thess. i. 7, 8.

Ver. 29.—1. *Of how much sorer punishment.* The sorer punishment which God will count apostates worthy of, is eternal death.

2. *Trampled under foot.* Trampling under foot, is an expression of the greatest contempt; and also of rage and fury, Dan. viii. 10. Isa. lxiii. 3. LXX.

3. *The blood of the covenant, wherewith he was sanctified.* See Ess. iv. 53. The covenant at Sinai, was made by sprinkling the book of the law, and all the people, with the blood of the sacrifices which were offered for its ratification. When thus sprinkled, the Israelites were sanctified, or separated from idolaters, to worship the true God. In like manner, the new covenant is made on our part, by our drinking the symbol of the blood of Christ in the supper, which therefore he called *his blood of the new covenant,* Mark xiv. 24. and with that blood Christians are sanctified, or separated to the worship of God. Of this outward sanctification, or separation from heathens and infidels to be the visible church of God, the apostate had partaken equally with others.—Some commentators, however, not understanding in what sense apostates are sanctified by the blood of the covenant, think the apostle speaks here of Christ, who they say was *sanctified* or separated to his mediatorial offices by his own blood or death. But in this I think they are mistaken. For Christ was made a priest after the similitude of Melchizedec by the oath of God, long before he died, that by offering himself as a sacrifice he might make atonement for the sins of the world. Farther, as Christ was not made a priest by his death, so neither was he made the mediator of the

of one justly crucified; and hath maliciously opposed the Spirit, the author of the miraculous gifts.

hath *insulted* the Spirit of Grace? 4

30 The character of God, makes the punishment of apostates certain. *For we* Jews *know how powerful and terrible he is, who hath said, Punishment belongs to me, I will repay saith the Lord. And again, The Lord will avenge his people* of their oppressors. If so, will he not avenge his Son, and Spirit, and the disciples of his Son, of those who insult them?

30 For we know him *who* hath said, (Deut. xxxii. 35.) Vengeance BELONGETH *to* me, I will *repay*, 1 saith the Lord. 2 And again, (ver. 36.) The Lord (κρινει) *will* judge 3 his people.

31 To fall into the hands of an enraged enemy is dreadful; but *it is* far more *dreadful to fall into the hands of the living God*, whose power no enemy can resist.

31 IT IS a *dreadful* thing to fall into the hands of the living God. 1

32 Be not terrified by your persecutors; but, to encourage yourselves, *call to remembrance the former days, in which, being* newly *enlightened* with the gospel, *ye* courageously *sustained*, with God's assistance, *a grievous persecution* from your unbelieving brethren;

32 But call to remembrance the former days, in which, *being enlightened*, ye *sustained* a great *combat* 1 of afflictions;

new covenant by his death. That honour was not the necessary consequence of his death; but it was bestowed on him by God as the reward of his dying to procure the new covenant.—To conclude, there are some who think the apostle in this passage speaks of the sanctification of believers by their baptism, the water of which they say represents the blood of Christ. But to this it may be replied, that no where else in scripture is the water of baptism spoken of as an emblem of Christ's blood.

4. *Hath insulted the spirit of Grace.* The apostle means *the Holy Spirit*, whose gifts were bestowed, in the first age, on believers for the confirmation of the gospel. See Heb. vi. 4.—6. Wherefore if one apostatized in the first age, after having been witness to the miraculous gifts, much more after having possessed them himself, he must, like the scribes and Pharisees, have ascribed them to evil spirits; than which a greater indignity could not be done to the Spirit of God.

Ver. 30.—1. *Vengeance belongeth to me, I will repay.* Though this was originally said of the idolatrous nations who oppressed the Israelites, it was very properly applied by the apostle to apostates, being a general maxim of God's government, according to which he will act in all cases where vengeance or punishment is due.

2. *Saith the Lord.* These words are neither in the Hebrew text, nor in the LXX. translation: But they are added by the apostle, to shew that they were spoken by God.—Examples, of this method of quoting the scriptures, we have Rom. xiv. 11. 2 Cor. vi. 17.

3. *The Lord will judge his people.* The context in the old testament, leads to the explanation given in the commentary, ver. 36. *The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone.* Besides, in other passages, *to judge* signifies *to avenge.* Thus, when Rachel bare Dan, she said, Gen. xxx. 6. *God hath judged me.* In like manner, David: Psal. xliii. 1. *Judge me O God, and plead my cause against an ungodly nation.*

Ver. 31. *Hands of the living God.* Commentators observe, that the epithet of *living*, is given to God in this passage where his vengeance is spoken of, to shew that as he lives for ever he can punish for ever; a consideration which adds to the terribleness of his vengeance.

Ver. 32. *A great combat of afflictions.* There were various persecutions of the Christians in Judea; particularly the great persecution after the death of Stephen, Acts viii. 1. and Herod's persecution, Acts xii. 1. Perhaps the apostle here refers to the persecution mentioned, 1 Thess. ii. 14. in which the Hebrews shewed great love to their suffering brethren, Heb. vi. 10.—Their enduring this persecution with fortitude and patience, the apostle calls πολλην αθλησιν, *a great combat*; to signify that the combat, which the disciples of Jesus maintained against

33 partly *indeed*, whilſt ye were made a *ſpectacle* both by reproaches and afflictions; and partly whilſt ye became companions of them, who were ſo *treated*.

33 *Partly indeed, whilſt ye were made a public ſpectacle*, (See 1 Cor. iv. 9. note 2.) as malefactors in a theatre, *both by* the *reproaches* caſt on you as atheiſts for deſerting the inſtitutions of Moſes, and by the *afflictions* which befel you on that account; *and partly, whilſt ye kept company with and comforted them, who were treated in the ſame cruel manner.*

34 For ye *even ſuffered with* ME in my bonds,[1] and the ſpoiling of your goods *ye* took *with joy*, knowing in yourſelves[2] that ye have a better ſubſtance in heaven, *even a permanent* SUBSTANCE.

34 *For ye even ſuffered with me in my bonds*, both at Jeruſalem and at Cæſarea, *and the loſs of your goods ye took with joy*, becauſe *ye were inwardly perſuaded that ye have a better ſubſtance* laid up for you *in heaven, even a permanent ſubſtance* which cannot be taken from you either by force or by fraud.

35 *Wherefore*, caſt not away your *boldneſs*, which hath *a* great *retribution*.

35 *Wherefore*, having formerly behaved ſo bravely, *caſt not away your boldneſs* now, as cowardly ſoldiers caſt away their ſhields and run in the day of battle; *which* courage maintained to the end, *will have a great reward* in heaven.

36 Ye have need *however*, of *perſeverance*, (ſee 1 Theſſ. i. 3. note) that *when ye* have done the will of God, ye *may* receive the promiſe.

36 *Ye muſt however have perſeverance* as well as courage, *that when ye have done the will of God* by enduring to the end, *ye may receive the* accompliſhment of Chriſt's *promiſe*, Matth. xxiv. 13. to ſave you from your enemies.

37 For yet a *very* little while, and he *who is coming*[1] will come, and will not tarry.

37 The perſecution will not laſt long. *For*, to uſe the words of Habakkuk ii. 3. *in a very ſhort time, he who is coming, will come* and deſtroy the Jewiſh ſtate, *and will not tarry;* and then your brethren ſhall ceaſe from perſecuting you.

gainſt their perſecutors, was more difficult and dangerous, and at the ſame time more honourable, than any of the combats in the games.

Ver. 34.—1. *Ye even ſuffered with me in my bonds.* To *ſuffer* with others, is to feel grief on account of their ſufferings, and to expoſe one's ſelf to trouble in relieving them. Theſe charitable offices the Jewiſh believers performed to the apoſtle, during his two years impriſonment in Jeruſalem and in Ceſarea.—The Alexandrian and Clermont MSS. two of Stephen's MSS. and the St Germ. Lat. read here τοις δεσμιοις, *with the priſoners.* The Syriac verſion, hath *Et doluit vobis propter eos qui vincti erant.* Alſo the Vulgate, *Et vinctis compaſſi eſtis.* This reading Eſtius, Grotius, Wetſtein, Mill, Bengelius, and others approve. Nevertheleſs, as the common reading is ſupported by the greateſt number of ancient MSS. the other reading, though found in the MSS. and verſions above mentioned, is of the leſs authority that the Alexandrian, St German, and ſome other copies, were very early corrected by the Vulgate verſion, as was ſhewed, Gen Pref. p. 3, 4.—For theſe reaſons I think the common reading is genuine, and ought to be retained; eſpecially as the other reading may have been introduced into the Vulgate and other verſions by ſome one in the early ages, who thought St Paul was not the author of the epiſtle to the Hebrews.

2. *Knowing in yourſelves.* This may be explained by Rom. viii. 16, 17.—Or, the tranſlation may run thus: *Knowing that ye have for yourſelves a better ſubſtance;* better goods and poſſeſſions, *in heaven.*

Ver. 37. *He who is coming will come.* Though the apoſtle in this verſe uſes the words of the prophet Habakkuk, chap. ii. 3. he doth not introduce them as a quotation from him containing a prophecy of any coming of Chriſt. This being the caſe, the commentators might have ſpared the pains they have taken to ſhew that theſe words, as they ſtand in Habakkuk, may be interpreted of Chriſt's coming to deſtroy Jeruſalem. In the paſſage where they

38 Live in the firm belief of theſe things, *for* (Hab. ii. 4.) *The juſt by faith ſhall live. But if he draw back*, if he loſeth his faith, *God's ſoul will not be well pleaſed with him.*

38 Now the juſt *by faith, ſhall live.* [1] (Και εαν) But *if he draw back*, my ſoul *will not be well pleaſed with him.*

39 *But* I am perſuaded, *we are not* of the number of *thoſe who draw back* from Chriſt, *unto* their own *deſtruction. But* of thoſe who live *by faith ſo as to obtain the ſalvation of the ſoul.*

39 But we are not of them who draw back unto *deſtruction*, but of *faith* (εις περιποιησιν ψυχης) to the *ſalvation* of the ſoul. Matth. x. 39.

are found, the prophet exhorted the Jews to truſt in God for deliverance from the Chaldeans, by putting them in mind of the faithfulneſs of God in performing his promiſes concerning the continuance of their nation, and of his power to preſerve them during the Babyloniſh captivity, and to reſtore them to their own land. Wherefore, as the faithfulneſs and power of God are a ſource of conſolation, to which good men at all times may have recourſe in their diſtreſſes, the apoſtle might with great propriety apply Habakkuk's words, by way of accommodation, to Chriſt's coming to deſtroy Jeruſalem and the Jewiſh ſtate. Chriſt had promiſed to come for that purpoſe before the generation then living went off the ſtage. Now as the believing Hebrews could entertain no doubt of his faithfulneſs and power to perform his promiſe, the apoſtle to encourage them to bear their afflictions with patience, very fitly put them in mind of that event, in the words of the prophet Habakkuk, becauſe it aſſured them that the power of their perſecutors would ſoon be at an end.—It is obſerved by commentators, that ὁ ερχομενος, *he who is coming*, is the appellation given by the Jews to *Meſſiah*, Matth. xi. 3. *art thou he* ὁ ερχομενος *who ſhould come? or look we for another?*—Matth. xxi. 9. *Bleſſed is he* ὁ ερχομενος *who cometh in the name of the Lord.*

Ver 38.—1. *Now the juſt by faith, ſhall live*, &c. See Rom. i. 17. note 3.—In Habakkuk the paſſage is, *Hinnè gnuphla lo jaſher naphſho bo, vetzaddick beemunatho jihje*; which our tranſlators have rendered thus: *Behold the ſoul which is lifted up, is not upright within him; but the juſt ſhall live by his faith.* Pocock however affirms, that the apoſtle hath given the true tranſlation of the paſſage; for one of the ſenſes of *gnuphla* is, *he who faints.* Thus Jonah iv. 8. *vejathgnaleph*, ſignifies, *he fainted*, or *his ſpirit withdrew.*—Iſaiah li. 20. *My ſons* (gnullepha) *have fainted.* Farther, he obſerves that *Jaſhar*, among other things, ſignifies *to pleaſe*; and that the LXX. have tranſlated it by the word αρεσκειν, *to pleaſe* Numb. xxiii. 27. and elſewhere. See Kircher's Concord. According to theſe remarks, the paſſage may be tranſlated as the apoſtle hath done: *Behold he who faints*, (So ὑποστειληται ſignifies. Scapula) *ſhall not pleaſe his* (God's) *ſoul. But the juſt by his faith, ſhall live.*—In this paſſage, the prophet, as well as the apoſtle, ſpeaks of the efficacy of faith to ſupport and comfort a man under temptations and afflictions, in ſuch a manner that he neither faints in the combat, nor withdraws from it.

2. *My ſoul will not be well pleaſed with him.* In Habakkuk's prophecy this clauſe ſtands before the clauſe, *The juſt by faith ſhall live.* But the apoſtle altered the order of the clauſes for the ſake of ſubjoining the obſervation in ver. 39.

CHAP. XI.

View and Illuſtration of the Matters contained in this Chapter.

THE apoſtle in the end of the foregoing chapter, after mentioning the perſecutions to which the Hebrews were expoſed, had comforted them by ſuggeſting a remarkable ſaying of the prophet Habakkuk; *The juſt by faith, ſhall live.* In this chapter he illuſtrates that ſaying, by bringing into the view of the Hebrews examples from their

their own ſcriptures, of perſons who by a ſtrong faith in God and in his promiſes, reſiſted the greateſt temptations, ſuſtained the heavieſt perſecutions, were preſerved in imminent dangers, performed the moſt difficult acts of obedience, and at length obtained a diſtinguiſhed reward. This beautiful diſcourſe, therefore, may be conſidered as an animated diſplay of the triumphs of faith over the allurements and terrors of the world.

And firſt of all, to ſhew that this noble grace of faith is attainable by men in every age and country, the apoſtle tells us that it conſiſts in ſuch a firm perſuaſion of the things which God hath declared and promiſed, as clothes them with an evidence equal to that of ſenſe, ver. 1.—and as examples of this faith in the declarations of God, *Abel*, *Enoch*, and *Noah* are mentioned, who were all ſo firmly perſuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3.—7.—Next, as an illuſtrious example of faith in the promiſes of God the apoſtle mentions *Abraham*, who left his native country and kindred at God's command, and ſet out for a land which he was afterwards to inherit, not knowing whither he was going. And being come into the promiſed country, he lived there all his life, with his children Iſaac and Jacob, the joint heirs of the ſame promiſe, as in a land belonging to other people, becauſe he knew that it was promiſed to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner *Sarah*, Abraham's wife, to whom God promiſed, that ſhe ſhould be *the mother of nations*, lived long in the faith of that promiſe, though it was not performed to her till ſhe was ninety years old, when ſhe brought forth Iſaac, who became the father of children innumerable, ver. 11, 12.—All theſe patriarchs died, without receiving the country that was promiſed to them, yet they died in the faith that they ſhould receive it; and by confeſſing themſelves ſtrangers and pilgrims on the earth, they declared that in the promiſe they looked for a better country than Canaan, even an *heavenly country*; conſequently that they expected to be raiſed from the dead, to enjoy that better country. See Eſſ. v. Sect. 3. art. 4. ver. 13.—16.—Moreover, *Abraham* when tried by the command to offer up *Iſaac*, the very ſon for whom he had waited ſo long, and by whom he was to have the numerous ſeed, obeyed without heſitation, firmly believing that after his ſon was burnt to aſhes on the altar, God would raiſe him from the dead, ver. 17.—19.—The ſame Iſaac, and his ſon Jacob, and his grandſon Joſeph, when dying expreſſed the ſtrongeſt faith in the promiſe of God. Particularly Joſeph did ſo. For before his death, he commanded the Iſraelites at their departure from Egypt, to carry his bones with them into Canaan, ver. 20.—22.

Farther, the apoſtle deſcribes the faith of the Iſraelites in Egypt; and eſpecially of *Moſes*, who, although educated in the court of Egypt,

 when

when he came of age, through the faith which he had in God's promiſes to Abraham and to his ſeed, refuſed to be called any longer the ſon of Pharaoh's daughter, and thereby at once renounced all the grandeur and pleaſures of the court of Egypt, which as the ſon of Pharaoh's daughter he might have enjoyed; chuſing rather to be evil treated with the people of God, than to enjoy the temporary pleaſures of ſin, ver. 23.—26.—By faith, *Moſes* carried the Iſraelites out of Egypt, not afraid of the wrath of Pharaoh who purſued them with the armies of Egypt, ver. 27, 28.—By the ſame principle, *the Iſraelites* were emboldened to paſs through the Red Sea, which the Egyptians eſſaying to do, were drowned, ver. 29.—And with reſpect to the Iſraelites who entered into Canaan, although their fathers diſbelieved and diſobeyed God in the wilderneſs, they went round Jericho ſounding their trumpets, in the firm faith that the walls thereof would fall down by miracle, according to God's promiſe, ver. 30.—By faith alſo *Rahab* received the Iſraelitiſh ſpies in peace, and did not periſh with the unbelievers, when Jericho was ſacked, ver. 31.

Many likewiſe of the Iſraelitiſh *judges*, *prophets*, and *kings* were moſt remarkable for their faith. But, becauſe to ſpeak of every individual ſeparately, would have been tedious, The apoſtle introduces them in one group; and in a noble ſtrain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, ver. 32.—34.—Not forgetting to mention ſome *women* whoſe faith was honoured with particular marks of the divine approbation, ver. 35.—And having thus praiſed the ancient worthies, for the great actions which they performed through faith in God and in his promiſes, and for the ſignal deliverances which they obtained, the apoſtle ſpeaks with equal rapture, of the reproaches, afflictions, perſecutions, tortures, and deaths, which others, in later times, endured for the ſake of religion; ſo that they were as illuſtrious for their paſſive, as the former were for their active virtues, ver. 35.—38.

His animated deſcription St Paul finiſhes, with obſerving that the patriarchs, and kings, and prophets, and righteous men, whoſe heroic actions, and ſuffering virtues, and great deliverances, he had celebrated, have not yet obtained the promiſed inheritance. But he accounts for the delay, by informing us that it is God's intention to reward the whole ſpiritual ſeed of Abraham at once, by introducing them all in a body into the heavenly country, after the reſurrection and judgment; becauſe in this open manner to put them in poſſeſſion of the inheritance, in the faith of which they lived and died, will render the diſpenſations of God to mankind, and his power and veracity in the performance of his promiſes, moſt illuſtrious in the eyes of the whole univerſe, ver. 39, 40.

This admirable diſcourſe, though more immediately deſigned for the inſtruction and conſolation of the Hebrews, is moſt valuable on

account of its uſe to the church in every age. For in the firſt place, by putting us in mind, that *Abel* was declared *a righteous perſon* by God himſelf, that *Enoch pleaſed God*, and that *Noah became an heir of the righteouſneſs which is by faith*, we are taught that the juſtification of mankind by faith, did not begin in Abraham; but was the method appointed for the ſalvation of ſinners, from the beginning of the world.—Secondly, By ſhewing that faith hath for its object, not the diſcoveries of revelation alone, but the manifeſtations alſo of the will of God, made by reaſon and conſcience, the apoſtle hath diſplayed the Catholic nature and influence of faith, and hath taught us, that men of all ages and countries, and under all diſpenſations, may attain ſuch a degree of faith as is pleaſing to God. This inſtruction was very neceſſary to thoſe of the Hebrews, who were unwilling to allow that the gentiles might be ſaved by faith, without obedience to the law of Moſes.—Thirdly, By celebrating the great actions and ſufferings of the ancients, the apoſtle hath taught us, that faith is by no means an inoperative ſpeculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greateſt fortitude in doing, and patience in ſuffering every thing which God commands: in which account of faith, Paul is ſupported by James, who hath in ſo may words taught that *Faith without works is dead.*—Fourthly, By calling faith *the confidence of things hoped for, and the evidence of things not ſeen*, we are taught, that it is faith which gives to the inviſible and diſtant things of the life to come, ſet forth in the promiſes of God, the power of operating upon our mind, as if they were actually preſent to our ſenſes.—Laſtly, From the account here given of the faith of Abraham and of his immediate deſcendants, we learn that theſe ancient patriarchs, knew that the promiſe of giving *to Abraham and to his ſeed all the land of Canaan for an everlaſting poſſeſſion*, was a promiſe, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and pledge; and that as they all died in the firm expectation of inheriting that better country, they died in the belief of their reſurrection from the dead. Wherefore the views and expectations of the people of God, even in the moſt ancient times, though not ſo full and clear, were not in ſubſtance different from the views and expectations, which believers now entertain through the more perfect revelation of the goſpel.

NEW TRANSLATION.

CHAP. XI. 1 Now faith is the (ὑποϛασις) *confidence* [1] of things hoped for, AND

COMMENTARY.

CHAP. XI. 1 *Now* the *faith* of the juſt who ſhall live, *is the firm perſuaſion of the reality of* the *bleſſings hoped for* in conſequence of God's promiſe, *and the*

Ver. 1.—1. *Faith is the confidence.* So our tranſlators have rendered the word ὑποϛασις, Heb. iii. 14. But the Greek commentators taking the word in its etymological meaning, explain the clauſe thus: Faith gives a preſent ſubſiſtence to the future things which are hoped for.

2. *Things hoped for*; namely, the immortality of the ſoul, the reſurrection of the body, the

evidence of the matters of fact not seen, which revelation informs us have happened, or are yet to happen in the world.

(ελεγχος) the evidence [3] of things not seen. [4]

2 *And for this* faith the ancients, namely Abel, Enoch, Noah, Abraham and the rest, *were borne witness to by God*, as justified and accepted persons.

2 (Γαρ, 97.) *And for this* (πρεσβυτεροι) *the ancients* [1] *were borne witness to* BY GOD.

3 *By faith* in the divine revelations *we understand that the worlds were produced by the command of God* from nothing, *so that the things which are seen;* the things which compose this visible world; *were not made of things which* then *did exist*, but without any pre-existent matter to form them of.

3 *By* faith we understand that the worlds [1] were *produced* [2] by the *command* [3] of God, so that the things which are seen, were not made of which do appear.

the creation of the new heavens and the new earth, the introduction of believers into the heavenly country, and their possessing its joys for ever.—Here it is proper to remark, that *hope* hath for its object only the things promised. Whereas besides these, *faith* hath for its objects all the declarations of God concerning things not seen,

3. *And the evidence.* The word ελεγχος denotes *a strict proof* or *demonstration;* a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is that *faith* answers all the purposes of a demonstration, because being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

4. *Of things not seen.* These, as distinguished from the *things hoped for*, are the creation of the world without any pre-existing matter to form it of; the destruction of the old world by the deluge, ver. 7. The glory which Christ had with the Father before the world began his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe; the sin and punishments of the angels, &c. All which we believe, on the testimony of God, as firmly as if they were, set before us by the evidence of sense.

Ver. 2. *The elders.* Πρεσβυτεροι here, doth not denote an office, as in some other places of scripture, but merely persons who lived in ancient times. In this sense the word is used, Matth. xv. 2. Mark vii. 3. 5.

Ver. 3.—1. *We understand that the worlds.* Τους αιωνας literally, *secula, the ages.* See Ephes. ii. 2. note 1. But the subsequent clause, *so that the things which are seen were not made of things which did appear*, determines its signification to the material fabric of the worlds, comprehending the sun, moon, stars, and earth, (called by Moses the heaven and the earth, Gen. i. 1.) by whose duration and revolutions, time consisting of days, and months, and years, and ages, is measured.

2. *Were produced.* Κατηρτισθαι. Although καταρτιζειν properly signifies to place the parts of any body or machine in their right order, Ephes. iv. 12. note 1. it also signifies *to make* or *produce* simply. Thus, Heb. x. 5. Σωμα κατηρτισω μοι, *Thou hast made a body for me.*—Matth. xxi. 16. Out of themouth of babes and sucklings κατηρτισω αινον, *thou hast produced praise.* That in the passage under consideration this word is used to express, not the orderly diposition of the parts of the universe but *their production*, is plain from what follows in the verse. See note 4.

3. *By the command of God.* Ρηματι Θεου. See Luke v. 5. Matth. iv. 4. where ρημα, *a word spoken* signifies *a command.* Farther, ρημα is no where in scripture used to denote the Son of God. His proper title is, Ὁ λογος, *the word.*—That the worlds were made by the command of God, is one of these unseen things which cannot be known but by revelation. It is therefore supposed that the apostle refers here to Gen. i. 3. 6. where God said let there be light and there was light, &c. and to Psal. xxxiii. 6. 9.

4. *So that the things which are seen were not made of things which did appear.* This is a literal translation of the original, which in construction stands thus: εις το τα βλεπομενα μη γεγονεναι εκ φαινομενων. But Hallet, in his additions to Peirce's notes on the Hebrews, thinks the passage

4 By faith [1] Abel offered *to* God *more ſacrifice* [2] than Cain, *on account of* which *he was teſtified to be* righteous.[3] God teſtifying *THIS upon* his gifts; [4] (και, 212.) *and ſo* by

4 *By faith*, by rightly underſtanding and believing what was ſaid concerning the ſeed of the woman's bruiſing the head of the ſerpent, *Abel offered to God more ſacrifice than Cain:* For with an humble penitent heart he offered a ſin-offering, *on account of*

paſſage ſhould be tranſlated, *to the end that the things which are ſeen may not have been*, that is, may not ſeem to have been, *of things that do appear.* The two tranſlations differ chiefly in this, that the ſecond one repreſents *the worlds* as produced by the word of God for the purpoſe of ſhewing *that the things which are ſeen, were not made of things which do appear;* that is, were not made of matter which exiſted before the worlds were produced by the word of God: Whereas, the tranſlation which I have given, repreſents the ſame truth as following from the world'sbeing produced by the word of God; but with this advantage, that it does not require the eliptical ſupplement to the words μη γεγονεναι, found in Hallet's tranſlation. Beſides, it is equally literal with his. For εις το with an infinitive doth not always mark the end for which a thing is done, but ſometimes expreſſes the conſequence of a thing's being done. —And with reſpect to the word φαινομενων, ſeeing it is the participle both of the preſent and of the imperfect of the indicative it ſignifies, *which did appear:* and ſhould be ſo tranſlated in this verſe, becauſe it clearly repreſents the apoſtle's meaning to be as follows. By revelation we underſtand *that the worlds*, namely, the Sun Moon and Stars with the Earth and its appurtenances, *were brought into being by the word of God. So that the things which are ſeen*, the worlds, *were not made of things which did appear* before they were made; that is, the worlds which we ſee were not made of matter which had exiſted from eternity, but of matter which God created and formed into the things which we ſee; and having formed them, he placed them in the beautiful order which they now hold, and impreſſed on them the motions proper to each, which they have retained ever ſince.—This account of the origin of things given by revelation, is very different from the coſmogony of the heathen philoſophers, who generally held that the matter of which the worlds are compoſed is uncreated and eternal: conſequently being independant of God and not obedient to his will, they ſuppoſed it to be the occaſion of all the evil that is in the world. But revelation, which teaches us that the things which are ſeen were not made of matter which did appear before they were made, but of matter which God then brought into exiſtence, by thus eſtabliſhing the ſovereignty of God over matter hath enlarged our ideas of his power, and ſtrengthened our faith in his promiſes concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth, and the glories of the city of the living God, do not to their formation require more power, than the creation of the preſent univerſe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exerciſe of faith will be eaſy to us.

Ver. 4.—1. *By faith Abel offered.* The apoſtle's affirmation that Abel offered his ſacrifice *by faith*, implies that he offered it by divine appointment: and being a ſacrifice of the *firſtlings of his flock*, it was not, like Cain's, a euchariſtical ſacrifice, but a ſacrifice for ſin; the ſacrifices of beaſts being commonly offered as ſin-offerings.

2. *Offered to God* πλειονα θυσιαν *more ſacrifice.* In this tranſlation I have followed the critics, who tell us that πλειονα in the comparative degree ſignifies *more in number*, rather than *more in value.* Accordingly they obſerve, that notwithſtanding Cain ought to have offered a ſin-offering, he brought only *of the fruit of the ground an offering to the Lord*, which was no proper ſacrifice. But *Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof;* that is, beſides the fruit of the ground which was one of *his gifts* mentioned in the following verſe, he alſo brought the fatteſt of the firſtlings of his flock: So that he offered a ſin-offering as well as a meat-offering: and thereby ſhewed both his ſenſe of the divine goodneſs and of his own ſinfulneſs. Whereas, Cain having no ſenſe of ſin, thought himſelf obliged to offer nothing but a meat-offering; and made it, perhaps not of the firſt fruits, or of the beſt of the fruits.

3. *Teſtified to be righteous.* In this character of Abel, Paul had our Lord's expreſſion in his eye, Matth. xxiii. 35. *the blood of righteous Abel.*

4. *God teſtifying this upon his gifts.* We are told, Gen. iv. 4. That *the Lord had reſpect to Abel, and to his offering.* 5. *But to Cain, and to his offering he had not reſpect. And Cain was very wroth.* Moſes does not ſay, in what manner God teſtified his reſpect to Abel and

 to

which he was declared to be righteous; God testifying this upon his gifts, and so by that sacrifice, though dead, Abel still speaketh recommending to us repentance, humility, and faith.

it, (αποθανων, 16.) *though* dead, *he still* speaketh. [5]

5 *By faith Enoch* having lived in a continued course of piety, *was translated* in the body, from this earth the habitation of sinners, to heaven, *that he might not see death*, and *was not found because God had translated him* on account of his singular virtue. *For before his translation it was testified* by Moses *that he walked with God.*

5 By faith [1] Enoch was translated, that he *might* not see death, and was not found, [1] because God had translated him; for before his translation *it was testified* that he pleased God. [3]

to his offering; but from Cain's being very wroth, we may believe it was by some outward visible sign. Wherefore, as in after times God testified his acceptance of particular sacrifices, by sending down fire upon them, Gen. xv. 17. Levit. ix. 24. Judg. vi. 21. we may suppose it was in that manner, he testified Abel's righteousness upon his offering.—God's acceptance of Abel's sin-offering, is a proof that propitiatory sacrifice was of divine appointment, otherwise his offering being *will-worship*, must have been offensive to God, and rejected. Besides, as Hallet observes, flesh not being permitted to men till after the flood, Abel must have thought it unlawful to kill any animal, unless God had ordered it to be killed as a sacrifice.

5. *He still speaketh.* Hallet thinks the apostle alludes to Gen. iv. 10. where God saith to Cain, *The voice of thy brother's blood crieth unto me from the ground.* And that the meaning is, Abel's blood still crieth for vengeance against all murderers, and especially against those who persecute good men to death for righteousness sake: which was Cain's sin. But δι αυτης cannot stand for αιματος, which is a neuter word, but for θυσιας; *by that sacrifice Abel though dead still speaketh.*

Ver. 5.—1. *By faith Enoch.* Moses, by telling us that *Enoch walked with God*, shews us that his faith consisted in an habitual recollection of the being and perfections of God, and in a constant sense of the divine presence. See ver. 27.

2. *And was not found.* This implies, that Enoch was privately translated, as Elijah afterwards was, 2 Kings ii. 17 and that his relations and friends searched for him, but did not find him.—The place to which these good men were translated, is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country, in the body.—Enoch's translation by faith is mentioned by the apostle, not to raise in believers an expectation of being translated into heaven, as he was, without dying, but to excite them to imitate his faith, in the assurance of being admitted into heaven in the body after the resurrection.

3. *For before his translation it was testified that he pleased God.* The apostle's account of Enoch is formed on Gen v. 24. *Enoch walked with God and he was not, for God took him*, which the LXX. have thus rendered, Και ευηρεστησεν Ενωχ τω Θεω και ουχ ευρισκετο, διοτι μετεθηκεν αυτον ὁ Θεος: *And Enoch pleased God and was not found, because God had translated him.* This rendering the apostle hath adopted, because although it be not literal it is sufficiently exact. For 1. The Hebrews expressed that virtuous conduct in men which is pleasing to God by the phrase of their *walking with God;* as we learn from the account which Moses hath given of Noah's *walking with God*, Gen. vi. 9. *Noah was a just man and perfect in his generations, and Noah walked with God.* Wherefore, when the apostle tells us it was testified of Enoch before his translation that he *pleased God*, he in effect repeated Moses's testimony, that before his translation Enoch *walked with God.*—2. The LXX. by saying, Enoch *was not found because God had translated him*, have only completed the elliptical expression, *he was not*, which Moses hath used: *he was not* found on earth.—3. Moses by saying G*od took him*, plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, *translated him.*—To fit Enoch for his new state, his body, no doubt, was changed in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth.

6 But without faith [1] IT IS impoffible to pleafe GOD. For he *who worfhippeth* God, muft believe that he is, and THAT he is a rewarder of them *who* diligently feek him. [2]

6 *But without faith it is impoffible*, in any difpenfation of religion, *to pleafe God. For he who worfhippeth God* acceptably, *muft believe that he exifts, and that he will reward all them who fincerely worfhip and obey him*, and who perfevere in piety and obedience to the end of their life.

7 By faith Noah, *when he received a revelation* (fee Heb. viii. 5. note 2.) *concerning things not at all feen*, (ver. 1.) *being feized with religious fear*, prepared an ark [1] *for the falvation* [2] of his *family*, *by which* [3] he condemned the world, [4] and became *an* heir [5] of the righteoufnefs which is by faith.

7 *By faith Noah, when he received a revelation, concerning* the deftruction of the world by a deluge, *a thing which no man had ever feen, being feized with religious fear prepared an ark*, according to God's command, *for the faving of his family, by which* religious fear *he condemned the* inhabitants of the old *world*, to whom, without fuccefs, he preached the revelation which had been made to himfelf, (2 Pet. ii. 5.) *and became an heir of the righteoufnefs of faith;* of which his temporal deliverance was a pledge. See Eff. vi. fect. 3.

Ver. 6.—1. *But without faith, &c.* The apoftle, after his account of Enoch's pleafing God, adds, *But without faith it is impoffible to pleafe God*, to fhew, that though no particular revelation is mentioned, which Enoch is faid to have believed, yet from Mofes telling us that he *walked with*, or *pleafed God*, it is certain that his faith in the doctrines of religion difcoverable by the light of nature, and which are mentioned in this verfe, muft have been very ftrong, fince it led him habitually to walk with God fo as to pleafe him.

2. *Muft believe that he is, and that he is a rewarder of them who diligently feek him.* By reprefenting the exiftence of God, and his government of the world as objects of faith, the apoftle hath taught us, that the truths of natural religion, are equally the objects of faith, with the truths of revelation. And his doctrine is juft. For the evidence by which the truths of natural religion are fupported, being of the fame kind with the evidence which fupports the truths of revelation, namely not demonftrative but probable evidence, the perfuafion produced by that kind of evidence in matters of natural religion, is as really *faith* as the perfuafion which the fame evidence produces in matters of revelation.—Farther, *the faith* or perfuafion of the truths of natural religion, which men attain, being as much the effect of attention, impartial fearch, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty and as pleafing to God, as the faith of the truths of revelation. See the View prefixed to Rom. ii. paragr. 10. and Effay vi. fect. 3.

Ver. 7.—1. *Prepared an ark.* Hallet thinks the ark, whofe bottom was flat and which had no helm, was conducted by the fame extraordinary providence which fent the deluge; and perhaps by the miniftry of angels.

2. *For the falvation of his family*, εις σωτηριαν. Here *falvation*, denotes a temporal deliverance.

3. *By which*, Δι' ἡς. The gender of the relative, permits it to ftand either for Noah's *faith*, or for *the ark* which he prepared. Eftius, following Erafmus and the Greek commentators, underftands it of the ark: *By which ark, he* not only faved his family, but *condemned the world.* But I rather fuppofe ἡς, refers to ευλαβειας, the noun included in the verb ευλαβηθεις.

4. *He condemned the world.* Perfons are faid *to condemn* thofe againft whom they furnifh matter of accufation, and condemnation. See Tit. iii. 11. It feems the antediluvians, to whom Noah preached the revelation which had been made to him concerning the deftruction of the world by a deluge, 2 Pet. ii. 5. inftead of being moved with fear, turned the whole into ridicule.

5. *And became an heir of the righteoufnefs which is by faith.* This I think fhews that Δι' ἡς, in the former claufe, does not mean *by which ark*: For the apoftle would hardly fay that Noah *by the ark*, became an heir of the righteoufnefs which is by faith. He became an heir of that righteoufnefs by his religious fear, which led him to build the ark.—*Heir* here, fignifies *poffeffor* of the righteoufnefs by faith.—The faith of Noah is propofed for our imitation,

8 *By faith* in the divine promiſes, *Abraham when called to go out* from his kindred and country, namely Ur of the Chaldees, *into a land which he ſhould afterwards receive as an inheritance, obeyed, and* relying on the power and veracity of God *went out, although he did not know the country to which he was going;* nor whether it was a good or a bad country.

8 By faith Abraham, *when called* [1] to go out into a place which he ſhould *afterwards* receive *as* an inheritance, obeyed, and *went* out, [2] not knowing whither he *was going.*

9 *By believing* that Canaan was promiſed to him and to his ſeed only as the type of a better country, he acquired no poſſeſſions in Canaan, except a burying place, and built no houſes there, but *ſojourned in the land which was promiſed* to him *as* in a country *belonging to others, dwelling in* moveable *tents with Iſaac and Jacob, the joint heirs of the ſame promiſe:*

9 By faith he ſojourned in the land of promiſe, *as belonging to others,* dwelling in *tents* [1] with Iſaac and Jacob, the *joint heirs* of the ſame promiſe:

10 *For he expected the city having* firm *foundations; of which city the builder and lawgiver is God:* conſequently a city more magnificent and happy than any city on earth.

10 For he *expected the city* [1] having foundations, (ἧς) *of which* CITY *the* builder and (δημιουργος) *ruler* [2] is God. [3]

tation, to aſſure us that they who believe and obey God ſhall be ſafe in the midſt of a falling world, while the wicked ſhall be condemned and deſtroyed.

Ver. 8.—1 *Abraham when called.* This *call* is not mentioned in the hiſtory. Yet it is certain that Abraham left Chaldea by the call of God. For God ſaid to him, Gen. xv. 7. *I am the Lord, that brought thee out of Ur of the Chaldees.* Wherefore, our tranſlation of Gen. xii. 1. is juſt; *Now the Lord had ſaid to Abraham, &c.*

2. *Obeyed, and went out.* The obedience of Abraham, teaches us to be willing to depart from this world at God's command, though ignorant of the world we are going to; judging it ſufficient that we know it is a country, which God has promiſed as the inheritance of his people.

Ver. 9. *Dwelling in tents with Iſaac and Jacob.* The apoſtle does not mean, that Abraham, Iſaac, and Jacob, dwelt together in one family and one place, all the time they were in Canaan; for at the time Jacob was born, Abraham and Iſaac had ſeparate habitations. But he means that, while in Canaan, they all dwelt in tents.—By applying this obſervation to Iſaac and Jacob, as well as to Abraham, the apoſtle praiſes their faith likewiſe. For ſince Canaan belonged to them as joint heirs with their father, by dwelling there in tents as ſojourners, they ſhewed, that they alſo knew the true meaning of the promiſe, and looked for a better country than Canaan.

Ver. 10.—1. *He expected the city.* The city which Abraham expected was that promiſed Gen. xxii. 17. *Thy ſeed ſhall poſſeſs the gate* (the city) *of his enemies.* Now, as the promiſes had all a figurative, as well as a literal meaning, the enemies of Abraham's ſeed, were not the Canaanites alone, the enemies of his natural ſeed, whoſe cities were given them by this promiſe; but the enemies of his ſpiritual ſeed the evil angels, by whoſe temptations ſin and death have been introduced and continued among mankind. If ſo, *the gate* or city *of their enemies,* which Abraham's ſpiritual ſeed is to poſſeſs, ſtript of the metaphor, is the ſtate and felicity from which the evil angels fell. This city is mentioned, Heb. xii. 22. under the name of *the heavenly Jeruſalem:* and by the deſcription there given of it, we learn that believers, after the judgment, ſhall all be joined in one ſociety or community with the angels, called *a city which hath firm foundations,* becauſe it is a community which is never to be diſſolved.

2. *Of which city, the builder and ruler.* The word τεχνιτης, tranſlated *builder,* denotes one who conſtructs any houſe or machine; an architect. But the other word δημιουργος, ſignifies one who forms a people by inſtitutions and laws. Hence the expreſſion in Ariſtot. Polit. 2. δημιουργοι των νομων. Or, becauſe they were called δημιουργοι, by the Greeks, who were ſet over the people, and managed their affairs, the apoſtle joins this term to the other, to ſhew that God is both the founder and the ruler of that great community, of which the ſpiritual ſeed of Abraham is to make a part.

3. *Is God.* From God's being both *the founder and ruler* of the city, which the ſeed of Abraham

11 *By* faith *even* Sarah herself[1] received ſtrength *for the conception of ſeed,*[2] and *brought forth when paſt the time of age,* becauſe ſhe judged him faithful who had promiſed.

11 *By faith* in God's promiſe, *even Sarah herſelf,* though at firſt ſhe thought the matter impoſſible, *received ſtrength for the conception of ſeed, and brought forth* a ſon *when paſt the age of child-bearing; becauſe ſhe* at length *attained the ſtrongeſt perſuaſion, of the faithfulneſs and power of him, who had promiſed* her a ſon.

12 *And* therefore *there ſprang from* one (*και,* 219.) *who was dead*[1] *TO theſe matters, A RACE* as the ſtars *of heaven* in multitude, and as the ſand which is *on* the ſea-ſhore, *which IS* innumerable. (See Eſſ. v. ſect. 2.)

12 *And therefore,* by her, *there ſprang from one,* namely Abraham, *who* on account of his great age *was abſolutely unfit for procreating children, a race as the ſtars of heaven in multitude, and as the ſand upon the ſea-ſhore, which is innumerable,* agreeably to God's promiſes to him, recorded Gen. xv. 5. xxii. 17.

Abraham are to poſſeſs, it may juſtly be inferred that the glory, ſecurity, privileges, and pleaſures of their ſtate, are ſuch that in compariſon of them, the advantages and ſecurity found in any city or commonwealth on earth are nothing, and but of a moment's duration.

Ver. 11.—1. *By faith even Sarah herſelf, &c.* Though Sarah, ſtanding behind the tent door, laughed when ſhe heard the angel, whom ſhe took to be a man, ſay ſhe ſhould bear a ſon, as thinking the thing impoſſible at her time of life: Yet when he made her ſenſible he was an angel, by diſcovering what ſhe had ſaid within herſelf on that occaſion, and by promiſing to return to her according to the time of life, ſhe no longer doubted, but firmly believed God's promiſe. Hence the propriety of the expreſſion, *By faith even Sarah herſelf.*

2. *Strength for the conception of ſeed.* Εις καταβολην σπερματος. The Greeks uſed the word, καταβολη, to denote the throwing of ſeed on the earth, or of ſtones into the foundation of a building. Hence the phraſe, Heb. iv. 3. απο καταβολης κοσμου, *from the foundation,* or *formation of the world.* Sarah obtained ſtrength for receiving and nouriſhing ſeed, thrown into her womb. Wherefore, the phraſe εις καταβολην σπερματος, which literally ſignifies, *for throwing in of ſeed,* is properly tranſlated, *received ſtrength for the conception of ſeed,* Vulg. *In conceptione ſeminis.*

Ver. 12. *Of one who was dead to theſe matters.* Και ταυτα, is an Atticiſm which muſt be reſolved by ſupplying the prepoſition προς. See 2 Cor. ii. 16.—To the apoſtle's account of Abraham, it is objected, that he had many children after this by Keturah. But we may ſuppoſe with Hallet, that in giving the hiſtory of Keturah, Moſes, as in other inſtances, and as is often done by the beſt hiſtorians, did not obſerve the order of time; but gave an account of Sarah and Iſaac as the principal perſons, and finiſhed his account of them before he ſpake of Keturah and her ſons. On this ſuppoſition, Hallet thinks Abraham took Keturah as his concubine before he left Haran; and that her children are *the ſouls,* which it is ſaid, Gen. xii. 5. *he had gotten in Haran*; and that the eldeſt of theſe ſons was the *one born in his houſe* whom he conſidered *as his heir,* Gen. xv. 3. before he had any children by Sarah. Hallet adds, that Sarah did not look on Keturah's ſons as her's becauſe ſhe was Abraham's ſlave; and therefore, when ſhe deſpaired of having children of her own, ſhe gave Abraham her ſlave Hagar, whoſe children, according to the manners of theſe times, ſhe would regard as her own, Gen. xvi. 2. *I pray thee go in unto my maid; it may be that I may obtain children by her.*—And with reſpect to what is ſaid, Gen. xxv. 1. which in our tranſlation runs thus: *Then again Abraham took a wife, and her name was Keturah,* Hallet ſaith in the Hebrew text it is, *and Abraham added and took a wife, and her name was Keturah;* and that the meaning is, *Abraham added Keturah* as a concubine *to his wife Sarah,* either in Ur, or in Haran. According to this ſuppoſition his grandchildren by Keturah might be born while he was alive, as they are ſaid to have been, Gen. xxv. 2.—6. This method of accounting for Abraham's having children by Keturah, Hallet thinks preferable to the common ſuppoſition, that Abraham's body being miraculouſly renewed in order to his procreating Iſaac, retained its vigour ſo long as to enable him to have the children by Keturah mentioned, Gen. xxv. 2, 3, 4. For if that had been the caſe, why did not the renewal of Sarah's vigour enable her alſo to have children after ſhe bare Iſaac?

13 *All these died in faith, though they did not receive the blessings promised: For descrying them afar off, and being persuaded of their certainty, and embracing them* with ardent desire, *they confessed that they were strangers and pilgrims* in the land of Canaan, and *on the earth* itself. See Gen. xxiii. 4. xlvii. 9.

13 *All these*[1] died in faith, [2] (μη λαβοντες, 16.) *tho' they did not receive the things promised.* [3] (αλλα, 78.) *For seeing* them afar off, [4] and *being persuaded* of THEM, and *embracing* THEM, [5] (και, 219.) *they* confessed that they were strangers and pilgrims on the earth. [6]

14 *Now persons who spake in this manner, plainly declared* that they did not consider Canaan as the country principally meant in God's promise, but *that they earnestly sought* to go to *their father's country;* the country which God promised to their fathers.

14 (Γαρ, 97.) *Now* they *who speak* such things, plainly declare, that (πατριδα επιζητουσι) they *earnestly seek* THEIR *father's* country. [1]

15 And they by no means wished to go back to Chaldea: *For truly if they had longed after that* country *from which they came out*, they might *have*

15 (Και, 207.) *For* truly, if they had *remembred that from which* they came out, [1] they might have had

Ver. 13.—1. *All these;* namely Abraham, and Sarah, with their children Isaac, and Jacob. That the apostle speaks of them only, and not of Abel, Enoch, and Noah, is plain from ver. 15. and from his adding here, *not having received the promises*, that is, the blessings promised. For the promise of inheriting Canaan was not made to the antediluvian believers, though the country typified by Canaan certainly belonged to them. See ver. 39. note 2.

2. *Died* κατα πιστιν *in faith.* This is to be limited to the persons to whom the promises were made. And even if it were extended to the antediluvians, there would be no impropriety in the general expression, *all these died*, although Enoch was translated; because it is common in scripture to attribute to the whole, what agrees to the greatest part. Thus our Lord said to the twelve, Judas being one of them, Matth. xix. 28. *Ye shall sit on twelve thrones, judging the twelve tribes of Israel.*

3. *Did not receive the things promised.* So τας επαγγελιας must be translated in this verse; *the promises*, by an usual metonymy, being put for the things promised. For the promises being made to Abraham personally, and to his immediate descendants, the apostle could not say of them that they died not having received the promises. But he might justly say they died not having received the things promised. For they neither received the possession of Canaan before their death; nor the possession of the heavenly country of which Canaan was the type and pledge. See ver. 39.

4. *For seeing them afar off.* Chrysostom thinks this is an allusion to sailors, who after a long voyage, descry at a great distance with much joy their intended port.—The clause, *and were persuaded of them*, is omitted in many MSS. and in all the ancient versions and commentators.

5. *And embracing them.* The word ασπασαμενοι denotes the affectionate salutations and embracings of friends, after a long separation.

6. *They confessed, that they were strangers, and pilgrims* (επι της γης) *on the earth.* These good men, knowing well that a better country than any country on earth was promised to them under the figure of *Canaan*, considered their abode in Canaan and on the earth as a pilgrimage, at a distance from their native country: and to shew what their expectations were, always spake of themselves as strangers and pligrims. See especially David's confession, 1 Chron. xxix. 15.

Ver. 14. *That they earnestly seek their father's country.* David likewise shewed his earnest desire of that country, by speaking the same things with his ancestors, Psal. xxxix. 12. *I am a stranger with thee and a sojourner, as all my fathers were.* For, by this he declared his belief, that the country promised to Abraham and to his seed, was chiefly an heavenly country. This too was the belief of the pious Israelites in every age.—By *their father's country* some understand their heavenly father's country.

Ver. 15.—1. *For truly, if they had remembred that from which they came out.* The apostle does not mean a bare remembrance of that country, but a wishful remembrance or a longing after

an opportunity [2] to have returned *TO IT*.

16 (Νυνι δε) But *indeed* (ορεγονται) *they strongly desired* a better COUNTRY, that is, an heavenly. *Therefore* God is not ashamed *of them* to be called their God, [1] (γαρ 90.) *because* he hath prepared for them a city. (See ver. 10.)

17 By faith Abraham when *tried*, [1] offered up Isaac, [2] *he who* had received

had an opportunity to have returned to it.

16 *But indeed*, (ορεγονται, see 1 Tim. iii. 1. note 1.) *they longed after a better country* than Chaldea, *even an heavenly* country which God had promised to them: *Therefore God was not ashamed of them* (Abraham Isaac and Jacob) *to be called their God*, long after they were dead, notwithstanding he gave them no possession in Canaan, *Because he hath prepared for them a city*, even the new Jerusalem.

17 *By* a great exercise of *faith*, *Abraham when tried offered up Isaac;* laid him on the altar to sacrifice him; *He who had received the promises* that his seed should be as the sand on the sea-shore innumer-

after it. Such a longing, none of these pious men ever indulged. Abraham in particular, considered the very thought of returning into Chaldea, as a renunciation of his interest in the promises of God. And therefore, he made his steward Eliezer swear that on no pretence whatever, he would carry Isaac into Chaldea, Gen. xxiv. 5.—8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham *none inheritance in Canaan, no not so much as to set his foot on*, Acts vii. 5. is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them.

2. *They might have had an opportunity to have returned.* The Clermont MS. with the Syriac and Vulgate versions read here ειχον καιρον *they had an opportunity*.—What is said in this verse shews that the apostle in ver. 13. does not speak of the antediluvian believers, but of Abraham and his immediate descendants.

Ver. 16. *Is not ashamed of them, to be called their God.* Sykes thinks the clause, ουκ επαισχυνεται αυτους, should be translated, *does not make them ashamed in being called their God.* According to either translation this passage is a beautiful illustration of our Lord's reasoning with the Sadducees, and an allusion to it. Matth. xxii. 31. *But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying I am the God of Abraham*, &c. In the covenant with Abraham, the promise on which all the rest were built, was this, Gen. xvii. 7. *I will establish my covenant*, &c. *to be a God unto thee and to thy seed after thee.* 8. *And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger*, &c. Wherefore, at the bush, when God took to himself the name of the God of Abraham, &c. and added, Exod. iii. 15. *This is my name for ever, and my memorial unto all generations*, He might have been ashamed of the name, if Abraham Isaac and Jacob, to whom as their God he had promised Canaan, but who had died without receiving the possession of it, are not to be raised from the dead to enjoy the country promised under the emblem of Canaan. The reason is, in the sense which the name *God* bears in the covenant, God cannot be the God of the dead; he can neither bestow the possession of Canaan nor of the country prefigured by Canaan, on persons who are dead. But he is *the God of the living;* he can bestow that country on living persons, who by the reunion of soul and body are capable of enjoying it. And that he can restore to Abraham and to his seed their bodies, to enable them to enjoy Canaan, is undeniable; because all who now live in the body, live merely by his will and power: *All live by him.* See Essay v. Sect. 3. No. 3.

Ver. 17.—1. *Abraham, when tried.* In this trial of Abraham's faith, there was the highest wisdom. For God, to whom all his creatures belong, and who may justly take away the life of any of them by whatever means or instruments he thinks fit, ordered Abraham with his own hand, to sacrifice his only son Isaac in whom all the promises were to be fulfilled; that, as was hinted, Ess. v. Sect. 2. at the end, the greatness of Abraham's understanding, and faith, and piety, becoming conspicuous, future generations might know with what propriety God made him the pattern of the justification of mankind, and the father of all believers, for the purpose of their receiving the promises in him.—The sacrifice of Isaac was commanded also for the purpose of being a type of the sacrifice of Christ. See ver. 19. note 2.

2. *Offered up Isaac.* Isaac indeed was not sacrificed. But Abraham, in the full resolution

 of

able, and ſhould inherit Canaan, and that the nations ſhould be bleſſed in his ſeed, *offered up even his only begotten,*

18 *concerning whom it was* expreſsly *ſaid, Surely by Iſaac a ſeed ſhall be to thee,* in whom all the promiſes which I have made to thy ſeed, ſhall be fulfilled.

19 Yet notwithſtanding the apparent contradiction in the divine revelations, Abraham laid Iſaac on the altar, *Reaſoning that,* although he were burnt to aſhes, *God was able to raiſe him,* and would raiſe him *even from the dead: from whence* on this occaſion *he received him* by being hindered from ſlaying him, *even in order to his being a type of Chriſt.*

the promiſes, offered up *even* his only *begotten,* [3]

18 (προς ὁν) *concerning* whom it was ſaid, (ὁτι, 26.) *Surely by* Iſaac *a ſeed* (κληθησεται, 36.) *ſhall be to thee;* [1]

19 (λογισαμενος) *reaſoning* that God was able (30) to raiſe HIM *even* from the dead, from whence he received [1] him, *even* (εν παραβολη) *for a parable.* [2]

of obeying God's command, proceeded ſo far as to ſhew that he would actually have obeyed it. For he bound Iſaac, laid him on the altar, *ſtretched forth his hand, and took the knife to ſlay his ſon,* Gen. xxii. 10. Now, though Abraham was reſtrained from killing Iſaac, his firm purpoſe to offer him was conſidered by God as equivalent to the actual offering of him, Gen. xxii. 16. *Becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon.* In like manner, the apoſtle in this verſe, *He who had received the promiſes, offered up his only begotten.*—But if Abraham, at God's command, was willing himſelf to ſlay his only ſon, how much more willing ſhould we be, to part with our beloved children and friends when God himſelf takes them from us by death.

3. *His only begotten.* Iſaac is called Abraham's only ſon, becauſe he had no other ſon by Sarah.

Ver. 18. *Surely by Iſaac a ſeed ſhall be to thee.* This is a more juſt tranſlation of the clauſe Ὁτι εν Ισαακ κληθησεται σοι σπερμα than the common verſion which I have adopted, Rom. ix. 7. For, *to call,* in the Hebrew phraſeology, ſignifies ſometimes, *to be,* ſimply.

Ver. 19.—1. *Raiſe him, even from the dead, from whence he received him.* The word εκομισατο is more properly tranſlated *he received,* than *he had received.* Abraham's action, on this occaſion, being conſidered by God as a real offering up of Iſaac, he might with propriety be ſaid to *receive him from the dead,* when he was ſtopped from ſlaying him. It is more natural therefore to interpret the *receiving of Iſaac from the dead,* of his receiving and bringing him away from the great danger of death, which he had eſcaped, than of his receiving him at his birth, which was not a receiving him from the dead at all. Add to this, that the miraculous birth of Iſaac, was not ſo proper a type of *a reſurrection,* as his deliverance from death was; being rather an image of *a creation,* than of *a reſurrection.*

2. *For a parable.* Εν παραβολη. The prepoſition εν, *for,* often denotes the purpoſe for which a thing is done. See Eſſ. iv. 164. We may therefore believe, with Warburton, that the expreſſion *for a parable,* means that this tranſaction was deſigned as an emblem of the ſacrifice of the only begotten Son of God. See Heb. ix. 9. where παραβολη *a parable,* ſignifies *a type* or figurative repreſentation; being uſed, as Wolf obſerves, in the latitude of the Hebrew word *Maſhal,* which denotes any ſimilitude whatever. Wherefore, it is probable that God commanded Abraham to offer Iſaac as a burnt-offering, for the purpoſe of giving mankind a lively and ſtriking type of the ſacrifice which his only begotten Son was to make of himſelf after he became the ſeed of Abraham, as well as the ſeed of the woman of whom it was foretold, that he ſhould bruiſe the head of the ſerpent. The truth is, when all the circumſtances of this extraordinary tranſaction are conſidered, it will appear to be a moſt apt emblem of that great ſacrifice. Iſaac was Abraham's μονογενης, *only begotten.* This only begotten ſon Abraham voluntarily gave unto death, at the commandment of God: Iſaac bare the wood on which he was to be burnt as a ſacrifice, and conſented to be offered up; for he made no reſiſtance when his father bound him, which ſhews that Abraham had made known to him the divine command: Three days having paſſed, between God's order to ſacrifice Iſaac and the revoking of that order, Iſaac may be ſaid to have been dead three days: Laſtly, his deliverance when on the point of being ſlain, was, as the apoſtle obſerves, equal to a reſurrection. In all theſe reſpects, this tranſaction was a fit emblem of the death of the Son

of

20 By faith Isaac blessed Jacob and Esau,[1] *with respect to* things to come.

20 *By faith* in the divine revelations, *Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.*

21 By faith Jacob, when *dying*,[1] blessed *each of the* sons of Joseph,[2] and wor-

21 *By* the like *faith Jacob, when near his death,* Gen. xlvii. 29. *blessed each of the sons of Joseph; and,* in token of his faith in the promises concerning

of God as a sacrifice, and of his resurrection from the dead on the third day. And though it be not recorded, it is reasonable to suppose, that after Isaac was offered when God confirmed all his promises to Abraham by an oath, he shewed him that his seed, in whom all the nations of the earth were to be blessed, was to die as a sacrifice for the sin of the world; also that he had commanded him to offer up Isaac, to prefigure that great event, and to raise in mankind an expectation of it. How otherwise can we understand our Lord's words to the Jews? John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it, and was glad.* For, as Warburton observes, *Christ's day*, denotes the things done by Christ in his day; and especially his dying as a sacrifice for sin. Besides, that in ancient times it was common by symbolical actions, to convey instruction, we learn from what Stephen says concerning Moses killing the Egyptian, Acts vii. 24. *He avenged him that was oppressed, and smote the Egyptian; 25. for he supposed his brethren would have understood, how that God by his hand, would deliver them, but they understood not.* See Ess. v. paragr 10. ab initio.

Ver. 20. *By faith Isaac blessed Jacob and Esau* Here the apostle discovers a fact which may also be gathered from the circumstances mentioned in the history; namely, that in blessing his two sons Isaac was moved by a divine impulse.—Before these children were born, God had determined to make the younger of them the root of his visible church and people. And in prosecution of this resolution, when the younger son feigning himself to be the elder came and asked the blessing, Isaac in giving it was inspired by God to foretel that the person to whom he spake should enjoy all the blessings belonging to the first born. And, as in foretelling these blessings he felt himself inspired, (See Gen. xxvii. 33.) *he trembled very exceedingly* when he discovered his mistake, being greatly distressed for Esau, whom he knew God had deprived of his birth-right. But he would not retract what he had been moved by the Spirit to foretel, although Esau besought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, he confirmed it, Gen. xxvii. 33. *I have blessed him, Yea and he shall be blessed.*—Moreover Isaac being absolutely certain that the blessings which he had foretold by inspiration to Esau as well as to Jacob would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau *by faith.*

The guile which Jacob used to procure the blessing, has been greatly condemned, and indeed hardly admits of an excuse. But the blame thrown on God by the deists for ratifying that blessing to Jacob is certainly groundless, unless it can be shewed that God ought not to bestow temporal blessings on any person, who has committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger twin the root of his visible church and people: And for so doing there were good reasons, which Paul hath explained, Rom. ix. 10.—16. Also, having communicated his determination to Rebecca when she enquired concerning the struggling of the children in her womb, no doubt she thought it her duty to hinder her husband from attempting to counteract the divine determination: Wherefore, she counselled Jacob to assume the appearance of Esau, perhaps by representing to him, the revelation which was made to her, and which it is probable she had concealed from Isaac. In all this however she acted contrary to her duty. For which reason Jacob fearing the deceit, if discovered, might provoke his father to curse him, refused to do what his mother desired, and was not persuaded till she took the curse upon herself, Gen. xxvii. 13. *On me be thy curse my son*, &c. See Heb. xii. 16. note 3.

Ver. 21.—1. *By faith Jacob when dying;* that is, when near his death: For though he was sick when he blessed the sons of Joseph, Gen. xlviii. 1. he did not die then, but lived to call all his sons together to tell them what should happen to them in the last days, Gen. xlix.

2. *Blessed each of the sons of Joseph:* namely, by foretelling that two tribes should spring from these two sons: And that the tribe of Ephraim should be more powerful than the tribe of Manasseh.

3. *And*

their possessing Canaan, *worshipped* God *leaning on the top of his staff.*

shipped, LEANING *on* the top of his staff. [3]

22 *By faith* in God's promise of giving Canaan to Abraham and to his seed, *Joseph when ending his life, made mention of the departing of the children of Israel* out of Egypt, as a thing certain; *and* to preserve the knowledge and expectation thereof among the Israelites, he *commanded them to carry his bones with them* into Canaan.

22 By faith Joseph, when *ending* [1] HIS LIFE, made mention *concerning* the departing of the children of Israel, and gave commandment concerning his *own* bones. (Gen. l. 25. Exod. xiii. 19.)

23 *By faith* in the promises of God, *Moses when born*, being circumcised, *was hid three months by his parents* till he was recovered, *because they saw the child beautiful*, and presaged he might be the person appointed to deliver them: *And were not afraid of the king's commandment* to give up their children to be killed, Exod. i. 22.

23 By faith Moses, when *born*, was hid three months *by* his parents, [1] because they saw *the child beautiful*, [2] *and were* not afraid of the king's commandment.

3. *And worshipped leaning on the top of his staff.* In the history which Moses hath given of Jacob's requiring Joseph to swear that he would bury him in Canaan, Gen. xlvii. 31. the circumstance of his worshipping on the top of his staff is mentioned. The same circumstance is said by the apostle, in this verse, to have happened after Jacob blessed the sons of Joseph, Gen. xlviii. 16. Wherefore, as Moses hath introduced the history of Jacob's blessing the sons of Joseph after his history of the oath, we must suppose that Jacob worshipped twice leaning on the top of his staff, which I think is probable considering his great faith and piety; and that in giving an account of Jacob's blessing the sons of Joseph, Moses may have omitted that circumstance, as thinking it needless to mention it twice.

In the common translation of Gen. xlvii. 31. where Joseph's swearing that he would bury his father in Canaan is recorded, it is said, *He sware unto him, and Israel bowed himself upon the bed's head.* But as Estius and other critics have observed, the Hebrew word *Mittah*, signifying *a bed*, differs from *Matteh*, signifying *a staff* only in the punctuation, which being a modern invention, either word may be adopted agreeably to the scope of the passage. Wherefore, though Joseph sware the oath *when the time drew nigh that Israel must die*, yet as there is no circumstance in the history leading us to think, that Israel was then either sick or in his bed, but, on the contrary, his falling sick is related in the next chapter as an event posterior to the oath, I agree with Hallet in his opinion that the apostle's translation, which is that of the LXX. likewise, namely, *He worshipped leaning on the top of his staff*, is more just than the common translation, *he bowed himself upon the bed's head.* Besides, as Hallet hath shewed in opposition to Le Clerc, the word which our translators have rendered *to bow*, in many other passages of scripture signifies, *to worship.* Israel, having received his son's oath, worshipped God in token of his thankfulness for the assurance given him that he should be buried in Canaan, and of his faith in God's promise concerning the possession of Canaan: And when he stood up to worship, being old and feeble, he supported himself while worshipping, by leaning on the top of his staff.

Ver. 22. *Joseph when ending his life.* So τελευτων should be supplied and translated: for the phrase is elliptical, Parkh. Diction. voce; and what is here related, did not happen when Joseph was dying: but towards the end of his life.

Ver. 23.—1. *Was hid by his parents.* The word πατερων is fitly translated *parents*, for both Moses's father and mother were engaged in the work of concealing him, although his mother only is mentioned, Exod. ii. 2.

2. *Because they saw the child beautiful.* Αϛειον. Moses's beauty is mentioned by Stephen, Acts vii. 20. and by Josephus, Antiq. Lib. 2. c. 9. § 5.—7. Nay, the fame of Moses's beauty reached even the heathens, Justin Hist. Lib. 36. c. 2.—Josephus says, God appeared to Amram in a dream, and promised him a son, who was to deliver the Israelites from the Egyptian bondage; and that Amram told this dream to his wife, and that they were led by it to hide their son. These pious persons being at length obliged to expose their son, he was taken up by Pharaoh's daughter who gave him to his mother to nurse: and she having nursed him,

24 By faith Mofes, when he was *grown up*, [1] refufed [2] to be called the fon of Pharaoh's daughter;

24 *By faith* in the promifes of God made known to him by his brethren, *Mofes when he was grown up*, refolving to join himfelf to his people, *refufed to be called* any longer *the fon of Pharaoh's daughter:*

25 choofing rather to fuffer *evil* with the people of God, [1] than *to have the temporary fruition of fin*; [2]

25 *choofing rather to fuffer perfecution with the people of God, than* as the fon of Pharaoh's daughter *to have the temporary fruition* of the pleafures *of fin* in the court of Egypt;

26 efteeming the reproach of Chrift, greater riches than the treafures [1] *of* Egypt; (απεβλεπε γαρ) for *he looked off* FROM THEM to the *retribution.* [2]

26 *efteeming the fcoffs* caft on the Ifraelites for expecting *the Chrift* to arife among them, in whom all the nations of the earth fhould be bleffed, *greater riches than the treafures of Egypt; for he looked off from them to the reward* which he expected in the life to come.

27 By faith, he *left* Egypt, [1] not *being afraid of* the wrath of the king. For he *courageoufly perfevered*, as *perceiving the invifible* [2] GOD.

27 *By believing that God would deliver his people*, notwithftanding the number and power of their oppreffors, *Mofes left Egypt* with the Ifraelites, *not being afraid of the wrath of Pharaoh* who he knew would purfue them: *For he courageoufly perfevered* in his purpofe, *as expecting aid from the invifible God.*

him, brought him to the princefs, who adopted him, Exod. ii. 10. and no doubt had him educated in all the learning of the Egyptians, Acts vii. 22.

Ver. 24.—1. *When he was grown up.* Μεγας γενομενος, in allufion to Exod. ii. 11. *In thofe days when Mofes was grown*, &c. Stephen fays, Mofes left the court of Egypt after he became learned in all the wifdom of the Egyptians, and *when he was full forty years old*, Acts vii. 23. For, at the time Mofes ftood before Pharaoh, he was fourfcore years old, Exod. vii. 7. and Stephen tells us, he fojourned in Midian forty years. Acts vii. 30.

2. *Refufed to be called the fon of Pharaoh's daughter.* It is not faid in the hiftory, that Mofes made this refufal formally. But he did it in effect, by his actions; and particulary, by killing the Egyptian who fmote an Hebrew, and by leaving the court and fleeing into Midian. And though he afterwards returned to Egypt, he did not refide with Pharaoh's daughter as formerly, but went among his afflicted brethren, and never afterwards forfook them.

Ver. 25.—1. *Choofing rather to fuffer evil with the people of God.* To account for this exercife of faith in Mofes, we muft fuppofe that in his childhood and youth he had often converfed with his parents, and with the Ifraelites of whom he knew himfelf to be one by his circumcifion; and that they had given him the knowledge of the true God, the God of their fathers, and of the promifes which God had made to their nation as his people.

2. *Than to have the temporary fruition of fin.* In that light Mofes viewed the pleafures of the court of Egypt: becaufe they could not be enjoyed by him without renouncing the people of God, and joining in the eftablifhed idolatry.

Ver. 26.—1. *Greater riches than the treafures of Egypt.* It is here infinuated, that if Mofes had continued in the court of Egypt as the fon of Pharaoh's daughter, he might have had the free ufe of the king's treafures, and therewith might have procured to himfelf every fenfual enjoyment.

2. *To the retribution.* So the word μισθαποδοσιαν fignifies, being ufed to denote either *reward* or *punifhment*, Heb. ii. 2. Here it fignifies *reward;* not however *the poffeffion of Canaan* whither Mofes was going with the Ifraelites, nor any pleafures he could enjoy in Canaan; for every thing of that fort, he might have had in much greater perfection in Egypt: But it was the joys of the heavenly country, of which the poffeffion of Canaan promifed to Abraham and to his feed was only a type.

28 *By faith* in the promife of God, that the firft born of the Egyptians fhould be deftroyed but thofe of the Ifraelites fpared, *Mofes appointed the paffover, and the dafhing of the blood* of the pafchal lamb on the door pofts of the Ifraelites, Exod. xii. 7. *that the angel who deftroyed the firft born* of the Egyptians, *might not touch theirs.*

28 *By* faith he *appointed* the paffover, and (την προσχυσιν) the *dafhing* of *the* blood, *that he who* deftroyed the firft-born, *might not* touch *theirs.* [1]

29 And although the Ifraelites were terrified by the purfuit of the Egyptians, and fpake againft Mofes before they came to the fea, (Exod. xiv. 10.) yet on his exhortation, they went forward, and when the waters of the fea were miraculoufly divided, *By faith they paffed through the Red Sea as by dry land, which the Egyptians effaying to do were drowned.*

29 By faith they paffed through the Red fea, as by dry LAND, which the Egyptians effaying to do, were drowned. [1]

30 *By faith* in God's promife *the walls of Jericho fell down* agreeably to that promife, after *having been encompaffed feven days* by the Ifraelites in obedience to God's command.

30 By faith the walls of Jericho fell down, *having been encompaffed* feven days. [1]

31 *By faith* in the true God, of whofe miracles fhe had heard, (Jofh. ii. 10.) *Rahab the harlot was not deftroyed*, at the facking of Jericho, *with the unbelieving inhabitants, having entertained and concealed the fpies in a friendly manner.*

31 By faith Rahab the harlot, [1] *was not deftroyed with the unbelievers, having received* the fpies *in* peace. (See James ii. 25. note.)

Ver. 27.—1. *By faith he left Egypt*, &c. The circumftance of his not being afraid of the wrath of the king at his leaving Egypt, fhews that the apoftle does not fpeak of Mofes's departure into Midian, (for then he was in great fear, Exod. ii. 14, 15.) but of his departure with the Ifraelites: which he mentions before he fpeaks of the inftitution of the paffover, becaufe his defign being to illuftrate the power of faith by examples, it was not neceffary to propofe thefe in the exact order of time.

2. *The invifible God.* By this epithet the true God, whom the Ifraelites worfhipped, was diftinguifhed by the apoftle from the vifible gods of the Egyptians.

Ver. 28. *He who deftroyed the firft born, might not touch theirs.* That the facrifice of the paffover, was an emblem of the facrifice of Chrift, we learn from John, who tells us, chap. xix. 36. that the injunction, Exod. xii. 46. *neither fhall ye break a bone thereof*, was given to prefigure, that when Chrift fhould be put to death, none of his bones fhould be broken. If fo, the effect of the paffover, mentioned in this verfe, was an emblem of the falvation of the people of God through the fhedding of Chrift's blood. Hence, Chrift is called *our paffover*, and is faid to *be facrificed for us*, 1 Cor. v. 7. See note 2. on that verfe.

Ver. 29. *Were drowned.* If, as is probable from the hiftory, Exod. xiv. 23.—29. the fea returned, and overwhelmed the Egyptians, while the Ifraelites were paffing, and before they arrived at the oppofite fhore, it would require no fmall degree of faith, to fupport them under the noife of the rufhing waters, and the dreadful cries of the Egyptians while drowning.

Ver. 30. *Having been encompaffed feven days.* As the land of Canaan belonged to the Ifraelites by a grant from God the poffeffor of heaven and earth, it was proper that the firft city which refifted them, fhould be taken in fuch a manner as to demonftrate the truth of their title. And therefore, God did not order them to attack Jericho with engines of war; but he ordered the priefts, his immediate minifters, to carry the ark, containing *the tables of his covenant*, round the city daily for feven days, Jofh. vi. 13. and to found trumpets of rams horns, as fummoning the inhabitants in the name of the God of Ifrael to furrender; the armed men going before, and the rereward following. And on the feventh day, having furrounded Jericho feven times, they raifed a great fhout, upon which *the wall fell down flat, fo that the people went up into the city, every man ftraight before him*, ver. 20.—Thus were the inhabitants of Jericho, and all the Canaanites, made to know the fupremacy and power of the God of Ifrael, and how vain it was to make any refiftance.

Ver. 31. *Rahab the harlot.* Rahab is called *a harlot* on account of her former way of life.

32 And what ſhall ſay I more? for the time would fail me to *ſpeak* of Gideon,[1] *and Barak, and Samſon, and Jepthah,* and David alſo, and Samuel, and the prophets,

33 who through faith ſubdued kingdoms,[1] wrought

32 *And what need is there to produce more examples* of the power and efficacy of faith? *For the time would fail me, to ſpeak of* the great actions performed by Joſhua and thoſe who came after him, namely *Gideon, and Barak, and Samſon, and Jephthah, and David alſo, and Samuel, and the prophets* Elijah, Eliſha, Daniel, and the reſt;

33 *who firmly believing that God would maintain the Iſraelites in the poſſeſſion of Canaan, ſubdued* the

life. But after ſhe believed in the true God, it is reaſonable to think ſhe amended her manners, as well as repented of the lie, by which ſhe deceived the king of Jericho's meſſengers. For that faith in the true God, which made her hazard her life in receiving and concealing the ſpies, muſt, when ſhe attained to more knowledge, have wrought in her a thorough reformation. Accordingly, it is expreſsly affirmed, James ii. 25. that ſhe was *juſtified* by her works of receiving and ſending the ſpies away in ſafety. See Eſſ. vi. ſect. 3. paragr. 5.

Ver. 32.—1. *Speak of Gideon.* Gideon's faith in demoliſhing the altar of Baal and cutting down his grove in obedience to God's command, is recorded, Judg. vi. 27. alſo his faith in going forth in obedience to God, with three hundred men to fight againſt a prodigious hoſt of Midianites, is recorded, Judg. vii. And, as Gideon continued to worſhip the true God all his life, and reſtrained the Iſraelites from idolatry, Judg. viii. 33. Hallet ſuppoſes that the golden ephod which he made of the ear-rings of the Midianites, and put up in Ophrah, Judg. viii. 27. was not intended as an object of worſhip, but only as a memorial of his victory. For notwithſtanding it is ſaid, this *became a ſnare to Gideon and to his houſe,* he thinks the meaning is, that becoming the occaſion of the Iſraelites falling into idolatry, it occaſioned great misfortunes to him by alienating the affections of the Iſraelites from him and from his family, as the hiſtory ſheweth.

2. *And Barak, and Samſon and Jephthah.* Barak lived before Gideon, and Jephthah before Samſon, and Samuel before David. But for the reaſon mentioned, ver. 27. note 1. the apoſtle does not obſerve the order of time in giving the catalogue of the Iſraelitiſh judges.—Barak's faith conſiſted in his believing the revelation made to Deborah, and in his obeying the command which ſhe delivered to him from God, to go out againſt Jabin's numerous army, as narrated, Judg. iv. 6.—Samſon's faith conſiſted in his believing and obeying the divine impulſes which were made upon his mind from time to time, for the purpoſe of exciting him to avenge the Iſraelites of the Philiſtins, as mentioned, Judg. xiii. 25. xiv. 4.—In like manner, Jephthah's faith conſiſted in his believing God's promiſe to Abraham that his children ſhould poſſeſs the land of Canaan, as is plain from his meſſage to the king of the Ammonites, recorded, Judg. xi. 24. and in his obeying the impulſe of the Spirit of the Lord which moved him to fight againſt the Ammonites as mentioned, Judg. xi. 29. Compare Numb. xxiv. 2. 1 Sam. xi. 6.

Ver. 33.—1. *Who through faith ſubdued kingdoms.* From the apoſtle's aſcribing the great actions of the celeberated Iſraelitiſh captains and Judges to the influence of their faith, ſome commentators have inconſiderately inferred that they were all juſtified by their faith. I ſay, *inconſiderately inferred,* becauſe it is evident that the apoſtle doth not praiſe them for their behaviour in general, but for the particular valiant actions which they performed through their belief of the revelations and promiſes made to them concerning theſe actions, and for their obedience to the divine commands. And doubtleſs it is an high commendation of faith, to obſerve that it influenced theſe valiant men to perform the heroic actions which were commanded them of God, although afterwards in other inſtances, they failed in their duty through the want of an abiding principle of faith; even as the Iſraelites who by faith paſſed through the red ſea, loſt their faith, rebelled, and were ſlain in the wilderneſs. See ver. 39. note 1.—In mentioning *the ſubduing of kingdoms,* the apoſtle had *Joſhua* in his eye, who through a ſtrong faith in the divine promiſes, ſubdued the ſeven kingdoms of the Canaanites: Alſo *David* who by faith overcame Goliath, and afterwards ſubdued the kingdoms of the Moabites, Syrians, Ammonites, and Edomites, 2 Sam. viii. 1—6.—And with reſpect to *Samuel,* he on one occaſion, through faith obtained a miraculous victory over the Philiſtins; God in anſwer to his prayer thundering with a great thunder on them; ſo that they were ſmitten and ſubdued all the days of Samuel, 1 Sam. vii. 3. 10. 13.

neighbouring idolatrous *kingdoms*, *performed the righteous actions* commanded them by God, and in reward *obtained promiſes*, and *ſtopped the mouths of lions*,

34 *were unhurt by the ſtrongeſt fire.* He means Shadrach and his companions, whoſe faith is recorded, Dan. iii. 17. *Eſcaped the edges of the ſword:* Moſes eſcaped the ſword of Pharaoh, Exod. xviii. 4. Elijah that of Jezebel, and David that of Saul, *Waxed ſtrong from ſickneſs*, as did Hezekiah, Iſa. xxxviii. 21. *Became valiant in battle*, and *overturned the camps of the enemies:* Gideon overturned the camp of the Midianites, and Jonathan that of the Philiſtines.

35 *Women received their dead* children alive *by a reſurrection:* as did the widow of Zarephath, 1 Kings xvii. 21. and the Shunamite, 2 Kings iv. 34. *Others were beaten* to death, *not accepting deliverance* on the condition offered, *that they might obtain a better reſurrection.*

36 *And others*, like Jeremiah, (Jer. xx. 7.) *had experience of mockings, and ſcourgings, and moreover they were fettered, and impriſoned in filthy dungeons.*

righteouſneſs,[2] obtained promiſes,[3] ſtopped the mouths of lions,[4]

34 quenched the *ſtrength* of fire, eſcaped the *edges* of the ſword, *waxed ſtrong from ſickneſs, became valiant in battle, overturned the camps* of the aliens.

35 Women received their dead (εξ) *by a reſurrection*,[1] and others were *beaten*,[2] not accepting deliverance, that they might obtain a better reſurrection.[3]

36 And others had trial *of mockings*, and ſcourgings, *and* moreover of bonds and impriſonment.[1]

2. *Wrought righteouſneſs.* According to ſome commentators, this means, that theſe valiant captains and judges wrought deliverance for the Iſraelites from their heathen oppreſſors, a ſenſe which *righteouſneſs* ſometimes has in the Jewiſh ſcripture. But according to others it means, that as judges they acted righteouſly. Hallet interprets it, of their working out for themſelves an evangelical righteouſneſs acceptable to God. I rather think the meaning is, that they did the righteous things which God commanded them to do. Yet from theſe particular acts of obedience, it doth not follow that they were righteous perſons. See the preceding note, and ver. 39. note 1.

3. *Obtained promiſes.* This relates to Caleb and to Joſhua, who for their righteouſneſs, in giving a true report of the land which they had ſpied, and in exhorting the people to go up, were excepted out of the oath of God whereby the whole congregation were doomed to fall in the wildenneſs. It relates alſo to Phinehas, who for ſlaying Zimri and Coſbi obtained the promiſe of the everlaſting prieſthood: And to David, who for his faith and obedience, was rewarded, firſt with the promiſe of the kingdom, and next with the far greater promiſe, that Meſſiah ſhould ſpring from him.

4. *Stopped the mouths of lions.* Daniel, for worſhipping God contrary to Darius's commandment, was caſt into a den of lions. But God in reward of his piety and faith, ſent an angel, who ſhut the mouths of the lions, ſo that he was brought out unhurt, Dan. vi. 22. Samſon likewiſe as he went to Timnath rent a lion as he would have rent a kid, Judg. xiv. 6.

Ver. 35.—1. *Women received, &c.* The Syriac hath here, *reſtored to women their dead.*

2. *Others were beaten.* Ετυμπανισθησαν. According to Perizonius, the meaning is, that their body being violently ſtretched, was beaten with clubs, ſo as to occaſion extreme pain. But Eſtius thinks, the word ſignifies ſimply *to be beaten*, becauſe it is uſed to denote *ſtriking with great force*, (1 Sam. xxi. 13. LXX. και ετυμπανιζεν επι ταις θυραις της πολεως). This puniſhment Eleazar ſuffered, 2 Mac. vi. 19. ευθαιρετως επι το τυμπανον προσηγε.

3. *Not accepting deliverance, that they might obtain a better reſurrection.* Perhaps the perſons here meant, are thoſe whoſe hiſtory we have, 2 Mac. vii.—The *better reſurrection*, which they expected, was a reſurrection to a better life, than the children obtained, who in the former part of the verſe, are ſaid to have been raiſed from the dead. For that the Jews believed in the reſurrection of the body, is evident from 2 Mac. vii. 9. 11. 14. 23.

Ver. 36. *Mockings, and ſcourgings, and moreover of bonds and impriſonments.* Iſaac was mocked by Iſhmael; and Eliſha by the children from Bethel. See alſo 2 Chron. xxxvi. 16.

37 They were ſtoned, they were ſawn aſunder, [1] *they* were tempted, [2] *they died by the ſlaughter of* the ſword, they *went about* in ſheeps ſkins, [3] *and* in goats ſkins, being deſtitute, afflicted, (κακεχεμενοι) *maltreated*;

38 (ὡν, 67.) of *theſe* the world was not worthy: They wandered in deſerts, and *mountains* and IN *caves* and *holes* of the earth.

39 *Now* all theſe, *though borne witneſs to on account* [1]

37 *Others were ſtoned* to death, as Zechariah, (2 Chron. xxiv. 21.) *they were ſawn aſunder, they were tempted, They died by the ſlaughter of the ſword*, (1 Sam. xxii. 18. 1 Kings xix. 10.) *They wandered about in ſheeps ſkins, and in goats ſkins, being deſtitute, afflicted, maltreated* by thoſe to whom they delivered the meſſages of God.

38 *Of theſe the world was not worthy.* Yet *they wandered* by day, *in deſerts and mountains*, and by night lodged *in caves and holes of the earth*, as Elijah, and the hundred prophets hid by Obadiah, and David, 1 Sam. xxiv. 3.

39 *Now all theſe, though they have juſtly obtained the higheſt renown among men*, along with the better

Jeremiah was beaten by Paſhur, Jerem. xx. 2. And by the princes, chap. xxxvii. 15.—Scourging in the ſynagogue, was a very common puniſhment. And with reſpect to impriſonment, Joſeph was caſt into priſon, Jeremiah was let down into a dungeon full of mire, chap. xxxvii. 16. xxxviii. 6. And the prophet Micaiah was impriſoned by Ahab, 1 Kings xxii. 27.

Ver. 37.—1. *Sawn aſunder.* This puniſhment is mentioned, 2 Sam. xii. 31. as then in uſe. And Suetonius tells us the emperor Caligula uſed it, Calig. cap.27. Moreover Jerome on Iſa. lvii. 2. ſpeaks of it as a certain tradition, that Iſaiah *was ſawn aſunder with a wooden ſaw*: a puniſhment, which according to the Talmud, was inflicted on him by Manaſſeh, who was a cruel as well as an idolatrous prince.

2. *They were tempted.* Alberti thinks, that inſtead of επειρασθησαν, *they were tempted*, the apoſtle wrote εσπειρασθησαν, *they were ſtrangled*, Obſerv. Philol. p. 436. Others think the true reading is, επυρωσθησαν, *they were burnt*, namely with red hot irons; or *burnt* alive. Others propoſe other readings. But alterations of the ſacred text on conjecture, without the authority of any MS. or verſion, deſerve no regard.—Whitby contends, that the clauſe *they were tempted* is an interpolation. But Hallet in his note on the verſe defends it at great length, and declares himſelf of Mill's opinion that there is no reaſon whatever for altering the preſent reading.—Among the ſufferings of good men, are reckoned *the fiery darts of the wicked one*, Epheſ. vi. 16. that is, peculiarly ſtrong temptations of the Devil ariſing from the wrong thoughts which he ſuggeſts, and therefore they well deſerved in this place, to be ranked among the heavy ſufferings of the people of God.

3. *In ſheep ſkins.* Μηλωταις. Of this ſort was Elijah's mantle, which afterwards Eliſha wore. For the LXX. call it expreſsly Μηλωτην, *a ſheep's ſkin*, 2 Kings ii. 8. 13. Hence Elijah is called, *an hairy man*, 2 Kings i. 8. not ſo much on account of his beard, as on account of his wearing a mantle of ſheep's ſkin with the wool on it. The ancient prophets commonly went about in ſuch garments, being mortified to all the luxuries of life; and from Zech. xiii. 4. it appears that the falſe prophets imitated them in their dreſs, to gain the more credit.

Ver. 39.—1. *All theſe, though borne witneſs to on account of faith, have not received the promiſe.* Becauſe it is added in the following verſe, *That they without us ſhould not be made perfect*, Hallet contends, that the expreſſion, *borne witneſs to on account of faith*, or as it is in the common tranſlation, *having obtained a good report through faith*, implies that all the Iſraelitiſh judges and captains mentioned in this chapter, as well as the ancients, were juſtified by their faith and made heirs of eternal ſalvation. But this by no means follows from the expreſſion μαρτυρηθεντες δια της πιστεως. For the apoſtle's deſign in this part of his epiſtle being to ſhew by examples from the Jewiſh ſcriptures, the influence which faith in the divine revelations and promiſes hath to excite men to perform thoſe difficult and dangerous enterpriſes, which God aſſigned to them in particular, *the witneſs which was borne to them on account of faith*, means only the praiſe which was given to them in ſcripture, on account of the faith which they ſhewed in performing theſe particular great actions.—Next, with reſpect to the apoſtle's ſaying, *All theſe—have not received the promiſe.—That they without us ſhould not be made perfect*, though it implies that many of them ſhall receive the promiſed inheritance at the time

approbation of God, *on account of their faith* and great actions, *have not yet received the* heavenly country, promised to Abraham and to his seed.

of faith, *have not received* the promise,[2]

40 The reason is, *God having foreseen* that by the gospel he would bestow *some better means of faith on us* in order to our becoming Abraham's spiritual seed, resolved *that the ancients without us should not be made perfect* by receiving the promised heavenly country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time; namely after the general judgment.

40 God *having foreseen* some better things *concerning us*, that they (μη χωρις ημων τελειωθωσι) without us[1] should not be made perfect.[2]

it is bestowed on the rest of the children of God, we cannot from these expressions infer, that all the persons without exception, whom the apostle hath mentioned are to receive the inheritance. For it is well known that the sacred writers often use the word *all* to denote the greatest part only. See Ess. iv. 31. And that it is so used in this place I think must be allowed, when it is considered that the general characters of some of the Israelitish judges and captains mentioned in this chapter, was far from being good. Yet they are very properly praised along with the rest, for the great actions which they performed through their faith in the revelations and promises which God made to them in particular; because on these occasions the influence of faith was as real in them as in the others who were of a better character, though it was not so permanent.—Besides, ver. 29, 30. the whole of the Israelites who passed through the Red Sea, and who encompassed Jericho, are said to have done these things by faith. Yet no one imagines that they, or even the greatest part of them, though borne witness to on account of their faith in these instances, are to be rewarded with eternal life.

2. *Have not received the promise*; that is *the promised country*, as is plain from ver. 13, 14, 15, 16. See ver. 13. note 2.—To the antediluvians, no promise was made concerning the possession of the earthly Canaan. Yet it is said of them here, as well as of the rest, that *they died, not having received the promised country*, which implies that they had a right to that country according to its spiritual meaning. It is true, Abraham was the first person to whom the promise of reward in a future life was confirmed by a formal covenant. Nevertheless it was virtually promised at the fall, and was known and expected by good men from the beginning of the world. So the apostle tells us, ver. 6. *He who worshippeth God must believe that he is, and that he is a rewarder of them who diligently seek him.*

Ver. 40.—1. *That they without us.* The persons of whom the apostle speaks here, are not all the individuals without exception, whom he hath mentioned in this chapter as praised in the scriptures on account of their faith: For some are praised whose faith was only temporary. See ver. 39. note 1. But he speaks of those only who persevered in their faith and obedience: Such as Abel, who was testified by God himself to be righteous; and Enoch who is said to have walked with God; and Noah who became an heir of the righteousness which is by faith; and Abraham who believed the Lord and it was counted to him for righteousness; and Moses who persevered as seeing the invisible God; and all the rest who died in faith.

2. *Should not be made perfect.* Τελειωθωσι—*Made perfect*, here signifies, *made complete* by receiving the whole of the blessings promised to believers, (See Heb. v. 9. note 1.) the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of this chapter. These blessings are the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. See chap. xii. 22. note 2.—The apostle's doctrine, that believers are all to be rewarded together, and at the same time, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven to carry them to it. John xiv. 3. *If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.*—Farther, that the righteous are not to be rewarded till the end of the world is evident from Christ's words, Matth. xiii. 40. 43.—In like manner, St. Peter hath told us, that the righteous are to be *made glad* with their reward,

reward, *at the revelation of Chriſt*, 1 Pet. iv. 13. when they are to receive *a crown of glory, that fadeth not away*, 1 Pet v. 4.—John alſo tells us, That *when he ſhall appear, we ſhall be made like him, for we ſhall ſee him as he is*, 1 John iii. 2. See Whitby's note on 2 Tim. iv. 8.—This determination, not to reward the ancients without us, is highly proper; becauſe the power and veracity of God will be more illuſtriouſly diſplayed in the view of angels and men, by raiſing the whole of Abraham's ſeed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment, than if each were made perfect ſeparately at their death.

Hallet, in interpreting this 40th verſe, gives it as his opinion that the ancients before the coming of Chriſt, fell into a ſtate of inſenſibility at death; that *the better things* provided for us, means, that good Chriſtians at death enter into a ſtate of thought, ſenſibility, and happineſs; and that the meaning of the ancients not being made perfect without us, is, that they were not, excepting Enoch and Elijah, admitted into heaven till Chriſt's death (whereby that better ſtate was purchaſed:) from which time Chriſtians, as faſt as they leave this world, are admitted thither alſo. But in oppoſition to theſe conjectures, nothing needs be ſaid but that they are unſupported by ſcripture. It may be proper, however, to put the reader in mind, that Moſes, who was not tranſlated like Enoch and Elijah, but died, appeared at our Lord's transfiguration; becauſe that fact is a proof that he was in a ſtate of thought and ſenſibility before Chriſt's death; conſequently that he did not fall into a ſtate of inſenſibility when he died, as Hallet ſuppoſeth.

CHAP. XII.

View and Illuſtration of the Exhortations contained in this Chapter.

BY a bold but beautiful rhetorical figure, the apoſtle, in the beginning of this chapter, repreſents the patriarchs, judges, kings, prophets, and righteous men, whoſe faith he had celebrated in the preceding chapter, after having finiſhed their own combats with honour, as ſtanding round and looking on the Hebrews while running in the Chriſtian race. He therefore exhorted them to exert themſelves ſtrenuouſly in the preſence of ſuch ſpectators. But above all to fix their attention on Jeſus, whom alſo he repreſents as looking on; becauſe his virtues and ſufferings were far more remarkable, and far more worthy of imitation, than thoſe of the ancients, whoſe great actions he had celebrated, ver. 1.—4.

Next, for the conſolation of ſuch of the Hebrews as were in affliction, the apoſtle put them in mind of the view which their own ſcriptures gave them of the afflictions allotted to the people of God. They are chaſtiſements which God, from love, adminiſters to his children to improve their virtues. And, from that conſideration he exhorted them meekly and courageouſly to bear all the evils to which they were expoſed on account of the goſpel, ver. 5.—13.—And to purſue peace with all men, and holineſs, becauſe without holineſs no man ſhall ſee and live with the Lord in the heavenly country, ver. 14.—and to be careful to preſerve each other from ſin, eſpecially the ſin of apoſtaſy, by admoniſhing ſuch as were in danger of falling away; or

who ſhewed a diſpoſition to ſenſuality and prophanity, like Eſau, who deſpiſing his birth-right, ſold it for one meal, ver. 15, 16, 17.

Having mentioned Eſau's ſelling his birth-right, to prevent the Hebrews from parting with their birth-rights as the ſpiritual ſeed of Abraham, whether from the love of pleaſure or from the fear of perſecution, the apoſtle explained to them the privileges belonging to their birth-right. They were entitled to inherit, not an earthly country after death, but an heavenly country; and were to become inhabitants of the city of the living God, the city which Abraham expected Heb. xi. 10. and were there to live with God for ever; expreſſed ver. 14th of this chapter by their *ſeeing God;* and were to aſſociate with angels, and with the ſpirits of juſt men made perfect, and with Jeſus the Mediator of the new covenant; and to enjoy all the bleſſings procured by the ſhedding of his blood, ver. 18.—24.

In the beginning of this epiſtle the apoſtle had affirmed, that the ſame *God who ſpake to the fathers by the prophets, hath in theſe laſt days ſpoken to us by his Son* Jeſus. And this affirmation he had eſtabliſhed, in the progreſs of the epiſtle, by removing all the objections which the unbelieving Jews brought to ſet aſide the claim of Jeſus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the ſonſhip of Jeſus, the apoſtle exhorted the Hebrews to beware of diſobeying God, who was ſpeaking to them by his Son, and commanding them to obey his goſpel. And to enforce this exhortation, the apoſtle put them in mind of what befel their fathers in the wilderneſs, when they refuſed to obey God's command to go into Canaan. If, ſaid he, the Iſraelites did not eſcape unpuniſhed, who in Kadeſh diſobeyed the oracle which Moſes delivered to them from God, ordering them to go up immediately and take poſſeſſion of the promiſed inheritance, we, who have that example of diſobedience and puniſhment before our eyes, ſhall much leſs eſcape unpuniſhed, if we turn away from God ſpeaking the goſpel to us from heaven by Jeſus, who now ſits at his right hand as the governor of the world, ver. 25.—But, becauſe to embrace the goſpel was in effect to relinquiſh the law, and becauſe the unbelieving Hebrews were greatly prejudiced againſt the goſpel on that account, the apoſtle, to perſuade them to forſake the law and embrace the goſpel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would ſet it aſide, and put an end to the kingdom of the Jewiſh princes who ſupported it; and alſo deſtroy the heathen idolatry and the kingdoms of the heathen rulers by whom it was upheld: *His voice then ſhook the earth; but now he hath promiſed ſaying, Yet once I ſhake not the earth only, but alſo the heaven*, ver. 26.—Haggai adds, chap. ii. 6. *and the ſea and the dry land.* 7. *And I will ſhake all nations, and the deſire of all nations ſhall come.* That this is a prophecy of the abrogation of the law of Moſes, and of the deſtruction of the heathen idolatry,

latry, we learn from God himſelf, who thus explains what he meant by *the ſhaking of the heavens and the earth*, Hag. ii. 21. *Speak to Zerubbabel governor of Judah, ſaying, I will ſhake the heavens and the earth.* 22. *And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen:* For, from this it is plain, Firſt, *That the ſhaking of the heavens*, at the coming of the deſire of all nations, means that at his coming, the throne of the kingdom of the Jewiſh princes who ſupported the law of Moſes, was to be overthrown. Next, *That the ſhaking of the earth* means, that the ſtrength of the kingdoms of the heathen princes who upheld idolatry, was to be deſtroyed by the preaching of the goſpel.—Farther, ſeeing in the expreſſion, Hag. ii. 6. *Yet once it is a little while and I will ſhake the heavens and the earth*, there is a reference to a former ſhaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22. of the *ſhaking of the heavens and the earth*, by the preaching of the goſpel after the coming of the deſire of all nations, leads us to conſider the ſhaking of mount Sinai, at the giving of the law, as emblematical of the deſtruction of the heathen idolatry, by the introduction of the law of Moſes.—The apoſtle, for the farther information of the Hebrews, told them that the promiſe, *Yet once I will ſhake the heavens and the earth*, implied that the things ſhaken and overthrown, were to be removed, in order that the things not to be ſhaken, the Chriſtian church and goſpel-form of worſhip, may remain firmly eſtabliſhed to the end of time; ſo that there are to be no more changes made in the religion of the world, ver. 27.

Having finiſhed his addreſs to the unbelieving Hebrews, the apoſtle directed his diſcourſe to ſuch of the nation as profeſſed the goſpel, Saying, Wherefore, we having received a diſpenſation of religion which is never to be altered, ought to hold faſt the gift of that moſt excellent diſpenſation, whereby we can worſhip God acceptably with reverence and religious fear, ver. 28.—For under the goſpel, God is as much a conſuming fire to them who diſobey him by infidelity, or who affront him by apoſtaſy, as he was to the rebellious Iſraelites, under the law, ver. 29.

New Translation.	COMMENTARY.
CHAP. XII. 1 Wherefore, *even we having* ſo great a cloud [1] of witneſſes [2] *placed*	CHAP. XII. 1 *Wherefore, even we* like the combatants in the Grecian games, *having ſo great an aſſembly of witneſſes placed around us, laying aſide every weight* of

Ver. 1.—1. *Having ſo great a cloud.* Both the Greeks and the Romans uſed the word *cloud* to expreſs a great number of people. See 1 Theſ. iv. 17. note 4. Capel thinks the metaphor is taken from flocks of birds flying in the air like clouds; Iſa. lx. 8. *Who are theſe that fly as a cloud and as the doves to their windows?* See alſo Ezek. xxxviii. 9.

2. *Of witneſſes.* Becauſe at the celebration of the games, the victors in the morning combats did not receive the prizes till the evening, but looked at thoſe who engaged in the ſucceeding combats, the apoſtle in alluſion to that cuſtom, by an high rhetorical figure, repreſents the

worldly hopes, and fears, and cares, and friendships, which incumber us in running, *and the sin* of apostasy which is so *easily committed*, *Let us run with perseverance the race appointed us*.

around us, *laying* aside every weight, and the sin *easily committed*, [3] *Let* us run (δι') with *perseverance* the race *set* before us; [4]

2 *Looking off* from the ancients *to Jesus the leader and rewarder of the faithful*, *who for the joy* of bringing many sons into glory, *which was set before him*, *endured* the lingering agonies of *the cross*, *despising the shame* of suffering as a malefactor, *and sat down at the right-hand of the throne of God*. See chap. viii. 1. note 3.

2 Looking *off to* Jesus, (αρχηγον και τελειωτην) *the Captain and perfecter of the faith*; [1] who for the joy *which* was set before him, [2] endured the cross, [3] despising the shame, *and sat down* at the right-hand of the throne of God.

3 *Wherefore*, *attentively consider* the dignity of *Jesus* your leader, *who* before he was thus rewarded, patiently *endured such calumny, opposition, and persecution from sinners against himself*, that *ye may not be weary, being dispirited in your minds* through the continuance of the persecution.

3 (Γαρ, 93.) *Wherefore*, *attentively* consider [1] him *who* endured such contradiction *from* sinners against (αυτον) himself, *that ye may not be weary*, *being faint* in your *souls*.

the ancient patriarch, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate that the saints in the other world know what we are doing in this; but to teach us to think of them often, that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in our Christian course.

3. *The sin easily committed.* Ευπεριστατον, literally *which stands conveniently around* one, to allure him: Or, *the well circumstanced sin;* the sin which is well adapted to ones circumstances and inclinations; consequently is easily committed; in opposition to απεριστατον, that which hath no recommending circumstance; or which is destitute of ornament.

4. *Let us run with perseverance the race set before us.* If it is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks, we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judea, or repaired.

Ver. 2.—1. *The Captain and perfecter of the faith.* Αρχηγον *the Captain.* For this signification of Αρχηγος see chap. ii. 10. note 3.—Και τελειωτην *and perfecter.* See Heb. v. 9. note 1. The apostle having exhorted the Hebrews to run the race set before them, compares Jesus to the judge of the games whose office it was to determine who were the conquerors, and to make them perfect as combatants by bestowing on them the prizes for which they had contended.

2. *Who for the joy which was set before him.* The phrase αντι της χαρας, is by some translated *who instead of the joy;* understanding thereby, the joy of governing the world, which the Son possessed from the beginning by right of creation; or according to others, the joy of his human state, which he parted with, choosing to endure the cross. But in my opinion both glosses are improper, because the apostle speaks of a joy which Jesus was not in possession of, but which was set before him as the reward of his sufferings.—*The joy set before him* is contrasted with *the race set before us*, ver. 1.

3. *Endured the cross.* The example of Christ's sufferings and reward, is of powerful efficacy to animate his disciples to imitate him in suffering, that like him they may be rewarded.

Ver. 3. *Attentively consider him.* Erasmus Schmidius observes, that the word αναλογιζομαι being used to denote the accurate observation of Arithmetical and Geometrical proportions, it signifies, to consider Christ with the greatest accuracy of observation. This the Hebrews were to do, that they might understand the difference between Christ and them. For by attending to what the Son of God endured from sinners, they would not think much of the calumnies, the scoffing speeches, and the persecutions, which they endured from their unbelieving brethren; nor be so disheartened by them, as to faint, or renounce the gospel.

4 *Not yet unto blood have ye resisted, combating*[1] against sin.

4 Your sufferings are far short of those which Christ endured. For *not yet hath* the *blood of any of you been shed in combating against your wicked persecutors.* See Pref. sect. 2. paragr. 4.

5 (Και, 224.) *Besides, have ye forgotten* the exhortation, which (διαλεγεται) *reasoneth*[1] *with* you as *with* children, (Prov. iii. 11.) My son, *do not think lightly of the Lord's chastisement, neither* faint when thou art rebuked (υπ') of him.

5 *Besides, Have ye forgotten the exhortation,* in *which* God *reasoneth with you as with* his *children: My Son, do not think lightly of the Lord's chastisement,* as they do who regard afflictions as things accidental; *neither* through too quick a feeling of the chastisement, nor by considering it as a token of God's anger, *fall into despair when thou art rebuked of him.*

6 For whom the Lord loveth he *chastiseth,*[1] and scourgeth[2] every son whom he receiveth. (See Rom. iii. 19.)

6 Instead of being tokens of God's anger, afflictions are proofs of his love. *For whom the Lord loveth he chastiseth, and sharply corrects* for his faults, *every son whom he adopteth.*

7 If ye endure *chastisement,* God *behaveth towards you as HIS children.* For what son *is there* whom *HIS* father *doth not chastise?*

7 If then *ye endure affliction,* know that *God behaveth towards you as his children,* giving you such correction as must be of great advantage to you. *For what* legitimate *son is there, whom his father never punishes* for his faults?

8 But if ye be without chastisement,[1] *of which* all *SONS* are partakers, *certainly ye are* bastards, and not sons.

8 *But if ye live without* that *chastisement whereof all* the *sons* of God *are partakers, certainly ye are* treated as *bastards* whose education is no object of their father's care, *and not* as the genuine *sons* of God.

Ver. 4. *Combating against sin.* Here the allusion is changed from running to fighting with the cestus, or to wrestling.

Ver. 5. *Reasoneth.* So διαλεγεται properly signifies: and so it is translated, Acts xviii. 19. *He himself entering into the synagogue,* διελεχθη τοις Ιουδαιοις, *reasoned with the Jews.*

Ver. 6.—1. *Whom the Lord loveth, he chastiseth.* This passage of scripture, by placing the dispensations of providence in a just light, banishes that gloom, which the disorders and miseries prevailing in the world are apt to occasion. We are here in a state of education, under the tuition of God who performs to us the office of a prudent, and affectionate Father. By the various afflictions of life, he teaches us the virtues necessary to fit us, for discharging the duties, and for enjoying the pleasures of heaven. May every afflicted person firmly believe this!

2. *And scourgeth every son whom he receiveth.* This is the LXX. translation of Prov. iii. 12. which Hallet thinks more just than the common version, *Even as a father the son in whom he delighteth.* For he saith *Ukeab,* signifies either, *and as a father,* or *and scourgeth*; in which latter sense it is translated in the Arabic, Syriac, and Chaldee versions: And that *jiretzah,* signifies either, *he delighteth in,* or, *he receiveth.* He adds, "There is sufficient reason to de-
"termine in favour of the translation given by the LXX. and the apostle, since according to
"their rendering the Hebrew text is complete. Whereas according to the other translation
"the word, *beasher, in whom,* must be supplied as omitted."

Ver. 8. *If ye be without chastisement.* If ye pass your lives without experiencing sickness of any kind, or wordly losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly ye are treated by your heavenly Father as bastards, and not as sons.

9 *Farther, we have had fathers of our bodies who chastised us* for our faults, *and* yet *we loved and obeyed them. Shall we not much rather* from affection and gratitude *be in subjection to the Father of our spirits*, when he corrects us for our faults *to fit us for living with him for ever?*

10 This submission is due to the Father of our spirits, because he corrects us with more prudence and affection than our earthly fathers. *For they verily during the few days of our childhood chastised us according to their own will* governed by passion, *but he* always *for our advantage, that we might partake of his holiness;* it being necessary to our living with him eternally, that we be holy.

11 *Now no chastisement indeed,* whether from God or man, *at the time* it is inflicted, *is the cause of joy, but of sorrow* to the chastised. *Nevertheless afterwards, it gives* as a reward *the peaceful fruit of righteousness, to them who are properly disciplined by it:*

12 *Wherefore, bring into the posture of action, your arms which hang down, and your weakened knees,* that is, vigorously exert your whole faculties, in the conflict with affliction.

13 *And* by removing every temptation, *make smooth paths for your feet, that* if ye are infirm in any part, *that which is lame may not be wholly dislocated* by your falling, *but rather strengthened* by proper exercise.

9 (Ειτα) *Farther,* we have had fathers of our flesh [1] *who chastised* us, and we gave THEM reverence: shall we not much rather be in subjection *to* the father of OUR spirits, and live? [2]

10 For they verily (προς, 295.) *during* a few days *chastised* us *according to* their own pleasure, but he for OUR *advantage,* (εις το μεταλαϐειν) *in order to* OUR *partaking* of his holiness.

11 Now no *chastisement indeed,* for the present seemeth to be MATTER *of joy, but of sorrow.* Nevertheless, afterwards it *returns* the *peaceful* [1] fruit of righteousness, *to* them *who* are *trained by it.* [2]

12 Wherefore, *bring to their right position,* [1] *the arms* which hang down, and the *weakened* knees. (Isa. xxxv. 3.)

13 And make *smooth* paths [1] for your feet, *that* that which is lame, *may not be put out of joint, but rather healed.*

Ver. 9.—1. *We have had fathers of our flesh.* By distinguishing between the fathers of our *flesh*, and the father of our *spirits*, the apostle teaches us, that we derive only our flesh from our parents, but our spirit from God. Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1.

2. *Be in subjection to the Father of our Spirits and live.* The apostle seems to have had Deut. xxi. 18. in his eye, where the son that was disobedient to his father, was ordered to be *put to death.* This is one of the many instances, in which the apostle conveys the most forcible reason, in a single word.

Ver. 11.—1. *It returns the peaceful fruit of righteousness:* that is, *the peaceful fruit, which is righteousness.*—Bos thinks ειρηνικον καρπον, should be translated *the pleasant* or *joyful fruit*; because the Hebrews commonly express *pleasure* or *happiness* by *peace.*—*Righteousness* is denominated *peaceful,* because it is productive of inward peace to the afflicted person himself; and of outward peace to those with whom he lives. Also it is called *the fruit* of God's chastisements, because afflictions have a natural influence to produce virtues in the chastised, which are the occasion of joy far greater than the pain arising from the chastisement. Psal. cxix. 67. 71. 75.

2. *To them who are trained thereby.* Γεγυμνασμενοις. This word denotes those who performed the exercises, preparatory to the real combat, naked in the palæstra. It is therefore properly translated, *trained persons.*

Ver. 12. *Bring to their right position,* &c. Here the apostle alludes to pugilists, whose strength being exhausted in the fight, their arms hang down and their knees shake. His meaning is do not succumb under your afflictions, but renew your exertions.

Ver. 13. *Make smooth* or even *paths;* So τροχιας ορθας must be translated, because a wind-

14 *Pursue* [1] peace with all men, and holiness, [2] without which no *one* shall see the Lord: [3]

14 *Earnestly cultivate peace with all men,* with the gentiles as well as with the Jews, and even with your enemies: *But* at the same time *maintain holiness, without which no one shall see the Lord:*

15 *Carefully observing* [1], lest *any one come short* of the grace of God, lest *some bitter root* [2] springing up, trouble [3] you, and *by it* many *be polluted;*

15 *Carefully observing* your own behaviour, and that of your brethren, *lest any one,* through gross sins continued in, *come short of the reward God has graciously promised* to the faithful; *lest some apostate arising trouble you,* and by his errors and bad example, *many of you be corrupted.*

ing path may be as smooth and easy to walk in, as one that is straight.—Theophylact saith τροχιας signifieth both the track made by the wheel of a chariot, and that which is made by mens feet: *A foot-path.*—By *making smooth paths for their feet,* the apostle meant their removing every obstacle which might impede them in running the Christian race; such as immoderate love of sensual pleasures, slavish fear of their enemies, &c.

Ver. 14.—1. *Pursue.* Διωκετε. This metaphor is taken from the chace, in which hunters exert their utmost vigour in pursuing their prey. Hence in the Syriac version it is, *Currite post pacem.* See Rom. xii. 18. Perhaps the apostle had an eye to our Lord's saying, *Blessed are the peace-makers.*

2. *And holiness.* The word αγιασμον 1 Thes. iv. 1. is translated *sanctification,* which properly consists in being free, both from those lusts which are gratified by means of the senses, and from those bad passions which are of a more spiritual nature, such as anger, malice, revenge, envy, &c. Where these carnal lusts and bad passions are indulged, they render the person who indulges them detestable in the sight of God. Hence they are termed a *pollution of the flesh and of the spirit.* 2 Cor. vii. 1.—*Holiness,* the word adopted by our translators, hath a more extensive meaning; for besides freedom from lusts and passions, it comprehends all those pious and virtuous dispositions which constitute a religious and moral character.

3. *Without which no one shall see the Lord.* Although in the New Testament Jesus is commonly called *the Lord,* that title in this place denotes *God the Father,* because our coming to him after death is mentioned, ver. 23. and because in other passages the felicity of the righteous in heaven is said to consist in the vision of God, Matth. v. 8. 1 Cor. xiii. 12. Rev. xxii. 4.—The apostle exhorts us to be at great pains in cleansing ourselves from vicious inclinations, and in acquiring virtuous habits, from this most important of all considerations, that no one who is polluted with vice and destitute of virtue, can be admitted into heaven. For a beautiful illustration of this sentiment, see Spectator, No. 447.

Ver. 15.—1. *Carefully observing,* Επισκοπουντες. This word, 1 Pet. v. 2. is used to denote the exercise of the bishop's office in the church. But as this epistle was directed not to the clergy but to the laity among the Hebrew Christians, it must here be taken in its literal signification; *carefully observing,* or, *looking to a thing.*—In this precept, the apostle enjoins those who are more advanced in knowledge and virtue, to admonish the less perfect, when they fall into sin, or shew any disposition to apostatize from the gospel.

2. *Lest some bitter root.* Literally *some root of bitterness.* In scripture *bitterness* signifies *gross sin:* Acts viii. 23. *I perceive thou art in the gall of bitterness and bond of iniquity.* In particular, *apostasy* or *idolatry* is called, Deut. xxix. 18. *a root which beareth gall and wormwood.* In the margin of our Bible *gall* is rendered *a poisonous herb,* an herb which taints the plants growing beside it. Wherefore, *a root of bitterness* or *bitter root,* is a person utterly corrupted, and who by his errors and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree.

3. *Trouble you.* Ενοχλη. This verb being derived from οχλος a *crowd,* signifies *to hurry one along.* Here it denotes the influence which false reasoning and evil example have to lead men to renounce religion. Grotius and others think the true reading of this passage is, εν χολη, which by mistake was written ενοχλη. But as Hallet saith, "There is no reason to alter "this text in conformity to the LXX. translation of Deuteronomy, since the apostle does "not cite it, but only uses so much of the language of that scripture as was to his present "purpose.—In this way do all Christians unblameably mingle some expressions of the scripture among their own, with some variation of words."

16 Alſo, *Leſt there be* among you, *any fornicator;* any one addicted to his appetites; *or any prophane perſon,* who deſpiſing ſpiritual bleſſings renounces them for the ſake of preſent pleaſures, *as Eſau* did, *who for one meal gave away his birth-rights.*

16 leſt there BE any fornicator, [1] or profane perſon, [2] as Eſau, [3] who for one *meal gave away his birthrights.* [4]

17 *And* his folly *ye know* from the ſcripture by this, *that although afterward he wiſhed to inherit the bleſſing, he was reprobated* by his father, who durſt not retract words which he felt himſelf moved by inſpiration to utter; (See ver. 20. note.) *for he found no place of repentance* in his father, *though he earneſtly ſought the bleſſing with tears.* Inſtead of repenting, his father confirmed the bleſſing to Jacob, Gen. xxvii. 33.

17 *And* ye know *that* (και, 211.) *although* afterward he *wiſhed to inherit* the bleſſing, he was *reprobated:* for he found no place of repentance, though he *earneſtly* ſought *the* BLESSING with tears. [2]

Ver. 16.—1. *Leſt there be any fornicator.* Πορνος. For the ſignification of this word, ſee what is ſaid of πορνεια, 1 Cor. v. 1. note 1.—The propenſity of mankind to fornication made it proper for the apoſtle to mention that vice as a chief inſtance, of the vicious ſenſuality which excludes men from heaven.

2. *Or profane perſon.*—A profane perſon is one who treats ſacred things with contempt, who deſpiſes ſpiritual bleſſings, and who in the whole of his behaviour ſhews that he has no ſenſe of God nor of religion; and therefore is ranked among the moſt flagitious ſinners, 1 Tim. i. 9.

3. *As Eſau.* We do not read that Eſau was a fornicator; nor does the apoſtle ſay that he was addicted to that vice. By putting a comma after the word *fornicator,* and by connecting the words, *or profane perſon,* with what follows, Eſau will be called only *a profane perſon.* This he ſhewed himſelf to be, by ſelling his birth-rights to his brother Jacob, for a meſs of pottage. It is true Jacob propoſed to him to ſell theſe; not however as taking advantage of his neceſſity, but becauſe he had heard him on former occaſions, ſpeak contemptuouſly of his birth-rights. For what elſe could put it into Jacob's mind, to make the propoſition? Therefore, when inſtead of going into his father's tent where he might have got food, Eſau ſold his birth-rights for a meſs of pottage, he ſhewed not only ſenſuality, but the greateſt profanity. In the family of Abraham, the birth-right entitled the eldeſt, to ſpiritual as well as temporal privileges; (ſee the next note) all which Eſau deſpiſed; as we learn from Moſes, who after relating his contemptuous ſpeech, *Behold I am at the point to die, and what profit ſhall this birth-right do to me,* adds, *Thus Eſau deſpiſed his birth-right,* Gen. xxv. 32. 34.

4. *Gave away his birth-rights.* Before the law was given, the firſt-born in the family of Abraham had a right to the prieſthood, Exod. xix. 22. And to a double portion, Deut. xxi. 17. And, in the family of Iſaac, he was lord over his brethren, Gen. xxvii. 29. 37. xlix. 3. Farther in that family the firſt-born, as the root of the people of God, conveyed to his poſterity all the bleſſings promiſed in the covenant; ſuch as a right to poſſeſs the land of Canaan, and to be the father of him in whom all nations were to be bleſſed, and to explain and confirm theſe promiſes to his children, in his dying bleſſing to them; of which we have a remarkable example in Jacob, Gen. xlix.

Ver. 17.—1. *He was reprobated,* not by God, but by his father, who when he knew that he had given the bleſſing to Jacob, refuſed to retract it, being ſenſible from his inward feelings, that he had ſpoken prophetically, and that God willed him to give the bleſſing to Jacob.

2. *Though he earneſtly ſought* (αυτην *it*) *the bleſſing with tears.* The relative pronoun *it,* in this paſſage, ſtands for *the bleſſing,* the remote antecedent. For Eſau did not ſeek *repentance,* but *the bleſſing with tears,* Gen. xxvii. 34.—This example, as Beza well obſerves, the apoſtle ſet before the Hebrews to ſhew them, that if, for the ſake of preſent pleaſures, any of them like Eſau profanely caſt away their heavenly birth-rights by apoſtaſy, they never ſhould regain them.

Ver. 18.

18 *Now* ye *ſhall* not come [1] *to a tangible* [2] *mountain* (και, 219.) *which* burned with fire, *and to* blackneſs, and *to* darkneſs, and *to* tempeſt, [3]

18 *Now* that ye may underſtand the value of your birth-rights as Abraham's ſeed, (Gal. iii. 18.) which I am exhorting you not to throw away, know that *Ye ſhall not*, like your fathers, *come to a tangible mountain which burned with fire*, to ſhew that God is a conſuming fire to the impenitent, *and to blackneſs*, *and to darkneſs*, which was an emblem of the obſcurity of the Moſaic diſpenſation, *and to tempeſt*,

19 and *to the noiſe* of a trumpet, and *to the ſound* of words, [1] *the hearers of which earneſtly intreated that there might not be added to them a word*,

19 *and to the noiſe of a trumpet*, like that by which the angels called the Iſraelites together to hear the law, and which by waxing louder and louder terrified the Iſraelites exceedingly, *and to the ſound of words* uttered by God himſelf, *the hearers of which*, ſtrongly impreſſed with the holineſs and power of their lawgiver and judge, *earneſtly intreated to hear not a word more*, Exod. xx. 18, 19.

20 (γαρ, 98.) *although* they could not *bear* that which was *ſtrictly commanded*, (Exod. xix. 13.) *Even if a beaſt* touch the mountain, it ſhall be ſtoned, or *ſhot* through with *an arrow*. [1]

20 *although*, before they were affrighted by the voice of God, *they could not bear that which was ſtrictly commanded, Even if a beaſt touch the mountain* while the ſymbol of the divine preſence reſts on it, *it ſhall be ſtoned, or ſhot through with an arrow.* It ſeems they expected, by drawing near, to ſee God without being terrified.

Ver. 18.—1. *Ye ſhall not come.* Ου γαρ προσεληλυθατε, literally, *ye have not come.* But here, and in ver. 22. the paſt time is put for the future; as is plain from this, that in the latter part of his diſcourſe the apoſtle mentions particulars, which cannot be applied to believers in the preſent life; ſuch as their being come *to myriads of angels, and to the ſpirits of juſt men made perfect.* See Eſſ. iv. 10.—Farther, that the apoſtle doth not ſpeak of what was preſent but of ſomething future, will appear if we conſider that he here contraſteth the birth rights of the ſpiritual ſeed of Abraham with thoſe of his natural progeny. The natural ſeed had a right to poſſeſs the earthly Canaan: and to prepare them for that inheritance, they were brought to Sinai to receive the law which they were to obſerve in Canaan. But the ſpiritual ſeed by their birth-right being heirs of the heavenly country, ſhall be prepared for it and brought into it in a different manner.

2. *To a tangible mountain.* (Ψηλαφωμενῳ) *A mountain capable of being handled* or touched; but which ye will be prohibited to approach. The meaning is, believers Abraham's ſpiritual ſeed, in their way to the heavenly country are not, like his natural ſeed in their way to Canaan, to be brought to a tangible mountain ſuch as *Sinai* was, to hear the law by which they are to be governed in the heavenly country, declared in the terrible manner in which the law of the earthly country was proclaimed. But they are to be brought directly to the heavenly mount Zion, where God by ſome viſible manifeſtation will reſide; and to the city of the living God, *&c.*

3. *And to tempeſt.* Joſephus, Antiq. lib. 3. c. 5. tells us, that at the giving of the law, ſtrong winds came down, and manifeſted the preſence of God. Perhaps this prefigured what happened when the new law, the goſpel was given. For previous to the deſcent of the Holy Ghoſt, *There came a ſound from heaven, as of a mighty ruſhing wind,* Acts ii. 2.

Ver. 19. *And to the ſound of words.* The words of the ten commandments were pronounced by the angel who perſonated God, (ſee Heb. ii. 2. note 2.) with a voice ſo loud and terrible, that the whole ſix hundred thouſand, who were able to go to war, with the women and children and old men, heard them, Deut. v. 22. and were exceedingly frightened.

Ver. 20. *Or ſhot through with an arrow.* This clauſe is wanting in many ancient MSS. and in the Syriac, Vulgate, Coptic, Arabic, and Ethiopic verſions.—If it is an addition to the text, it is taken from Exod. xix. 13.

Ver. 20.

21 *And so terrible was that* manifestation of the divine presence *which appeared, that Moses cried* to God, *I am exceedingly afraid, and quake.*

22 *But ye shall come to* a place which I call *Mount Zion,* because there God will appear to you, not in the terribleness of his greatness as on Sinai, but in the beauties of his goodness. *And* instead of being brought to any earthly city to worship, ye shall be brought *to the city of the living God, the heavenly Jerusalem, and* in your worship shall associate *with ten thousands of angels;*

21 And so terrible was *that which appeared,* THAT Moses said, I *am exceedingly afraid* and quake. [1]

22 But ye *shall* come (see note 1. on ver. 18.) *to* Mount Zion, [1] and *to* the city of the living God, the heavenly Jerusalem, [2] and to *ten thousands* of angels;

Ver. 21. *Moses said, I am exceedingly afraid and quake.* There is no mention of this circumstance in the history. But seeing the apostle speaks of it in a letter to the Hebrews as a thing known to them, some commentators are of opinion that they had it from tradition; or that it was recorded in some Jewish writing then extant.—I think that something like this speech is insinuated in the account which Moses himself hath given of the matter. It is said, Exod. xix. 16. *On the third day in the morning, there were thunders and lightnings and a thick cloud upon the mount, so that all the people that was in the camp trembled.*—18. *And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.* 19. *And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice.* What follows in the history is an amplification of the preceding narration, according to the manner of the sacred historians, and not an account of things which happened afterwards. This the attentive reader will easily perceive, who compares the amplification with the former narration. Ver. 20. *And the Lord came down upon Mount Sinai,* (This is mentioned ver. 18.) *on the top of the mount: And the Lord called Moses up to the top of the mount, and Moses went up.* It was then *Moses spake and God answered him by a voice,* as related, ver. 19. It seems when he drew near to the thick darkness, out of which issued the thunders, and lightnings, and the great fire which burned up to the midst of heaven, his courage failing him, he spake the words mentioned, Heb. xii. 21. *I am exceedingly afraid and tremble, and God answered him by a voice* encouraging him to lay aside his fears. Wherefore taking courage, he became so composed as to hold that conversation with God which is recorded, Exod. xix. 21.—24.

Ver. 22.—1. *Ye shall come to Mount Zion.* Mount Zion being opposed to *Sinai* the tangible mountain, is no mountain on earth; but is *the heavenly Mount Zion*: as the Jerusalem mentioned in the subsequent clause, is *the heavenly Jerusalem.*—When David took the strong hold of Zion he called it *the city of David,* 2 Sam. v. 7. And put the ark of the Lord in the city of David, 2 Sam. vi. 12. 17. *in his place in the midst of the tabernacle which he had pitched for it.* From this time God is said to have *dwelt in Zion,* which on that account was called *his holy hill of Zion,* Psal. ii. 6. and *to love the gates of Zion more than all the dwellings of Jacob,* Psal. lxxxvii. 2. Wherefore Mount Zion being the residence of the manifestation of the divine presence on earth among the natural seed of Abraham before the temple was built, it was fitly made the type of that place in the heavenly country where the manifestation of the divine presence among the spiritual seed is to be made through all eternity. See Heb. ix. 5. note.

2. *The city of the living God, the heavenly Jerusalem.* This is the city which Abraham expected, and *of which the builder and ruler is God.* It is called, Gal. iv. 26. *Jerusalem which is above,* and Rev. iii. 12 *New Jerusalem which cometh down out of heaven from God,* and Rev. xxi. 2. *The holy city new Jerusalem.* These names the apostles were directed by the Spirit to give to this city, to shew that Jerusalem in Canaan was a type or emblem of it. See 2 Cor. v. 1. note 2.—The intelligent reader no doubt has remarked that here the happiness of the just, after the resurrection, is represented as in part arising from the nature of the place of their abode. The same idea is suggested by the obvious meaning of the accounts given by Christ and his apostles of the felicity of good men in the life to come, John xiv. 2. *In my father's house* of the universe *are many mansions.*—*I go to prepare a place for you.*—2 Pet.

iii.

23 to the general aſſembly [1] and church of the firſt-born [2] *who are enrolled* in heaven, [3] and to God the Judge [4] of all, and to the ſpirits of juſt men (τετελειωμενων, Heb. xi. 40. note) made perfect, [5]

23 *to the general aſſembly and church of the firſt-born*, brought from the different parts of the univerſe to worſhip God. *Theſe are enrolled in heaven* as citizens. *And*, inſtead of ſtanding affar off as your fathers did at Sinai, ye ſhall come near *to God the ſupreme ruler of the whole univerſe, and to the ſpirits of juſt men made perfect* by their union with their glorified bodies, and their introduction into heaven,

iii. 13. *According to his promiſe we expect new heavens and a new earth wherein dwelleth righteouſneſs.* And St John, who in viſion had the ſtate of the church ſet before him in its various ſtages till its conſummation, ſaw the new heaven and the new earth appear after the preſent fabric had paſſed away, Rev. xxi. 1.—That theſe accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the goſpel-doctrine of the reſurrection, whereby we are aſſured that we ſhall be united to a real body conſiſting of organs of ſenſation and of members fitted for action. See 1 Cor. xv. 44. note. For if our raiſed bodies are to have members and organs of ſenſation, we muſt alſo have a material habitation, where we can have the uſe of theſe members and organs, and derive enjoyment from objects ſuited to them. The reaſon is plain: as a body without members and ſenſes would be no benefit, ſo members and ſenſes without objects would be uſeleſs. Hence *the redemption of the body from corruption*, is called Rom. viii. 19. *the manifeſtation of the ſons of God*: and ver. 21. *Their glorious liberty:* and ver. 23. *Their adoption.*

Farther, as the goſpel ſpeaks conſiſtently when, together with the reſurrection of the body, it promiſes a new heaven and a new earth, ſo it ſpeaks agreeably to the ancient revelations, which promiſed to the ſpiritual ſeed of Abraham the eternal poſſeſſion of an heavenly country, under the figure and pledge of giving his natural ſeed the everlaſting poſſeſſion of Canaan. And, though in theſe revelations little is ſaid concerning the nature of the new heaven and new earth, we may believe, as was obſerved, Eſſ. v. ſect. 4. laſt paragraph, that it will be perfectly ſuited to the nature of our glorious bodies, and that the pleaſures which we ſhall derive from the beauty and conveniency of our future habitation, will be as much ſuperior to the pleaſures of this earth, as the members and ſenſes of our glorious bodies ſhall be more perfect than our preſent fleſhly members and ſenſes. In a word, ſeeing God himſelf is to dwell with the righteous in the heavenly country, it will, as becometh the reſidence of God, be magnificent, and *glorious, and full of pleaſures.* See Spectat. vol. 8. No. 580.

Ver. 23.—1. *To the general aſſembly.* Πανηγυρει. This word ſignifies *a great concourſe of people*, drawn together from all quarters on ſome public and joyful occaſion, ſuch as *a religious feſtival*; *annual games*; *a great market* or *fair*; from which laſt occaſion, the Greek word is derived. If the alluſion to the tranſactions at Sinai is continued here, this firſt general aſſembly, or concourſe of the ſubjects of God called from his dominions every where, will be held for the purpoſe of hearing the laws of the heavenly country, which they are to inhabit, promulgated.

2. *And church of the firſt-born.* The firſt-born of man and beaſt, being reckoned more excellent than the ſubſequent births, were appropriated to God. Hence the Iſraelites had the name of *God's firſt-born* given them, to ſhow that they belonged to God, and were more excellent than the reſt of the nations. Wherefore, *the general aſſembly and church of the firſt-born*, as diſtinguiſhed from *the ſpirits of juſt men made perfect*, mentioned afterwards, means the pious Iſraelites of all ages, who having imitated Abraham in his faith and obedience are heirs of the heavenly country. Whereas *the ſpirits of juſt men made perfect*, are all in every age and nation who have feared God and wrought righteouſneſs.

3. *Who are enrolled in heaven.* See Philip. iv. 3. note 4. This ſignifies that they are denizens of heaven, entitled to live there, and to enjoy its privileges.

4. *And to God the Judge of all.* As the Son, after the judgment, will deliver up the kingdom to the Father, the Father is fitly ſtyled *the Judge of all* or *univerſal monarch*, agreeably to the phraſeology of the Hebrews who called thoſe perſons *judges*, who exerciſed ſovereign rule in Iſrael.

5. *And to the ſpirits of juſt men made perfect.* In this enumeration, the particulars are

not

24 *and to Jesus the Mediator of the new covenant, and to* his blood which is *the* true *blood of sprinkling* typified by the Levitical sprinklings, and *which*, by crying for mercy to penitents, *speaketh better things than the blood of Abel* which cried for vengeance on his murderer.

24 and to Jesus the mediator [1] of the new covenant, and to the blood of sprinkling [2] *which* speaketh better things than THAT OF Abel. [3]

not placed according to their dignity, owing perhaps to the apostle's being greatly affected by the contemplation of these grand objects. For, in such cases people neglect to arrange their discourse methodically. Or, *the spirits of just men made perfect*, might be mentioned after God the Judge of all, and before Jesus the Mediator of the new covenant, to shew that on account of the severity of the trial which the just have sustained, they are more the objects of the love of God and of Christ than the angels; and even more excellent in respect of their virtues. Hence they are called, James i. 18. *a kind of first fruits of his creatures.*

Ver. 24.—1. *And to Jesus the Mediator of the new covenant.* Jesus is called *the Mediator of the new covenant*, not because he exercises the office of Mediator after he hath delivered up the mediatorial kingdom to the Father, for at that period his office of Mediator will cease; but because he exercised that office before he delivered up the kingdom, and in the exercise of that office he hath brought the people of God into heaven.

2. *And to the blood of sprinkling.* This is an allusion both to the sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin offerings before the vail and on the mercy-seat. For the former sprinkling typified the efficacy of Christ's blood in procuring the new covenant, and the latter, its efficacy in procuring the pardon of sin for all them who believe and obey God.—*The blood of sprinkling*, by an usual figure, is put here for the effect of the blood of sprinkling. The saints when admitted into heaven, shall come to the full enjoyment of the blessings procured by the sprinkling of Christ's blood.

In this latter part of the description of the joys of heaven, we are taught that they will arise chiefly from our seeing and conversing with the virtuous of our own kind; and not with them alone, but with the different orders of angels, and with Jesus, and even with God himself, who will manifest his presence there in a much more glorious manner than he does here by his works. And, that the scheme of our salvation by the shedding of Christ's blood, will afford matter of delightful contemplation to the redeemed, and be recollected by them with transports of gratitude through all eternity.—Farther, seeing the pot with the manna, and Aaron's rod which budded, and the tables of the covenant were, by God's command placed in the inward tabernacle which represented heaven, to intimate, as was observed, Heb. ix. 4. note 3. that in heaven the people of God will recollect the particular interpositions of providence by which, while on earth, they were prepared for the employments and enjoyments of heaven, and that they will be greatly delighted with the recollection of these interpositions, may we not suppose that our happiness in heaven will arise also from our searching into the works of creation, by which God hath so illustriously displayed his perfections? For if our feeble pursuit and imperfect acquisition of knowledge in the present life afford us such exquisite pleasure, how great must the entertainment of the saints in heaven be, when the works of God are fully laid open to their view, and their faculties are strengthened to examine them! The pleasures which the blessed will derive from this source must be unspeakable, not only because they will be enhanced by the charm of novelty, but because every new acquisition will stimulate them to proceed in the search, and because although it be continued through eternity, the immense subject will never be exhausted by them. See Spectator No. 626.

The grand description of the heavenly country the inheritance of the spiritual seed of Abraham, found in ver. 22. and of its joys in ver. 23, 24. the apostle gave to make the Hebrews sensible how foolish it would be in them, for the sake either of the pleasures or of the pains of this transitory life, profanely to cast away their birth-right whereby they were entitled to inherit the heavenly country.

3. *Speaketh better things*, παρα τον Αβελ, *than that of Abel.* The masculine article τον, cannot agree with αιμα understood, which is a neuter word. Wherefore, we must adopt the

25 *Take care* that ye refuse not [1] *him speaking.* [2] For if they *did not escape* who refused (τον χρηματιζοντα) *him delivering an oracle* [3] on earth, much more *we SHALL NOT ESCAPE* (from the preceding clause) *who turn* away from him *SPEAKING* from heaven.[4]

26 (Ου, 61.) *His* voice [1] then shook the earth. But

25 *Take care that ye disobey not God* who is now *speaking* to you from heaven by his Son. For, if the *Israelites did not escape* punishment *who disobeyed God delivering an oracle on earth* by Moses, commanding them to go into Canaan, *much more we shall not escape* punishment, *who turn away from God speaking* to us the gospel *from* heaven by his Son.

26 *God's voice at the giving of the law shook the earth* in token that idolatry was to be shaken in Ca-

reading of the MSS. mentioned by Mill, which have το, here in place of τον, and which seems to have been followed by the Syriac translator. Or, we must supply either, λογον τȣ αἱματος, *the speech of the blood of Abel*, or, ῥαντισμον τȣ αἱματος, *the sprinkling of the blood of Abel*, namely on the ground, in allusion to Gen. iv. 10. where God saith *the voice of thy brother's blood crieth unto me from the ground.*

Ver. 25.—1. *Take care that ye refuse not.* Here the apostle turned his discourse to the unbelieving Hebrews; and by calling to their remembrance the sin and punishment of their forefathers, who refused to obey God when he commanded them to go into Canaan, and who for that sin were all destroyed in the wilderness, he shewed them the danger of disobeying God who commanded them by his Son to receive the gospel.

2. *Him speaking.* Τον λαλȣντα. In this expression there is a reference to Heb. i. 1. where we are told that *God*—ὁ λαλησας, *Who spake to the fathers by the prophets*, ελαλησε *hath in these last days spoken to us by his Son.* Wherefore, the *Him speaking*, whom the Hebrews were not to refuse, was God the Father, who at that time was actually speaking to them the gospel from heaven by his Son. For, having commissioned his Son to make the gospel revelation, and having given him the apostles as his assistants, John xvii. 6. and, according to his promise, having sent down the Holy Ghost from heaven upon them, whatever they spake by inspiration was really spoken of God by his Son.

3. *For if they did not escape who refused him delivering an oracle on earth.* That χρηματιζειν signifies *to deliver an oracle*, see proved, Heb. viii. 5. note 3.—Although τον λαλȣντα in the preceding clause denotes God's speaking the gospel from heaven by his Son, τον επι της γης χρηματιζοντα, does not signify God speaking the law from Sinai. For on that occasion the Israelites did not refuse either God or Moses; neither was there any punishment inflicted on them, to escape from. I therefore think the oracle which the Israelites refused to obey, was that which God delivered to them by Moses in Kadesh, after they left Horeb and had gone forward three or four days journey, Heb. iii. 8. note 2. For on that occasion, being commanded in the name of God to go up directly and take possession of Canaan, their refusal provoked God so exceedingly as to make Him swear, that none of the grown up persons who had come out of Egypt should enter Canaan, but that all of them should fall in the wilderness. And since all of them did actually fall there, except Caleb and Joshua who were not engaged in the rebellion, the apostle had good reason, from their not escaping, to caution the Hebrews against turning away from God who was then speaking to them from heaven by his Son.—He had given them a caution of the same kind, Heb. ii. 1.—4. by putting them in mind of the punishments which were inflicted on their fathers, from time to time, for their various transgressions of *the word spoken by angels;* that is, their transgressions of the law of Moses.

4. *Much more we shall not escape, who turn away from him speaking from heaven.* The words, *shall not escape*, are necessarily supplied here from the clause immediately preceding. And with respect to the word *speaking*, it is taken from the first clause of the verse: and being followed in this place by the words, απ' ουρανων, *from heaven*, it is reasonable to think that the same words ought to be supplied in the first clause, thus, *Take care that ye refuse not him speaking* from heaven.

Ver. 26.—1. *His voice then shook the earth. His voice*, does not mean *Moses's voice*: For when he spake the oracle or divine command to the Israelites to go into Canaan, his voice was not accompanied with any earthquake. Neither does it mean the Son's voice; for he did not speak the law. See Heb. i. 2. note 2. But the meaning is, that God's voice shook the

naan by the law of Moses. *But now* concerning his speaking by his Son *He hath promised, Saying, Yet once I shake not the earth only;* the heathen idolatry and the powers which support it; *but also the heaven;* the Mosaic worship and Jewish state.

now he hath promised, [2] saying, Yet *once* I shake [3] not the earth only, but also *the* heaven. [4]

earth at the giving of the law. Accordingly we are told, Exod. xix. 18. That *the whole Mount quaked greatly*, before God spake the ten commandments. Now as the promise, *Yet once I shake not the earth only but also the heaven*, is a declaration of God's resolution to remove both the idolatrous worship of the heathens, and the ceremonial worship of the Jews, by the introduction of the gospel-dispensation, (See ver. 27. note 1.) may we not suppose that the former shaking of the earth, that is, of Mount Sinai alluded to in the clause, *Yet once I shake not the earth only*, and mentioned in the first clause, was emblematical of the removing of the idolatrous worship of the Canaanites by the introduction of the law of Moses into Canaan?

2. *But now he hath promised.* As the word, τοτε *then*, in the first clause, refers to the shaking of the earth at the giving of the law, the word νυν, *now*, in this clause which stands opposed to it, must refer to the introduction of the new dispensation, and to the alteration which was to be made in the religious and political state of the world, by the preaching of the gospel.

3. *Saying, Yet once, I shake not the earth only*, &c.—The unbelieving Jews were violently prejudiced against the gospel, because it abolished the law of Moses. Wherefore, to reconcile them to that event, the apostle quoted this prophecy of Haggai, in which not only the distruction of the heathen idolatry, but the removal of the Mosaic institutions, together with the alteration which was to be made in the political state of the nations of the earth, are foretold under the idea of God's *shaking the heavens and the earth*, &c. Haggai ii. 6. *Thus saith the Lord of hosts. Yet once, it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land.* 7. *And I will shake all nations: For the desire of all nations shall come, and I will fill this house with glory.*

In quoting this prophecy, the apostle hath mentioned only the first words of it: and even these he hath not given completely, nor in the order in which they stand in the Hebrew text. For he hath omitted the clause, *It is a little while;* and hath mentioned the shaking of the earth before the shaking of the heavens. But, with respect to the apostle's mentioning only the first words of this prophecy, it is sufficient to reply that Paul, in quoting passages from the Jewish scriptures, mentions only the first words of these passages, because the persons to whom he wrote were well acquainted with them, and would naturally recollect the whole. Besides, in the instance under consideration, his argument being founded on the whole of the prophecy, he knew that that circumstance would lead the Hebrews to recollect the whole.—Next, with respect to the clause, *It is a little while*, which the apostle has omitted, seeing the LXX. have likewise omitted it, Peirce thinks the omission was occasioned, either by the carelessness of transcribers, or by the officiousness of some ignorant Christians who wished to make the LXX. version agree with the apostle's quotation. But be that as it may, since the apostle's omission of the clause, and his mentioning the shaking of the earth before the shaking of the heaven, make no change in the sense of the prophecy, these alterations are of little consequence, especially as they may have been occasioned by the apostle's quoting the prophecy from memory.

4. *But also the heaven.* In the prophetic writings, the Jewish state and worship are called *the heaven*, either, because they were appointed by heaven, or, because the Jewish church assembled round the tabernacle to worship, was an emblem of the church of the first-born assembled round the symbol of the divine presence in heaven, to worship.—Here it is proper to observe, that in Haggai's prophecy, where the alteration which was to be made in the religious and political state of the world is foretold, by calling it, *a shaking of the heaven, and the earth, and the sea, and the dry land*, and, *a shaking of all nations*, God alluded to mount Sinai's *quaking greatly*, before he spake the ten commandments, Exod. xix. 18: consequently by this allusion he hath taught us, that his shaking of the earth, before he spake the law, was emblematical of his shaking the heathen idolatry by the introduction of the law of Moses into Canaan.—Next, it is to be observed, that Haggai, after foretelling the alteration which was to be made in the religious and political state of the world, under the idea of *shaking all nations*,

27 *Now* this SPEECH, Yet *once*, signifieth the removing of *the* things *shaken*, [1] as of things WHICH WERE made, [2] that *the* things *not to* be shaken may remain. [3]

27 *Now this speech, Yet once, signifieth the removing of the things shaken;* the abolition of the former religions, and the destruction of the powers which uphold them, *as of things which were made* with hands; things of an inferior and imperfect nature; *that the things not to be shaken;* the gospel-church and worship; *may remain* to the end of the world.

28 Wherefore, we *having received* a kingdom *not to be shaken*, [1] Let us *hold fast*

28 *Wherefore, we* the disciples of God's Son *having*, in the gospel-dispensation, received *the kingdom*

tions, adds, *For* (so the Hebrew particle *vau* in this passage must be translated) *the desire of all nations shall come.* This God mentioned to shew that the great alteration in the state of the world which he foretold, was to be effected by the coming of the person whom he calls, *the desire of all nations.* And to this the fact agrees. For the destruction of the heathen idolatry, and the abolition of the Mosaic worship, and the change which took place in the political state of the nations of the earth, have all been brought to pass by the coming of Christ, and the setting up of his kingdom through the preaching of the gospel.

That the destruction of the heathen idolatry, the abolition of the Levitical worship, and an alteration in the political state of the world, were foretold by Haggai under the idea of *shaking the heavens and the earth*, &c. the apostle hath taught us in his comment on the speech *yet once*, &c. See ver. 27. note 1.

Ver. 27.—1. *Now this speech, Yet once*, (See note 3. on this verse), *signifieth the removing of the things shaken.* The ellipsis in the beginning of this verse is supplied by our translators as follows: *This* word *yet once.* But it is so supplied improperly, because it leads the reader to fancy that the word *yet once*, signifieth the removing of the things shaken. Whereas that idea is signified, not by the word, *yet once*, but by the whole clause, of which the word *yet once*, is the beginning; namely, *yet once I shake not the earth only, but also the heaven.* Wherefore, to suggest this idea the translation should run in the following manner: *Now this* speech *yet once, signifieth the removing of the things shaken.*—Σαλευομενων *shaken*, is a metaphor taken from ships which are tossed backwards and forwards by the winds and waves, till they are sunk, or beaten to pieces.—That the Jewish worship and the heathen idolatry, and the powers which supported these forms of worship, are the things foretold here to be shaken, and that they are to be removed, is evident from God himself, who thus explains *the shaking of the heavens and the earth:* Hagg. ii. 21. *Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth.* 22. *And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots*, &c. For, *the throne of kingdoms*, as distinguished from *the kingdoms of the heathen*, is the throne of the kingdom of the Jewish princes, the overthrowing of which is foretold by the *shaking of the heavens.* See ver. 26. note 4. And *the kingdoms of the heathen* are the kingdoms of the worshippers of idols, the destruction of which is foretold by *the shaking of the earth.* Wherefore, all these kingdoms being to be destroyed, the forms of worship which were upheld by them, were of course to be removed.

2. *As of things that were made.* Ὡς πεποιημενων. Because the word ποιειν sometimes signifies *to appoint*, (See Heb. iii. 2. note 1.) Peirce thinks the apostle's argument is, that the Jewish church and worship having been appointed by God, might be set aside when God saw fit. But since the heathen worship is likewise said to be shaken, I think the expression, *things that were made*, is an ellipsis for *things that were made with hands*, which according to the Hebrew Idiom denotes, *things of an inferior* and even *imperfect nature;* consequently might be applied, not only to the heathen rites, but to the Mosaic form of worship which was inferior to the Christian.

3. *That the things not to be shaken, may remain.* This the apostle rightly infers from the expression, *Yet once.* For as it implies, that God would make but one alteration more in the religious worship of the world, it certainly follows, that the form to be substituted in the room of the things to be shaken and removed, shall be permanent. The gospel therefore will remain to the end of the world, as the only form of religion acceptable to God.

Ver. 28.—1. *Wherefore we having received a kingdom not to be shaken.* Διο βασιλειαν ασαλευτον

foretold by Daniel to be given to the ſaints, and which is *never to be ſhaken, Let us hold faſt that gift*, that excellent diſpenſation of religion *by which we can worſhip God acceptably*, if we do it *with reverence and religious fear.*

(χαριν) *a gift* [2] whereby we *can worſhip* God acceptably, with reverence [3] and *religious* fear.

29 *For even* under the goſpel, *our God is* as much *a conſuming fire*, to infidels and apoſtates, as under the law.

29 For *even* our God IS a conſuming fire. [1]

τον παραλαμϐανοντες. This is an alluſion to Dan. vii. 18. *The ſaints of the Moſt High*, παραληψονται την βασιλειαν *ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.* In this alluſion, the apoſtle followed Chriſt, who often called the goſpel-diſpenſation, *the kingdom of heaven.*

2. *Let us hold faſt a gift.* So, χαριν is tranſlated, 2 Cor. viii. 4. and ſhould be tranſlated here, as that ſenſe of the word agrees well with the apoſtle's purpoſe in this exhortation.

3. *With reverence.* Μετα αιδες, literally *with modeſty*. The word is uſed by heathen authors, for that reverence with which men approach their princes, or ſuperiors. Now, modeſty being a fear of doing ſomething unbecoming, it is properly uſed to denote the fear with which one, who is ſenſible of his own unworthineſs, approaches the Deity in acts of worſhip.

Ver. 29. *Even our God is a conſuming fire.* The apoſtle had now in his eye, Deut. iv. 24. where by telling the Iſraelites, *The Lord thy God is a conſuming fire*, Moſes put them in mind of the deſtruction of Korah and his companions. Wherefore, by adopting Moſes's words, the apoſtle brings the ſame inſtance of vengeance to our remembrance, that we may be deterred from apoſtaſy, diſobedience, and all irreverence in the worſhip of God, who, though he appears full of mercy in the goſpel, is as much determined to puniſh the rebellious as ever.

CHAP. XIII.

View and Illuſtration.

THIS chapter begins with an exhortation to the Hebrews to exerciſe love to the brethren, hoſpitality to ſtrangers, and compaſſion to the impriſoned and afflicted: chaſtity likewiſe is recommended, together with diſintereſtedneſs, and a careful imitation of their teachers, whoſe trial was ended, and who had ſhewed great fortitude in ſuffering for their faith, ver. 1.—8.

Next, the Hebrews were deſired to beware of being toſſed about with thoſe diſcordant doctrines, which were introduced by foreign, that is, unauthorized teachers; eſpecially thoſe pernicious doctrines, concerning the efficacy of the Levitical ſacrifices to procure the pardon of ſin, which the Judaizing teachers inculcated with great earneſtneſs. Their giving heed to theſe errors the apoſtle was anxious to prevent, becauſe, if they truſted to the Levitical atonements for pardon, they would loſe the benefit of the ſacrifice of Chriſt. This, the apoſtle told them their own law taught them figuratively, by prohibiting the prieſts and people to eat of thoſe ſacrifices, whoſe blood was carried into the holy places to make atonement. And being unwilling to quit the ſubject, he added, that becauſe the carcaſſes of the ſin-offerings were ordered to be burnt without the camp as things unclean, ver. 11.—ſo Jeſus, who ſanctified the people with his own blood, ſuffered as a malefactor or unclean perſon without the gates of Jeruſalem

ſalem, ver. 12.—Theſe particulars the apoſtle mentioned to ſhew that all the Levitical ſin-offerings were types of Chriſt, whoſe example in ſuffering ignominy and puniſhment for men, he deſired the Hebrews to imitate from gratitude, by willingly ſuffering reproach and perſecution, for his ſake, ver. 13.—And this they might do the more eaſily, as they knew they had no continuing city here, but were ſeeking one in the life to come, ver. 14.—In the mean time, he exhorted them to worſhip God, not in the Jewiſh but in the Chriſtian manner, by offering through Chriſt, the ſacrifice of praiſe to God continually, ver. 15.—and to be zealous in doing good works, becauſe worſhip accompanied with ſuch works, are ſacrifices far more pleaſing to God, than the ſacrifices of beaſts, ver. 16.

Again, becauſe the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the goſpel, he ordered them to be obedient to their ſpiritual guides, and to eſteem them highly as perſons who watched for their ſouls, ver. 17.—And requeſted them to pray for him, becauſe he aſſured them, that he had maintained a good conſcience in all the things he had written to them, ver. 18.—Then gave them his apoſtolical benediction in a moſt elegant form, ver. 20, 21.—and beſought them to take in good part, the inſtruction contained in this letter, which he acknowledged was a ſhort one, conſidering the variety and importance of the ſubjects he had handled in it, ver. 22.

Having thus finiſhed his exhortations, the apoſtle informed the Hebrews that he had ſent away Timothy on ſome important buſineſs; but promiſed if he returned in time, to bring him with him when he viſited them, ver. 23.—In the mean while he deſired them, to preſent his ſalutation to all the rulers of their church; meaning I ſuppoſe, the apoſtles and elders at Jeruſalem. Alſo in his name to ſalute all the brethren and ſaints; and ſent them the ſalutation of the brethren in Italy, ver. 24.—Then concluded, with giving them his apoſtolical benediction in a more ſhort form, ver. 25.

NEW TRANSLATION.	COMMENTARY.
CHAP. XIII. 1 Let brotherly love (ſee Heb. vi. 10.) continue.	CHAP. XIII. 1 *Let* that *brotherly love,* for which I commended you, *continue* to be exerciſed by you to all the diſciples of Chriſt whether they be Jews or gentiles.
2 Be not forgetful to entertain ſtrangers, for thereby ſome have entertained angels, *without knowing* THEM.[1]	2 *Do not neglect to entertain ſtrangers* though unacquainted with them, *for thereby ſome have had the happineſs to entertain angels, without knowing they entertained angels.*

Ver. 2. *Without knowing it.* The Greek word λανθανω, with a participle, ſignifies that the thing expreſſed by the participle, was done or ſuffered by one without his knowing it.—The apoſtle had Abraham and Lot in his eye, who happening to ſee angels in the form of men,

 ſuppoſed

3 By your prayers and good offices *assist them who are in bonds* for their religion, *as equally liable to be bound* for that good cause; *and them who suffer* any kind of evil, *as being yourselves also in the body*, subject to adversity.

4 In opposition to the notions of the Essenes, *Let marriage be* esteemed an *honourable* state, *among all* ranks; *and let adultery be avoided. For fornicators, and adulterers*, though not punished by men, *God will severely punish*, as invaders of their neighbours dearest rights.

5 However poor ye may be, *shew no immoderate love of money in your dealings; being contented with what things ye have.* In every difficulty rely on God. *For*, when he ordered Joshua to conduct the Israelites, he *himself said*, (Josh. i. 5.) "As I was with "Moses so I will be with thee," *I will not fail thee nor forsake thee.*

6 *So that*, when afflicted, but especially when persecuted, *taking courage we may say* with the Psalmist

3 Remember them *who* are in bonds, as *jointly bound*, AND them *who suffer evil*, as being yourselves also in the body. [1]

4 *Let* marriage BE [1] honourable *among* all, and the bed *unpolluted*. (δε, 105.) *For fornicators* [2] and adulterers God will judge.

5 LET YOUR *behaviour* [1] BE without *the love of money*, *being contented* with *the things* ye have. [2] For (αυτος, 65.) *himself* hath said, [3] I will never leave thee, *neither will I ever utterly* forsake thee. [4]

6 So that *taking courage, we may say*, [1] The Lord IS

supposed them to be men on a journey; and though unacquainted with them invited them and entertained them with the greatest hospitality, without knowing them to be angels. This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings.

Ver. 3. *Being yourselves also in the body.* The precepts contained in this and in the following verses, but especially the precept in this verse, on account of the simplicity brevity and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus, or of any of the most famed heathen philosophers, and on the comparison they will be found by persons of taste to excel them all.

Ver. 4.—1. *Let marriage be honourable.* I have supplied the substantive verb εϛω, here, to make this verse run, as the preceding and following verses, in the *imperative mood.*

2. *For fornicators.* This is the Vulgate translation; *Fornicatores enim.*

Ver. 5.—1. *Let your behaviour.* The word τροπος, is used likewise by Plato, and other Greek writers, to denote one's manner of living.

2. *Being contented with the things ye have.* The apostle did not mean by this to preclude the Hebrews or any person from using lawful means for bettering their circumstances: But that having used such means, they were to be contented although God did not make them successful.—This advice was peculiarly suited to the Hebrew Christians in their then persecuted state, see ver. 6. It is also proper for persons in the most prosperous situations; because by forbidding the immoderate love of money, and enjoining contentment with the things we have, it teaches us to derive our happiness from the possession and exercise of virtuous dispositions, rather than from the enjoyment of riches.—The argument, ver. 6. by which the apostle enforces his precept, leads us to think that he means contentment with our lot whatever it may be.—See Spectator, No. 574. for an excellent illustration of this precept.

3. *Himself hath said.* Αυτος γαρ ειρηκεν. This αυτος ειρηκεν, is of much greater authority, than the αυτος εφη, of the Pythagoreans. And by quoting it on this occasion, the apostle teaches us that every faithful servant of God, in those difficulties to which he is exposed, may apply to himself God's promise to Joshua, while he endeavours to do his duty.

4. *Utterly forsake thee.* The multitude of the negative particles and their position in the original, render this passage exceedingly emphatical and beautiful.—This promise David repeated to Solomon, 1 Chron. xxviii. 20. See also Isa. xli. 10. 17.

Ver. 6.—1. *Taking courage we may say.* God's promises to Joshua and to David, and their

my helper, and I will not fear what man *can do to* me. [2]

(Pf. cxviii. 6. LXX.) *The Lord is my helper, and I will not be afraid of any evil that man can do to me* in oppofition to him.

7 Remember *your rulers* [1] who have fpoken *to* you the word of God: *of whofe conversation attentively confidering the ending,* [2] *imitate* THEIR *faith.*

7 *Remember your teachers who have preached to you the word of God: of whofe converfation attentively confidering the ending, imitate their faith* in the doctrines, and precepts, and promifes of the gofpel, that when ye end your converfation ye may be fupported as they were.

8 Jefus Chrift, *yefterday, and to-day,* IS *the fame,* and for ever. [1]

8 *Jefus Chrift yefterday, and to-day, is the fame* powerful, gracious, and faithful Saviour, *and* will continue to be fo *for ever.*

9 Be not *toffed* about with *various and foreign* doctrines, [1] (fee Ephef. iv. 5.) for IT IS *good that* the heart be eftablifhed *by* grace, not *by* meats, [2] *through which*

9 *Be not toffed about with difcordant and foreign doctrines,* taught by unauthorized teachers, concerning the efficacy of the Levitical facrifices. *For it is good that your courage* in fufferings and death, *be eftablifhed on God's free pardon of fin* through the

their expreffions of truft in God, being applied by the apoftle, to the Hebrews, it teaches us that God's promifes to individuals, and their exercifes of faith and truft built thereon, are recorded in fcripture, for the encouragement of the people of God in every age.

2. *I will not fear what man can do to me.* As a remedy againft the immoderate fear of evil from men, befides the promife here fuggefted by the apoftle, which every good man may apply to himfelf, namely, that the Lord is his helper, fee the confiderations fuggefted Spectator, Vol. viii. No. 615.

Ver. 7.—1. *Remember your rulers.* Who they were, fee preface fect. 2. Art. 1. paragr. 3.—Though the word ἡγȣμενος properly fignifies a *ruler* or *commander*, we fhould recollect that the authority of Chriftian *Bifhops* and *Paftors*, of whom the apoftle is fpeaking, is not of the fame kind with that of civil rulers, 1 Pet. v. 3. being founded, not on force, but in the the fidelity with which they difcharge the duties of their function, and in the efteem and affection of their flock.

2. *Of whofe converfation attentively confidering the ending.* See ver. 17. note 1.—This remembrance of the dead faints, with admiration of their virtues, and with a defire to imitate them, is the only worfhip which is due to them from the living.

Ver. 8. *Jefus Chrift, yefterday, and to-day, is the fame.* Becaufe *Jefus Chrift*, fometimes denotes *the doctrine of Chrift*, (Acts v. 42. 1 Cor. i. 24. 2 Cor. iv. 5.) the Socinians think this is a declaration that the doctrine of the gofpel, when the apoftle wrote, was the fame as at the beginning, and will continue to be fo for ever, without any alteration; and that, if men either add to, or take from it, they are greatly culpable. According to this interpretation, the verfe connects with the following, ver. 9. Be not *toffed about*, &c. But though their interpretation contains an excellent fentiment, others, more juftly in my opinion, underftand this *of the nature*, rather than *of the doctrine*, of Chrift, efpecially as 'Ο αυτος, the phrafe here ufed, is that by which the immutability of the Son is expreffed, Heb. i. 12. *but thou art,* ὁ αυτος *the fame. Semper fui fimilis, invariabilis, et immutabilis.*—According to this interpretation, the verfe connects with verfe 7.

Ver. 9.—1. *With various and foreign doctrines.* Διδαχαις ποικιλαις, *Various doctrines,* are doctrines inconfiftent with each other; difcordant doctrines. But ξεναις διδαχαις *foreign doctrines,* are doctrines introduced into the church by unauthorized teachers.—The doctrines concerning the efficacy of the Levitical facrifices to procure the pardon of fin, and their neceffity to falvation, were difcordant with the gofpel-doctrine of pardon through the death of Chrift; and were taught by the unbelieving Jews and Judaizing Chriftians, who had no authority to inculcate fuch doctrines.

2. *That the heart be eftablifhed by grace, and not by meats.* Here the apoftle had in his eye the Levitical burnt-offerings and peace-offerings which were made of animals fit for meat; and on which the offerers feafted in the court of the tabernacle, Levit. vii. 11.—15. Deut.

xii.

sacrifice of Christ, *and not on* the Levitical sacrifices made of animals designed for *meats*, *by which they have not been profited* in respect of pardon, *who* continually *offer them*.

they have not been profited, who walk IN THEM.[3]

10 That ye must not seek the pardon of sin through the sacrifices of animals appointed for meat, ye may know by this, that we *have a sacrifice* for sin *of which they have no right to eat, who* to obtain pardon *worship in the tabernacle* with the sacrifices of eatable animals appointed for sin-offerings.

10 We have an altar, *of which* they have no right to eat,[1] *who worship in* the tabernacle.[2]

11 This was shewed figuratively in the law. *For of those animals, whose blood is brought as a sin-offering into the holy places by the high-priest, the bodies are burnt without the camp* as things unclean, of which neither the priests nor the people were allowed to eat.

11 For *of those animals*, whose blood is brought *as a sin-offering* into the *Holy places* by the high-priest, the *bodies* are burnt without the camp.[1]

xii. 6. 11, 12. in token of their being pardoned and at peace with God. That this was signified by the worshippers being allowed to eat of their own peace-offerings, we learn from ver. 10. where by *eating of the sacrifice*, the apostle, who was well acquainted with the sentiments and language of the Jews, evidently means the partaking of the blessings procured by the sacrifice. See 1 Cor. x. 16. note 2. Wherefore, as the offering of the burnt and peace-offerings is termed *a worshipping with meats*, Heb. ix. 9. 10. the *establishing the heart by meats*, certainly means the hoping for pardon through these sacrifices; consequently its opposite, *the establishing of the heart by grace*, must mean, as in the commentary, the hoping for pardon through the sacrifice of Christ, called *grace* because the pardon obtained through that sacrifice is the free gift of God.

3. *Through which they have not been profited who walk in them.* This circumstance shews that the apostle is not speaking of ordinary meats, but of meats offered in sacrifice; concerning which the apostle affirms that those who were in the habit of offering these meats, did not obtain an eternal pardon thereby. And he had good reason to say this: For these sacrifices being offered to God as king in Israel, and not as moral governor of the world, the pardon which was sealed to the offerers by their being permitted to feast on these sacrifices in the court of the tabernacle as persons in peace with God their king, was not a real but a political pardon, consisting in the remission of those civil penalties which God, as the head of their commonwealth, might have inflicted on them for transgressing the laws of the state.—That the Israelites did not obtain a remission of the moral guilt of any of their sins by their burnt-offerings and peace-offerings, the apostle in the 11th verse proves from the inefficacy of all the sacrifices for sin which were offered by the high-priest on the day of expiation in the tabernacle, to God as the moral governor of the world.

Ver. 10.—1. *We have an altar of which they have no right to eat.* Here by an usual metonymy, *the altar* is put for *the sacrifice*, as is plain from the apostle's adding, *of which they have no right to eat.* The sacrifice belonging to those who believe, is the sacrifice of himself which Christ offered to God in heaven for the sin of the world: and the *eating* of that sacrifice, doth not mean the *corporal eating* thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice. See ver. 9. note 2.

2. *Who worship in the tabernacle.* The worship in the outward tabernacle was performed by the ordinary priests carrying into it the blood of the animals appointed for sin-offerings, and sprinkling it before the vail. The worship in the inward tabernacle was performed by the high priest's carrying into it the blood of the animals appointed to be offered on the tenth of the seventh month, and sprinkling it seven times on the floor before the mercy-seat.—Now that neither the high-priests who thus worshipped in the inward tabernacle, nor the persons for whom they performed that worship, had any right to eat of the Christian altar, the apostle proves in the following 11th verse.

Ver. 11. *The bodies are burnt without the camp.* This law, concerning the bodies of the animals

12 *Therefore* Jesus also, that he might sanctify (see Heb. x 10.) the people (δια, 119) with his own blood, suffered without the gate. [1]

12 *Therefore Jesus also* who was typified by these sin-offerings, *that he might* be known to *sanctify the people* of God *with his own blood* presented before the throne of God in heaven as a sin-offering, *suffered without the gate* of Jerusalem, as the bodies of the sin-offerings were burnt without the camp.

13 *Well then*, Let us go forth (περι, 294.) *with* him *out of* the camp, bearing his reproach.

13 *Well then, Let us go forth, after his example, from the city of our habitation*, to the place of our punishment, *bearing the reproach laid on him;* the reproach of being malefactors.

14 For *we have not here an abiding* city, [1] but we *earnestly seek* one to come. (chap. xi. 10.)

14 The leaving our habitation, kindred, and friends, need not distress us; *For we have not here an abiding city, but we earnestly seek one to come;* namely, the city of the living God of which I spake to you, chap. xii. 22.

15 (Ουν, 262) *And thro'* him let us *offer up* the sacrifice of praise continually to God, *namely* the fruit of OUR lips, [1] *confessing* to his name. [2]

15 *And* though persecuted by our unbelieving brethren, *through him* as our High-priest, *Let us offer up the sacrifice of praise continually to God* for his goodness in our redemption, *namely, the fruit of our lips, by confessing* openly our hope of pardon through Christ, *to the glory of God's perfections.*

animals whose blood the high-priest carried into the holy places, we have Levit. xvi. 27. The same law is given concerning all the proper sin-offerings, Levit. vi. 30. From which it appears, that neither the priests who offered the sin-offerings, nor the people for whom they offered them, were to eat of them. Wherefore, if the eating of the burnt-offerings and peace-offerings was permitted to shew that the offerers were at peace with God as their political ruler, (See ver. 9. note 2.) it may fairly be presumed that the prohibition to eat any part of the bodies of the animals whose blood was brought into the holy places as an atonement, was intended to make the Israelites sensible that their sins against God as moral governor of the world were not pardoned through these atonements; not even by the sacrifices which were offered by the high-priest on the tenth of the seventh month, which like the rest were to be wholly burnt. Unless this was the intention of the law, the apostle could not from that prohibition have argued with truth, that they who worshipped in the tabernacles with the sin-offerings had no right to eat of the Christian altar. Whereas, if by forbidding the priests and people to eat the sin-offerings, the law declared that their offences against God as moral governor of the world were not pardoned thereby, it was in effect a declaration, as the apostle affirms, that they had no right to eat of the Christian altar, that is, to share in the pardon which Christ hath procured for sinners by his death, who trusted in the Levitical sacrifices for pardon and acceptance with God.

Ver. 12. *Suffered without the gate.* The Israelites having cities to live in at the time our Lord suffered, *without the gate* was the same as *without the camp* in the wilderness. Wherefore, criminals being regarded as unclean, were always put to death without the gates of their cities. In that manner our Lord, and his martyr Stephen suffered.

Ver. 14. *We have not here an abiding city.* In this, it is thought by some that the apostle had the destruction of Jerusalem in his eye, which happened A. D. 70. about nine years after this epistle was written.

Ver. 15.—1. *The fruit of our lips.* Pocock, cited by Whitby, says, καρπος is here put for καρπωμα, a word by which the LXX. denote a *Holocaust:* and these being usually made of young bullocks, *the holocaust of our lips*, is equivalent to, *the calves of our lips*, Hos. xiv. 2. But Estius more justly thinks, that the praises of God uttered with our lips, may be called *the fruit of our lips*, just as the good works of the virtuous woman, are called Prov. xxxi. 31. *The fruit of her hands.*

2. *Confessing to his name.* The word ὁμολογουντων is used by the LXX. to denote *the prai-*

16 *But*, at the ſame time *to do good* works, *and to communicate* of your ſubſtance to the poor, *do not forget; for with ſuch ſacrifices, God is eſpecially delighted.* See Philip. iv. 18. note 3.

17 *Follow the directions of your ſpiritual guides, and ſubmit yourſelves* to their admonitions, *for they watch* over your behaviour *for* the good of *your ſouls, as thoſe who muſt give account* to God. *Obey them* therefore, *that they may do this with joy*, as having promoted your ſalvation, *and not with mourning* on account of your frowardneſs; *for that would be unprofitable for you*, ending in your condemnation.

18 *Pray for me. For* though ye may diſlike my doctrine ſet forth in this letter, *I am certain* in teaching it, *I have* maintained *a good conſcience*, having delivered it to you faithfully; *willing in all things, to behave ſuitably to my character as an inſpired teacher.*

19 *And I the more earneſtly beſeech you to pray for me, that* through the help of God, *I may be reſtored to you the ſooner.*

20 *Now may God the author of all happineſs, who* to ſave mankind *brought back from the dead our Lord Jeſus the great ſhepherd of the ſheep*, may he *through the* bleſſings procured by the *blood whereby the* new

16 But to do good, and to communicate, forget not, for with ſuch ſacrifices, God is well pleaſed.

17 Obey *your rulers*, (ſee ver. 7. note 1.) and ſubmit yourſelves, [1] for they watch for your ſouls, as *thoſe who* muſt give account. OBEY THEM that they may do *this* with joy, [2] and not with *mourning*; for that WOULD BE unprofitable for you.

18 Pray for us; for we *are confident that* we have a good conſcience, willing in all things, [1] to *behave well.*

19 *And I the more earneſtly* beſeech YOU to do this, that I may be reſtored to you the ſooner.

20 Now *may* the God of peace, [1] *who brought back* from the dead our Lord Jeſus *the* great Shepherd [2] of the ſheep, [3] (εν) through the

ſing of God publicly; becauſe to praiſe God, is to confeſs or declare his perfections and benefits.

Ver. 17.—1. *Obey your rulers, and ſubmit yourſelves.* See preface, ſect. 2. paragr. 3.—As the apoſtle James, who preſided in the church at Jeruſalem, had been lately put to death, the writer of this epiſtle, once and again, exhorted the Hebrews, to obey the college of preſbyters, who then miniſtred in holy things at Jeruſalem and directed the affairs of the church there, becauſe if at any time, there was occaſion for the brethren to be cloſely united to their paſtors, it was when this letter was written; the rage of the Jews being then great againſt the diſciples of Chriſt. See Mill's Proleg. No. 83. Beſides, as ſome of the common people in the church at Jeruſalem, entertained different ſentiments from their teachers, with reſpect to the obligation of the law of Moſes, and the efficacy of the Levitical inſtitutions, it was the more proper to enjoin them, to pay reſpect to their teachers.

2. *That they may do this with joy.* Becauſe the perverſeneſs of the people, will not hinder the reward of faithful miniſters at the day of judgment, ſome think this clauſe is not connected with their *giving an account* of their miniſtry, but with their *watching* for the ſouls of their flock. Neverthele ſs, as the apoſtle in other paſſages of his epiſtles, ſpeaks of his converts as his *crown*, and his *joy*, at the day of judgment, 1 Theſſ. ii.19. the ſenſe given in the commentary may be admitted.

Ver. 18. *Willing in all things.* The words εν πασι may ſignify, *among all men*, among the Jews, as well as among the gentiles.

Ver. 20.—1. *May the God of peace.* This is a title of the Deity, no where found but in Paul's writings. See *Lord of peace*, 2 Theſſ. iii. 16. note.

2. *The great Shepherd.* The Lord Jeſus hath this title given him here, becauſe he was foretold under the character of *a ſhepherd*, Ezek. xxxiv. 23. and becauſe he took to himſelf the title of *the good ſhepherd*, John x. 11. and becauſe all who are employed in feeding the flock, are but inferior ſhepherds, under him. See 1 Pet. ii. 25. note.

3. *Of the ſheep.* Chriſt's *ſheep* are all thoſe, whether in the viſible church or out of it,

 who

blood of the everlafting covenant [4]

covenant, which is never to be changed, was ratified,

21 make you *fit* [1] *for* every good work, to do his will, *producing* in you *what is acceptable* in his fight, thro' Jefus Chrift, to whom BE *the* glory for ever and ever. [2] Amen.

21 *prepare you for every good work, to do what he has commanded, producing in you every difpofition acceptable in his fight, through* the doctrine and affiftance of *Jefus Chrift, to whom be* afcribed *the glory* of our falvation, *for ever and ever. Amen.*

22 *Now* I befeech you brethren, fuffer *this* word of exhortation, *for indeed* I have *written to you* (δια βραχεων) *briefly.*

22 *Now*, fearing ye may be prejudiced againft me, *I befeech you brethren, take in good part the inftruction I have given you* concerning the law and the Levitical inftitutions, and judge candidly of them; the rather, *becaufe I have written to you* but *briefly* concerning thefe fubjects, confidering their importance.

23 *Know that* OUR brother Timothy is *fent away,* [1] with whom, if he come *foon,* I will fee you. [2]

23 *Know that my* much refpected *brother Timothy, is fent away* by me into Macedonia, *with whom, if he come* back *foon, I will pay you a vifit.* For I have ordered him to return to this place.

who from faith in God, and in Chrift when he is made known to them, live fober righteous and godly lives. For all fuch are guided, protected, and fed by Chrift. So Chrift himfelf hath told us, John x. 16. *Other fheep I have who are not of this fold.*

4. *Blood of the everlafting covenant:* In allufion to Matth. xxvi. 28. *This is my blood of the new covenant,* my blood by which the new covenant was procured and ratified.—It is uncertain whether the words, *through the blood of the everlafting covenant,* fhould be connected with what goes before, or with what follows. If it is connected with what goes before, the meaning is either, that God brought back our Lord Jefus from the dead on account of his having fhed his blood to procure the everlafting covenant: Or, that the Lord Jefus became the great fhepherd and Saviour of the fheep, by fhedding his blood to procure and ratify the everlafting covenant. This latter fenfe feems to be fupported by Acts xx. 28. where Chrift is faid to have *purchafed the church with his own blood.*—But if the claufe is connected with what follows, the meaning is, may God make you perfect in every good work, through the affiftance of his Spirit promifed in the everlafting covenant, which was procured by the fhedding of Chrift's blood.—Now feeing thefe fenfes are all good, any of them may be adopted, as it is uncertain which of them was intended by the apoftle.

Ver. 21.—1. *Make you fit.* So καταρτισαι, fignifies See Heb. xi. 3. note 2. Eftius explains the word thus: *Perficere non quomodocunque, fed apta difpofitione partium.* See Heb. x. 5.

2. *Chrift, to whom be glory for ever and ever.* Here *eternal glory* is afcribed to Chrift, as it is likewife, 2 Pet. iii. 18. Rev. v. 12, 13.

Ver. 23.—1. *Timothy is fent away..* The word απολελυμενος, may either be tranflated, *is fet at liberty,* or *is fent away* on fome errand, Matth. xiv. 15. απολυσον τους οχλους, *Send the multitudes away, that they may go into the villages, &c.* Euthalius among the ancients, and Mill, who is followed by Lardner, among the moderns, underftand the word in the latter fignification; firft becaufe it appears from Philip. ii. 19.—24. that Paul, about this time, purpofed to fend Timothy into Macedonia, with an order to return and bring him an account of the affairs of the brethren in that country; fecondly, becaufe in none of Paul's epiftles, written during his confinement in Rome, does he give the leaft intimation of Timothy's having been imprifoned, although he was with Paul the greateft part of the time, Philip. i. 1. Col. i. 1. Philem. ver. 1.

2. *I will fee you.* From this it is evident, that the apoftle, when he wrote this epiftle, was fet at liberty.

24 *In my name, wish health to all your spiritual guides, and to all the Christians* in Judea. *The Christians of Italy,* in token of their communion with you, *wish you health.*

25 *May the favour of God, and the assistance of his Spirit, be with you all.* And in testimony of my sincerity in this wish, and in all the doctrines delivered in this letter, I say, *Amen.*

24 Salute *all your rulers,* (see ver. 7. 17.) and all the saints. They of Italy salute you. [1]

25 Grace BE with you all. Amen.

Ver. 24. *They of Italy salute you.* The salutations from the Christians of Italy, shew that the writer of this letter, was either in Italy, or had some of the brethren of Italy with him when he wrote it: which agrees with the supposition, that Paul was the author of it. For he had been two years a prisoner at Rome, but had now obtained his liberty, ver 23 by means, as is supposed, of the persons he had converted, in the emperor's family, Philip. iv. 22.

A NEW

A NEW

LITERAL TRANSLATION

OF THE EPISTLE OF

J A M E S.

PREFACE.

THE following ſeven epiſtles have commonly been called *Catholic epiſtles;* but for what reaſon, commentators are not agreed. Hammond's account of the matter ſeems as probable as any; namely, that the firſt epiſtle of Peter, and the firſt of John, having from the beginning been received as authentic, obtained the name of *Catholic*, or univerſally acknowledged and therefore Canonical epiſtles, to diſtinguiſh them from the epiſtle of James, the ſecond of Peter, the ſecond and third of John, and the epiſtle of Jude; all which were for a while doubted of, and by many not conſidered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they alſo obtained the name of *Catholic*, or univerſally received epiſtles, and were eſteemed of equal authority with the reſt. Whitby, however, ſeems to adopt the account which Oecumenius hath given of this matter; namely, that theſe epiſtles were denominated *Catholic*, becauſe all of them, except the two ſhort epiſtles of John, were written, not to people dwelling in one place, but to the Jews diſperſed through all the countries within the Roman empire.

Here it is proper to obſerve, that as we judged it neceſſary to eſtabliſh the authenticity of Paul's epiſtle to the Hebrews, becauſe of all his epiſtles it alone was called in queſtion, ſo we judge it neceſſary to eſtabliſh the authenticity of the five epiſtles above mentioned, becauſe they were doubted of by many in the firſt age. In the preface, therefore, to each of theſe epiſtles, I will explain the grounds on which the church hath now received them into the Canon of ſcripture: And the rather, becauſe it will ſhew how generally all Paul's epiſtles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See ſect. 2. paragraph 2. of this Pref.

The teſtimonies of the ancients, by which the authenticity of the books of the New Teſtament, and more eſpecially of the Catholic epiſtles, is eſtabliſhed, have been carefully collected, and moſt fairly propoſed by the excellent Lardner, in the ſupplement to his *Credibility, &c.* From that valuable work I have tranſcribed the teſtimonies of the greateſt importance for eſtabliſhing the genuineneſs of the Catholic epiſtles, and have marked the pages where they are to be found. But in ſome caſes, having abridged Lardner's account, I have not marked the places from which I have taken the particulars. But the reader who deſires more full information, will eaſily obtain it by conſulting the 3 vols. of his Supplement, which treat of the Canon of the New Teſtament; where alſo he will find the judgment of authors, both ancient and modern, concerning the above mentioned doubted epiſtles, either accurately recited, or the places of their works diſtinctly referred to, in which they have given their opinion concerning them.

SECT. I. *The hiſtory of James, the author of the epiſtle which bears his name.*

In the catalogues of the apoſtles given Mat. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two perſons of the name of *James.* The firſt was the ſon of *Zebedee*, Mat. x. 2. The ſecond, in all the catalogues, is called the ſon of *Alpheus.* One of theſe apoſtles is called, Gal. i. 19. *The Lord's brother.* Wherefore, as there were only twelve apoſtles, and as James, the ſon of Zebedee, ſo far as we know, was in no reſpect related to our Lord, the apoſtle called *James the Lord's brother*, muſt have been *James, the ſon of Alpheus*, called alſo *James the leſs, or younger*, whoſe relation to Chriſt will appear by comparing Mark xv. 40. with John xix. 25. In the former paſſage, Mark, ſpeaking of the women who were preſent at the crucifixion, ſays, *There were alſo women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome.*

In

In the latter paffage, John fpeaking of the fame women, fays, *There ftood by the crofs of Jefus, his mother, and his mother's fifter, Mary the wife of Cleophas, and Mary Magdalene.* Wherefore, *our Lord's mother's fifter, Mary the wife of Cleophas*, mentioned by John, is, in all probability, the perfon whom Mark calls *Mary the mother of James the lefs, and of Jofes ;* confequently her fons, *James* and *Jofes*, were our Lord's coufin-germans by his mother. And as the Hebrews called all near relations *brethren*, (compare Gen. xiii. 8. with Gen. xi. 27. and Gen. xxix. 12. with ver. 15.) it is more than probable, that James the fon of Alpheus, who was our Lord's coufin-german, is *James the Lord's brother*, mentioned Gal. i. 19.—Three circumftances confirm this opinion, 1*ft*, James and Jofes, the fons of Mary our Lord's mother's fifter, are exprefsly called *the brethren* of Jefus, Mat. xiii. 55. Mark vi. 3.—2*d*, James the fon of our Lord's mother's fifter, being diftinguifhed from another James by the appellation of *the lefs*, Mark xv. 40. there is good reafon to think, that he is the James whom Mark in his catalogue diftinguifhes from James the fon of Zebedee, by the appellation of *the fon of Alpheus.* It is true, Mary the mother of James and of Jofes, is called *the wife of Cleophas*, John xix. 25. But *Cleophas* and *Alpheus* are the fame names differently pronounced, the one according to the Hebrew, the other, according to the Greek orthography.—3*d*, Of the perfons called *the brethren of Jefus*, Mat. xiii. 59. three are mentioned in the catalogues as apoftles ; namely, *James, and Simon, and Judas.* They, I fuppofe, are the brethren of the Lord, who are faid, as apoftles, to have had a right to lead about a fifter, or a wife, *&c.* 1 Cor. ix. 5.—Jerome likewife thought *James the Lord's brother* was fo called, becaufe he was the fon of Mary our Lord's mother's fifter. " Jacobus, qui appellatur frater Domini, cognomen-" to juftus, ut nonnulli exiftimant Jofephi ex alia uxore, ut autem " mihi videtur, Mariæ fororis matris Domini (cujus Joannes in libro " fuo meminit) filius, poft paffionem Domini ab apoftolis Hierofoly-" morum epifcopus ordinatus, unam tantum fcripfit epiftolam, quæ " de feptem Catholicis eft.' Art. Jacobus.—Lardner, Canon. vol. iii. p. 63. fays, Jerome feems to have been the firft who faid our Lord's brethren were the fons of his mother's fifter ; and that this opinion was at length embraced by Auguftine, and has prevailed very much of late ; being the opinion of the Romanifts in general, and of Lightfoot, Witfius, Lampe, and many of the Proteftants.

On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion, that James the Lord's brother was not the fon of the Virgin's fifter, but of Jofeph our Lord's reputed father, by a former wife, who died before he efpoufed the Virgin. Of the fame opinion were Voffius, Bafnage, and Cave among the Proteftants, and Valefius among the Romanifts. Epiphanius and Theophylact

 fuppofed,

ſuppoſed, that Joſeph's firſt wife was the widow of Alpheus who being Joſeph's brother, Joſeph married her to raiſe up ſeed to him, and therefore James the iſſue of that marriage was fitly called the ſon of Alpheus, and brother of our Lord. But theſe ſuppoſitions might have been ſpared, if the ancients and moderns had recollected, that near relations were called *brethren* by the Hebrews; and that Alpheus and Cleophas are the ſame names differently written.

James the leſs, the ſon of Alpheus, being not only the Lord's near relation, but an apoſtle, whom, as is generally ſuppoſed, he honoured in a particular manner, by appearing to him alone after his reſurrection, 1 Cor. xv. 7. theſe circumſtances, together with his own perſonal merit, rendered him of ſuch note among the apoſtles, that they appointed him to reſide in Jeruſalem, and to ſuperintend the church there. This appointment, Lardner ſays, was made ſoon after the martyrdom of Stephen; and in ſupport of his opinion he obſerves, "That "Peter always ſpeaks firſt as preſident among the apoſtles, until af"ter the choice of the ſeven deacons. Every thing ſaid of St James "after that, implies his preſiding in the church of Jeruſalem." Canon. vol. iii. p. 28. For example: When the apoſtles and elders at Jeruſalem came together to conſider whether it was needful to circumciſe the gentiles, after there had been much diſputing, Peter ſpake, Acts xv. 7. Then Barnabas and Paul, ver. 12. And when they had ended, James ſummed up the arguments, and propoſed the terms on which the gentiles were to be received into the church, ver. 19, 20, 21. to which the whole aſſembly agreed, and wrote letters to the gentiles conformably to the opinion of James, ver. 22.—29. From this it is infered, that James preſided in the council of Jeruſalem becauſe he was preſident of the church in that city. Chryſoſtom, in his homily on Acts xv. ſays, "James was Biſhop of Jeruſalem, and there"fore ſpake laſt."

In the time of this council Paul communicated the goſpel which he preached among the gentiles to three of the apoſtles, whom he calls *pillars;* and tells us, that when they perceived the inſpiration and miraculous powers which he poſſeſſed, they gave him the right hands of fellowſhip, mentioning James firſt, Gal. ii. 9. *And knowing the grace that was beſtowed on me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hands of fellowſhip.* This implies, that James, whom in the firſt chapter he had called *the Lord's brother*, was not only an apoſtle, but the preſiding apoſtle in the church of Jeruſalem. In the ſame chapter, Paul giving an account of what happened after the council, ſays, ver. 11. *When Peter was come to Antioch*, 12. *Before that certain came from James, he did eat with the gentiles: But when they were come, he withdrew, and ſeparated himſelf, fearing them who were of the circumciſion.* This ſhews that James reſided at Jeruſalem,

Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. Where, giving an account of Paul's journey to Jerusalem with the collections for the saints in Judea, Luke says, ver. 18. *Paul went in with us to James, and all the elders were present.* Farther, the respect in which James was held by the apostles, appears from two facts recorded by Luke. The first is, When Paul came to Jerusalem three years after his conversion, Barnabas took him and brought him to Peter and James as the chief apostles. Compare Acts ix. 27. with Gal i. 19. The second fact is, After Peter was miraculously delivered out of prison, about the time of the passover in the year 44. *He came to the house of Mary,—where many were gathered together praying*, Acts xii. 12.—*And* when *he had declared to them how the Lord had brought him out of prison, he said, Go shew these things to James, and to the brethren*, ver. 17.—These particulars are mentioned by Lardner, and before him by Whitby and Cave, to shew that James the Lord's brother, was really an apostle in the strict acceptation of the word; consequently, that Eusebius was mistaken, when he placed him among the seventy disciples. E. H. lib. I. c. 12.

In the history of the Acts, there are some circumstances which, as learned men have remarked, lead us to conclude, that the apostles, by common agreement, allotted to each other the offices and duties which they were to perform. Thus, Acts viii. 14. *When the apostles, who were at Jerusalem, heard that Samaria had received the word, they sent to them Peter and John.*—Acts xi. 22. *Then tidings of these things*, (namely, that a number of the Hellenist Jews in Antioch had received the word,) *came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.*—Gal. ii. 9. *When James, Cephas, and John, perceived the grace that was given to me*, they gave to me *and Barnabas the right hands of fellowship, that we should go to the gentiles, and they to the circumcision.* Wherefore, if James the Lord's brother was really president of the church in Jerusalem, as was formerly mentioned, and as the ancients universally affirm, he was in all probability placed in that station by the appointment, or with the approbation of the other apostles, as an ancient tradition, preserved by Eusebius and Jerome, informs us. But Epiphanius, Chrysostom, Oecumenius, and Photius think he was raised to that office by our Lord himself.—That one of the apostles should reside constantly in Jerusalem, to whom the faithful might apply for advice in any difficult case, was very proper; because circumstances might make it necessary for the greatest part of the apostles to leave Jerusalem, and go to other countries. Wherefore, as James the Lord's brother was a person of singular prudence, and great authority, as well

as an apoſtle, he was well qualified for that important ſtation, and may have been appointed to it by common conſent. And as every apoſtle, by virtue of his ſuperior character and illumination, had a right to direct the affairs of the church where he happened to reſide, the apoſtle James, by conſtantly reſiding in Jeruſalem, became the perpetual preſident and director of the church there; on which account the ancients called him the Biſhop of Jeruſalem.

Lardner's character of James deſerves a place here. "Though we "do not allow ourſelves to enlarge on every thing ſaid of him in "the hiſtory of the council of Jeruſalem, and his reception of Paul "when he came up to Jeruſalem and was impriſoned: yet I ſup-"poſe, that every one may have diſcerned marks of an excellent "character, and of his admirably uniting zeal and diſcretion, a love "of truth and condeſcenſion to weak brethren. His epiſtle confirms "that character. I think likewiſe, that the preſervation of his life "in ſuch a ſtation as his, to the time when he is mentioned laſt by "Luke, may induce us to believe, that he was careful to be inoffen-"ſive in his behaviour to the unbelieving part of the Jewiſh nation, "and that he was had in reverence by many of them." Can. vol. iii. p. 20.

James the Lord's brother was ſirnamed *the leſs*, John xix. 25. either becauſe he was younger than James the ſon of Zebedee, or becauſe he was a perſon of ſmall ſtature, which is the literal meaning of *τȣ μικρȣ*, *the little*. James was likewiſe ſirnamed *the Juſt*, not indeed in the New Teſtament, but by the ancients, who gave him that appellation on account of his ſingular virtue. Some indeed have ſuppoſed *James the Juſt* to be a different perſon from *James the ſon of Alpheus*, and have aſcribed this epiſtle to him; but I think without foundation. For, as there are only two perſons of the name of *James* mentioned in ſcripture as apoſtles, and as the moſt ancient Chriſtian writers have given James the Lord's brother the ſirname of *the Juſt*, there is no reaſon to believe that there was any third perſon of the name of *James*, who was ſirnamed *the Juſt*, and who was the writer of this epiſtle. See Euſeb. E. H. lib. ii. c. 1. Lard. Com. vol. iii. p. 26.

SECT. 2. *Of the authenticity and authority of the Epiſtle of James.*

Beza in his preface to this epiſtle tells us, that in the Syriac verſion, (I ſuppoſe he means the ſecond Syriac), the general title prefixed to the Catholic epiſtles is, *The three epiſtles of the three apoſtles before whoſe eyes the Lord transfigured himſelf.* Wherefore, according to that tranſlator, the author of this epiſtle was James the ſon of Zebedee; in which opinion he hath been followed by the Arabic tranſlator, and by ſome modern commentators. But on that ſuppoſition, the epiſtle of

James muſt have been written the firſt of all the epiſtles; namely, before the year 43 or 44. for in one of theſe years James the ſon of Zebedee was put to death by Herod, Acts xii. 2. The errors, however, and vices reproved in this epiſtle, ſhew it to be of a much later date, being the very errors and vices which gave occaſion to the epiſtles of Peter, and John, and Jude, which all agree were written towards the concluſion of the lives of theſe apoſtles. Beſides, there are paſſages in the epiſtle itſelf, which imply, that at the time it was written the deſtruction of Jeruſalem was at hand. For theſe reaſons, Jerome's opinion, formerly mentioned, page 3. ought to be adopted, who tells us, that this epiſtle was written by James, who was called *the Lord's brother*, becauſe he was the ſon of Mary the ſiſter of our Lord's mother.

That this epiſtle was anciently eſteemed a part of the ſacred Canon, we learn from Euſebius, whoſe words I will recite. E. H. lib. 3. c. 25: "Here it will be proper to enumerate, in a ſummary way, the "books of the New Teſtament, which have been already mention-"ed. And, in the *firſt* place, are to be ranked the four ſacred go-"ſpels; then the book of the Acts of the Apoſtles; after that are "to be reckoned the Epiſtles of Paul; in the next place, that called "the Firſt Epiſtle of John, and the firſt of Peter; after theſe is to "be placed, if it be thought fit, the Revelation of John, the opinions "of the ancients concerning which we ſhall in due ſeaſon explain. "Now theſe are among the acknowledged books. Among the con-"tradicted, but yet well known to many," or approved by many, "are that called the Epiſtle of James, and that of Jude, and the "ſecond of Peter, and the ſecond and third of John whether they "were actually compoſed by the Evangeliſt, or by another of the "ſame name." From this paſſage it appears, that in the beginning of the fourth century, the ſeven epiſtles called *Catholic* were well known, and received by many, though ſome of them were not received by all. Farther, the ſame author (E. H. lib. 2. c. 23.) writes as follows: "Thus far concerning James, the writer of the firſt e-"piſtle called Catholic. But it ought to be obſerved, that *νοθευεται*, "it is thought ſpurious." By which Euſebius does not mean that it was in his time thought a forged writing, but that it had not been univerſally received by the church, as is evident from the reaſon which he ſubjoins: "For as much as there are not many of the an-"cient writers who have quoted it, as neither that called Jude's, ano-"ther of the epiſtles named Catholic. However, we know, that "theſe alſo are commonly uſed," that is, publicly read, "in moſt "churches with the reſt." From this paſſage it appears, that notwithſtanding the epiſtle of James was doubted of by ſome, and not

often

often quoted by the ancients, it was in Eusebius's days generally received, and publicly read in the churches of Christ.

That the Epistle of James was early esteemed an inspired writing, is evident from the following fact: That, while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, the epistle of James hath found a place therein, equally with the books which were never called in question. This is an argument of great weight. For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, than the converted gentiles to whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers, is an undeniable proof that they knew it to be written by James the apostle. Whereas the ignorance of the gentile believers concerning this epistle, is not even a presumption against its authenticity.

That the converted gentiles had little knowledge of the epistle of James in the first ages, may have been owing to various causes; such as, That it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For on these accounts, the Jewish believers may have thought it not necessary to communicate it to the gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons: 1. The writer does not in the inscription take the title of an apostle, but calls himself simply, *James a servant of God, and of the Lord Jesus Christ.*—2. Many of the ancients, by calling the writer of this epistle *James the Just*, have rendered his apostleship doubtful.—3. As they have done likewise, by speaking of him commonly as *Bishop of Jerusalem*, and not as an apostle of Christ.—It is little wonder, therefore, that this epistle was not generally received by the converted gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contented himself with the appellation of *a servant of Christ*, Philip. i. 1. Philem. ver. 1. and sometimes took no appellation but his own name, 1 Thess. i. 1. 2 Thess. i. 1. and that the apostle John did not in any of his epistles call himself an apostle, the title which the author of the epistle of James had to be an apostle was no longer doubted, but he was generally acknowledged to be *James the son of Alpheus*, and *the Lord's brother;* and his epistle, after an accurate examination, (see Preface

to 2 Peter, ſect. 1. paragr. 2.) was received into the canon as an inſpired writing. So Eſtius tells us, who affirms, that after the fourth century no church, nor eccleſiaſtical writer is found, who ever doubted of the authority of this epiſtle. But, on the contrary, all the catalogues of the books of ſcripture, publiſhed, whether by general or provincial councils, or by Roman Biſhops, or other orthodox writers ſince the fourth century, conſtantly number it among the Canonical ſcriptures. See Whitby's Preface.

With reſpect to what is remarked by Euſebius, that there are not many ancient writers who have quoted the epiſtle of James, learned men have obſerved, that Clement of Rome hath quoted it four ſeveral times. And ſo does Ignatius in his genuine epiſtle to the Epheſians, Sect. 10. 12. 17. 30. And Origen in his 13th Homily on Geneſis, ſect. 5. That it was not more generally quoted by the ancients, beſides the things already mentioned, may have been owing to the following reaſons: 1. Being written to the whole Jewiſh nation, to correct the errors and vices which prevailed among them, the gentiles may have thought themſelves little concerned with it, and may have been at no pains to procure copies of it. By which means it was not at firſt ſo generally known among them as ſome other books of ſcripture.—2. The ſeeming oppoſition of the doctrine in this epiſtle, to the doctrine of Paul concerning juſtification by faith without works of law, may have occaſioned it to be leſs regarded by the moſt ancient writers; juſt as in later times, it was on the ſame account rejected by Luther, who to ſhow his contempt of it, called it (*epiſtola ſtraminea*), *a ſtrawy* or *chaffy epiſtle.*

To conclude, the authority of the epiſtle of James as an inſpired writing, is abundantly eſtabliſhed, in Mill's opinion, by the apoſtles Paul and Peter, who have in their writings many ſentiments and expreſſions ſimilar to thoſe contained in this epiſtle. For example:

1 Pet. i. 1. *Who hath begotten us again to a living hope, through the reſurrection of Jeſus Chriſt.*	James i. 18. *Having willed it, he hath begotten us by the word.*
Rom. v. 3. *Knowing that affliction worketh out patience, and patience experience.*	James i. 3. *Knowing, that the proving of your faith worketh out patience.*
Rom. ii. 13. *Not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified.*	James i. 22. *And be ye doers of the law, and not hearers only, deceiving yourſelves by falſe reaſoning.*
Rom. vii. 23. *I ſee another law in my members, warring againſt the law of my mind.*	James iv. 1. *Come they not hence, even from your luſts, which war in your members.*

1 Pet. ii. 11. *Lusts which war against the soul.*	
1 Pet. v. 8. *Your adversary the devil; 9. whom resist stedfast in the faith.*	James iv. 7. *Resist the devil, and he will flee from you.*
1 Pet. v. 6. *Be humbled under the mighty hand of God, that he may exalt you.*	James iv. 10. *Be humbled in the presence of God, and he will lift you up.*
Rom. iv. 4. *Who art thou that condemnest another man's household servant?*	James iv. 12. *Thou, who art thou that condemnest another?*
1 Pet. iv. 8. *Love covereth a multitude of sins.*	James v. 20. *Will cover a multitude of sins.*

SECT. 3. *Of the persons to whom the Epistle of James was addressed:—Of the time and place where it was written and delivered:—And of the death of James.*

I. Beza thought the epistle of James was written to the believing Jews dispersed all over the world. This likewise was the opinion of Cave and Fabricius. Grotius says, it was written to all the people of Israel living out of Judea; in which he is followed by Wall. But Lardner, with more probability, thinks it was written to the whole Jewish nation in Judea and out of it, whether believers or not. This opinion he builds on the inscription of the epistle, which runs thus: *James a servant of God, and of Jesus Christ, to the twelve tribes,* that is, to the whole Jewish nation, in whatever part of the world they were living. For no description of that people can be more comprehensive than *the twelve tribes;* and though it be added, *who are in the dispersion,* the expression, he thinks, includes the Jews living in Judea, who since the Romans subdued them, might be considered as dispersed even in Judea itself. Or, if this sense of the expression is not admitted, it can imply no more, but that the apostle's letter was chiefly intended for the Jews in foreign countries; consequently, it does not exclude the Jews in Judea, who were the writer's peculiar charge; and to whom, as shall be shewed immediately, some things in the epistle more especially belong.—Next, that this epistle was designed for the unconverted as well as the converted Jews, is plain from this, that the apostle did not in the beginning of it wish the twelve tribes *grace and peace from Jesus Christ,* but gave them only a general salutation, or wish of health; neither did he conclude his letter with any christian benediction, as he would have done if the whole of his letter had been intended for believers. Farther, that this epistle was designed in part for the unbelieving Jews, appears from

from ſome paſſages which belong more particularly to them. For example, chap. iv. 1.—10. where the writer ſpeaks of wars and fightings among them, in which, being actuated by their luſts, they killed one another. Theſe things could not be ſaid of the believing Jews, but muſt be underſtood of the mutinies and inſurrections which the unbelievers, eſpecially the Zealots, raiſed both in Judea and in the provinces, and which brought on the war with the Romans; alſo chap. v. 1.—5. where James deſcribes the miſeries which were coming on the perſons to whom he writes, and which fell heavieſt on the unbelieving Jews in Judea; and mentions their *condemning the juſt one, who did not reſiſt them*, and inſinuates, that theſe miſeries were coming on them for that crime. Laſtly, the whole of the third chapter, in Whitby's opinion, may have been intended for the unbelieving, as well as the believing Jews, the name of *brethren* being applicable to both, when uſed by a writer of their own nation.

II. With reſpect to the date of this epiſtle, they who think it was written by James the ſon of Alpheus, fix it to the year 62; becauſe the wars and inſurrections, which ended in the deſtruction of the Jewiſh commonwealth, are reproved in it, and the coming of Chriſt to deſtroy Jeruſalem, and break the power of the unbeleiving part of the nation, is ſaid, chap. v. 8. to be near. Later than that year the epiſtle of James cannot be dated, if the opinion of Theodoret be admitted, who tells us, that what is ſaid in the epiſtle to the Hebrews, which was written in the end of the year 62, or the beginning of the year 63, refers, among others, to the martyrdom of *James the Juſt*, chap. xiii. 7. *Remember your rulers, who have ſpoken to you the word of God; and attentively conſidering the ending of their converſation, imitate their faith.*

Joſephus, the Jewiſh hiſtorian, is ſuppoſed to have ſpoken of the death of *James the Juſt* in the following paſſage: "Ananus the younger, "who had juſt before been nominated High Prieſt, was haughty in "his behaviour, and extremely daring. He was of the ſect of "the Sadducees, who are above all other Jews, ſevere in their "judicial ſentences. As therefore Ananus was ſuch a man, he think-"ing he had a fit opportunity, becauſe Feſtus was dead, and Albinus "was yet upon the road, calls a council, and bringing before them "*the brother of Jeſus, who is called Chriſt, whoſe name was James*, and "ſome others, he brought an accuſation againſt them, as tranſgreſ-"ſors of the law, and delivered them to be ſtoned to death; by which "means he offended ſome of the mildeſt Jews in the city, and ſuch "as were moſt exact obſervers of the law." Ant. Lib. 20. chap. 8. "Genev. Edit. If the words, *the brother of Jeſus, who is called Chriſt*,

are genuine, this paſſage will fix the death of James to the year 63, after Feſtus was dead, and before Albinus came into the province. But many learned men, and, among the reſt, Le Clerc, Ars Critic Part III. ſect. 1. cap. 14. and Lardner, Can. vol. 3. p. 51. think theſe words are an interpolation. The ancient Chriſtian writers give a different account of the death of James. They think he was killed not in conſequence of a judicial trial, but in a popular tumult, the occaſion of which Euſebius thus explains, E. H. l. 2. c. 23. "When Paul had appealed to Cæſar, and had been ſent to Rome by Feſtus, the Jews, "who had aimed at his death, being diſappointed in that deſign, "turned their rage againſt James the Lord's brother, who had been "appointed by the apoſtles Biſhop of Jeruſalem," *&c.* Lardner conjectures that the death of James was partly "occaſioned by the "offence taken at his epiſtle; in which are not only ſharp reprehenſions of the unbelieving Jews, for the crimes committed by them, "but alſo affecting repreſentations of the dreadful calamities coming "upon them." Can. 3. p. 93. By laying theſe facts and circumſtances together, we cannot be much miſtaken in ſuppoſing that James wrote his epiſtle after the mutinies and inſurrections which brought on the war with the Romans, were begun, and before Jeruſalem was beſieged; conſequently in the beginning of the year 62, or in 61, a ſhort time before James's death. This is Lardner's opinion, p. 92. But Mill and Fabricius think it was written in the year 60, a year or two before his death.

As the apoſtle James commonly reſided in Jeruſalem, for the purpoſe of ſuperintending the affairs of the church there, it is reaſonable to think he wrote his epiſtle in Jeruſalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who no doubt circulated it among their brethren in diſtant countries, by means of ſuch of them as came up to Jeruſalem annually to the feaſt of Pentecoſt.

Sect. IV. *Of the deſign of the apoſtle James in writing his epiſtle.*

Many of the converted Jews having formerly been of the ſect of the Phariſees, who held the doctrines of fate, and of the decrees of God, brought into the church, not theſe doctrines alone, but the errors which the corrupt part of the nation had built on them: Such as, that God is the author of ſin, and that whoever profeſſes the true religion is ſure of ſalvation, whatever his temper or practice might be. In theſe miſtaken notions, the converted Jews ſeem to have been confirmed, by certain paſſages of Paul's epiſtles, which they wreſted to their own deſtruction. For example, Rom. i. 28. where it is ſaid, that God *delivered* the Gentiles *to a reprobate mind.*—Rom. vii. 17. *It is no more I who work it out, but ſin dwelling in me.* See the note on that verſe.

verſe.—Rom. ix. 19. *Whom he will he hardeneth.*—ver. 21. *Hath not the potter power over the clay*, &c.—ch. xi. 8. *And the reſt are blinded, as it is written*, &c. It ſeems the Judaizers in the Chriſtian church, not willing to acknowledge, that according to the idiom of the Hebrew language, *God is ſaid to do what he permits*, inferred from the paſſages juſt now mentioned, that the ſinful actions of men being all decreed by God, there is no reſiſting his will; and that the temptations by which men are ſeduced to ſin, being all appointed of God, he is actually the author of men's ſins. Farther, Paul's doctrine of juſtification by faith without works of law, being conſidered by the Judaizers as a confirmation of their favourite tenet, that nothing is neceſſary to ſalvation but the knowledge and profeſſion of the true religion, many of them affirmed, that men are ſanctified, and made acceptable to God by knowledge alone. Theſe falſe teachers corrupted the goſpel in this manner, that by rendering it acceptable to the wicked, they might increaſe the number of their diſciples, and draw money from them to ſpend on their luſts. See Pref. to Jude, ſect. 4.

From theſe pernicious notions flowed that extreme corruption of manners, found amomg ſome ſects of Chriſtians in the firſt ages; and particularly among the Simonians, Nicolaitans, and other heretics of Jewiſh extraction, of which there are evident traces in the apoſtolical epiſtles. (See Pref. to 1 John, ſect. 3.) From the ſame polluted ſource iſſued theſe manifold crimes, for which the unbelieving Jews were infamous and intolerable every where, about the time of the breaking out of the war, which ended in the deſtruction of Jeruſalem, and the diſperſion of the nation. See the Illuſtrations prefixed to 2 Pet. chap. i. and ii.

In this ſtate of the Jewiſh nation, and of the Chriſtian church in the latter period of the firſt age, it became abſolutely neceſſary that the apoſtles of the circumciſion, who were then alive, ſhould exert their authority in confuting errors, which were not only ruinous to the ſouls of men, but moſt diſhonourable to the character of God as the governor of the univerſe. Wherefore, to expoſe the dangerous nature of theſe errors, and to guard the faithful againſt them, The apoſtles Peter, ſee Pref. to 2 Pet. ſect. 5. and James, and John, ſee Pref. to 1 John, ſect. 3. and Jude, ſee Pref. to Jude, ſect. 4. wrote the ſeven epiſtles called Catholic. So Auguſtine informs us in his treatiſe of Faith and Good Works, chap. 14. "A wicked opinion having ſprung up, even in the apoſtles days, by miſunderſtanding "Paul's arguments, Peter, John, James, and Jude, aimed in their epiſtles principally at this end, to vindicate the doctrine of Paul "from the falſe conſequences charged upon it, and to ſhow, that "faith without works is nothing worth; but indeed, Paul does not "ſpeak of faith at large, but only of that living, fruitful, and evan-

" gelical faith, which he himſelf ſaith, worketh by love. As for " that faith void of good works, which theſe men thought ſufficient " to ſalvation, he declareth poſitively againſt it." And having mentioned, that Peter ſays ſome paſſages of his brother Paul's epiſtles had been *wreſted by unlearned men*, Auguſtine obſerves, " that Peter " calls it *wreſting*, becauſe Paul was in truth of the ſame opinion " with the other apoſtles, and held eternal life impoſſible to be ob- " tained by any faith which had not the atteſtation of a holy life.' Benſon's tranſlation in his note on 2 Pet. i. 9.

But although all the Catholic epiſtles were written to confute the corrupt doctrines and practices of the unbelieving Jews, and of the Judaizing Chriſtians, in none of thom are theſe doctrines more ſtrongly oppoſed than in this epiſtle of James. For the ſentiments which it contains are excellent, the doctrines which it inculcates are perfectly juſt, and conformable to the ſpirit of the goſpel, the precepts which it enjoins have all a tendency to advance the perfection and happineſs of human nature. Moreover, the arguments by which the practice of religion and morality are enforced, are moſt cogent and affecting, and the language in which they are expreſſed is beautiful. From all which it follows, that this writing is the production of a perſon of an enlarged underſtanding, and of great goodneſs of heart, which, as Lardner obſerves, is the very character aſcribed to James our Lord's brother, by all the Chriſtian writers who have made mention of him.

CHAP. I.

View and Illuſtration of the Exhortations contained in this Chapter.

THE object of this epiſtle being to perſuade the whole body of the Jewiſh nation to forſake the many errors and vices into which they had fallen, the apoſtle firſt directed his diſcourſe to ſuch of them as were Chriſtians, who, it would ſeem, were become impatient under the perſecution they were ſuffering for their religion; and the rather, becauſe their unbelieving brethren had endeavoured to perſuade them, that the evils under which they laboured were tokens of the divine diſpleaſure. For they applied to individuals thoſe paſſages of the law in which God declared he would bleſs and proſper the Iſraelitiſh nation, or curſe and afflict it, according as it adhered to, or forſook the law of Moſes. Wherefore, to enable the Jewiſh Chriſtians to judge rightly of the afflictions they were enduring, and to reconcile

them to their then ſuffering lot, the apoſtle, in the beginning of his epiſtle, exhorted them to rejoice exceedingly in afflictions as a real advantage, ver. 2.—Becauſe it was intended by God to produce in them patience, ver. 3.—And if it produced patience, it would contribute to the perfecting of many other virtues in them, ver. 4.—In ſecond place, the apoſtle exhorted them to pray for wiſdom to enable them to make a proper uſe of their afflictions, and aſſured them, that God was moſt willing to grant them that, and every other good gift, ver. 5.—Provided they aſked theſe gifts ſincerely, ver. 6.—8.—Thirdly, that the poor among the brethren might be encouraged to bear the hardſhips of their lot patiently, and that the rich might not be too much caſt down, when they were ſtripped of their riches and poſſeſſions by their perſecutors, he repreſented to the poor their great dignity as the ſons of God, and the excellent poſſeſſions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptineſs, inſtability, and brevity of all human grandeur, by comparing it to a flower whoſe leaves wither and fall, immediately on their being expoſed to the ſcorching heat of the ſun, ver. 9.—11.—Fourthly, to encourage both the poor and the rich, to ſuffer cheerfully the loſs of the tranſitory goods of this life for Chriſt's ſake, he brought to their remembrance Chriſt's promiſe to beſtow on them, in recompence, a crown of life, ver. 12.

The apoſtle next directed his diſcourſe to the unbelieving part of the nation, and expreſsly condemned that impious notion by which many of them, and even ſome of the Judaizing teachers among the Chriſtians, pretended to vindicate their worſt actions; namely, that God tempts men to ſin, and is the author of the ſinful actions to which he tempts them. For he aſſured them, that God neither ſeduces any man to ſin, neither is himſelf ſeduced by any one, ver 13. —But that every man is ſeduced by his own luſts, ver. 14.—which being indulged in the mind, bring forth ſin; and ſin, by frequent repetition being nouriſhed to maturity, bringeth forth death at length to the ſinner, ver. 15.—Wherefore, he beſought them, not to deceive themſelves by the impious notion, that God is the author of ſin, ver. 16.—He is the author of every good and perfect gift, and of nothing but good, and that invariably, ver. 17.—Farther, that ſuch of them as profeſſed the goſpel might be brought to a right faith and practice, he deſired them, as learners, to hearken with attention and ſubmiſſion to the apoſtles of Chriſt, who had brought them the word, and to be ſlow in delivering their opinion on matters of religion, leſt they might ſay ſomething that was diſhonourable to God; and by no means to be angry with thoſe who differed from them, ver. 19, 20.—

And

And to lay aside all those evil passions which they had hitherto indulged, and which hindered them from receiving the word with meekness, ver. 21.—Then exhorted them to be doers, rather than hearers only of the word, ver. 22.—because the person who contents himself with hearing the word, is like a man who transiently beholds his natural face in a glass, then goes away, and immediately forgets his own appearance, so that he is at no pains to remove from his face any thing that is disagreeable in it, *&c.* ver. 23.—25.

The apostle having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which persons who pretend to be holier than their neighbours, are apt to neglect, but which merit the attention of all who are truly religious: And, first, he recommended the bridling of the tongue, that virtue being a great mark of perfection in those who possess it, and the want of it a certain proof that such a person's religion is false, ver. 26.—An exhortation of this kind was peculiarly suitable to the Judaizing teachers, who sinned exceedingly with their tongue, both by inculcating erroneous doctrines together with a most corrupt morality, and by reviling all who opposed their errors. The second point of duty which the apostle recommended, was kind offices to orphans and widows in their affliction, because such good works are in the sight of God a principal part of true religion, ver. 27.

COMMENTARY.	NEW TRANSLATION.
CHAP. I. 1 *James a servant of God* (See Rom. i. 1. note. 1.) *and of the Lord Jesus Christ, to the twelve tribes who are dispersed* among the gentiles; *health.*	CHAP. I. 1 James, a servant of God [1] and of the Lord Jesus Christ, to the twelve tribes [2] *who* ARE *in the dispersion; health.* [3]

Ver. 1.—1. *A servant of God.* James called himself *a servant of God,* as well as *of Jesus Christ* for the sake of the unconverted Jews, who because he was a servant of Christ, thought he was not a servant of God.

2. *To the twelve tribes.* That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts. 1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeable to God purpose in permitting them to be carried captive into Assyria, and Babylonia. For he intended to make himself known among the heathens, by means of the knowledge of his being and perfections which the Jews in their dispersion would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hos. i. 6. viii. 8. ix. 3. 15. 17.—2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the gentiles, appears from this, that in the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty seven provinces, Esther iii. 8. *The Jews were dispersed among the people in all the provinces of his kingdom,* and *their laws were diverse from the laws of all other people,* and *they did not keep the king's laws:* So that by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived.—3. On the day of Pentecost which happened next after our Lord's ascension, Acts ii. 5. 9 *There were dwelling at Jerusalem Jews devout men out of every nation under heaven.—Parthians, Medes and Elamites,* &c. So numerous were the Jews, and so widely dispersed through all the countries of the world.—

2 My brethren, count IT all joy when ye fall into diverse *trials.* [1]

3 Knowing that (το δοκιμιον, 1 Pet. i. 7.) the *proof* of your faith worketh *out* patience.

4 *Let* patience (δε, 106.) *therefore* have *a* perfect work, that ye may be perfect and *complete,* [1] *deficient in* nothing.

5 If any of you *be deficient in* wisdom, [1] let him ask *IT* of God, *who* giveth to all MEN liberally, and upbraideth not, and it shall be given *to* him.

2 *My brethren,* instead of placing your happiness in great worldly prosperity, *count it a most joyful event when ye fall into divers trials.* See ver. 13. note.

3 *Knowing that the proving of your faith* by persecution and affliction, *worketh out* in you *patience* and resignation to God's will, from which many other virtues will flow.

4 *Let patience therefore operate fully, that ye may be perfect and complete* in the virtues which ye already possess, *and deficient in no virtue* which ye ought to attain.

5 *If any of you be* so *deficient in wisdom* as not to make a due use of afflictions, *let him ask it of God who giveth* good things *to all men liberally, and reproaches none* for asking these things with importunity, *and it shall be given to him.*

world.—4. When Paul travelled through Asia and Europe, he found the Jews so numerous that in all the noted cities of the gentiles, they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the gospel.—5. The same apostle, in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night in expectation of the promise made to the fathers, Acts xxvi. 6.—6. Josephus Antiq. l. 14. c. 12. tells us that one region could not contain the Jews, but they dwelled in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all which it is evident, that the Jews of the dispersion were more numerous than even the Jews in Judea; and that James very properly inscribed his letter to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed then and do still exist, although not distinguished by separate habitations as they were anciently in their own land.

3. *Health.* Luther and Cajetan, who believed James to be no apostle and rejected his epistle, called this a naked manner of salutation unworthy of an apostle, because it was not a wish of *grace and peace,* but only of *health* (χαιρειν). The apostle John however, in his second epistle, used this salutation. It is the salutation likewise which the angel gave to Mary, Luke i. 28. Nay, this naked and heathenish manner of salutation, as they are pleased to term it, was used by the council of Jerusalem, in their letter to the converted gentiles. Acts xv. 23. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salutation used in both.

Ver. 2. *When ye fall into divers trials.* The word πειρασμοις, which in our Bible is translated *temptations,* does not signify here what is commonly meant by temptations; for these we are directed to pray against. But, it denotes *trials* by affliction and persecution. To these God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention often prove temptations to sin, through the influence of mens lusts.—Because afflictions have a natural influence to improve mens virtue, our Lord declared those *blessed who are persecuted for righteousness sake,* Matth. v. 10. and exhorted such, ver. 12. to *rejoice and be exceeding glad.* These sentiments the apostle James, I doubt not, had in his eye when he exhorted the Jewish Christians to *count it all joy when they fell into divers trials.*

Ver. 4. *And complete.* Ὁλοκληροι. This word is applied to such living creatures, as have all the members which belong to their kind. See 1 Thess. v. 23. note 1.—Here it signifies that the virtues proper to the new creature which the brethren already possessed, were to be complete both in principle and in practice.

Ver. 5. *Deficient in wisdom. Wisdom,* in the common acceptation of the word, denotes a sound practical judgment concerning things to be done or avoided.—But in scripture, it signi-

6 *But let him ask in* the *faith* that God is able and willing to grant what he asks; *not at all irresolute* with respect to what he asks; *for he who is irresolute* concerning the good gifts for which he prays, *is like a wave of the sea, driven of the wind, and tossed:* he will not pursue any virtue steadily.

6 But let him ask in faith, (μηδεν διακρινομενος) *being not at all irresolute,* [1] for he *who is irresolute,* is like a wave of the sea, driven *of* the wind, and tossed.

7 *Now let not that man think,* that by the mere uttering of words not accompanied with sincere desires and endeavours, *he shall receive any spiritual blessing from the Lord.*

7 (Γαρ 97.) *Now* let not that man think he shall receive any thing *from* the Lord. [1]

8 *A man of two minds is unstable in all his purposes and actions,* and never can attain any excellency of character.

8 *A man of two minds* [1] is unstable [2] in all his ways.

9 *Moreover, let the Christian who is low* in this life, *glory in his great dignity* as a son of God and an heir of heaven, equally with the rich.

9 (Δε, 104.) *Moreover,* let the brother *who* is *low, glory in his exaltation.*

10 *And let the rich who* suffers for being a Christian, glory *in being reduced to poverty* for his attachment to so excellent a cause. *For as a flower of an herb he must soon die.*

10 *And* the rich in *his humiliation.* [1] *For* as *a* flower of *an herb* (1 Pet. i. 24. note) he shall pass away. [2]

11 *For the sun* (ανετειλε 1. Aorist) *riseth with a burning heat, and withereth the herb, and the flower thereof falleth down, and its beautiful form perisheth: So also the rich man,* by the common vicissitudes of

11 For the sun *riseth* with a burning heat, *and withereth the herb,* and the flower thereof falleth *down,* and the

fies that assemblage of virtues which constitute true religion. See chap. iii. 17.—By *wisdom* in this place, Benson understands those spiritual gifts which Christ promised to his disciples, to enable them to defend the gospel. Luke xxi. 15. But I rather think practical wisdom to improve one's afflictions is meant, as expressed in the commentary.

Ver. 6. *Not at all irresolute.* One of the senses of διακρινομαι is *to be in doubt, to be divided in one's own mind,* consequently *to be irresolute.* Parkhurst's Dictionary.

Ver. 7. *Receive any thing from the Lord.* The man who is not fixed in his resolution to pursue virtue and avoid vice, but halts between the two, can never ask God's assistance sincerely: and therefore cannot expect to receive from God, what he asks.—See Estius on 1 John v. 14. for an account of the qualifications necessary to acceptable prayer.

Ver. 8. 1. *A man of two minds.* The word διψυχος, signifies *one who has two souls,* of which the one is of this opinion, the other of that; consequently is ever changing his resolutions and actions, according to the passion which happens to have the ascendant for the time. We have the same word, chap. iv. 8. applied to persons atrociously wicked.

2. *Is unstable in all his ways.* Having no fixed inclination either to virtue or vice, he halts between the two: and pursuing no steady plan of conduct, he will neither be delivered from his vices, though he sometimes resists them, nor acquire any measure of virtue, though he sometimes pursues it.—Some are of opinion that in this passage the apostle speaks of those Jews who were not resolved whether they would adhere to the law or to the gospel.

Ver. 10.—1. *The rich in his humiliation.* So the word is translated, Acts viii. 33. Ταπεινωσις in this verse being opposed to ὑψει in the preceding, signifies the humiliation of the rich man, by his being stripped of his riches and possessions, of his liberty; and even by his being liable to lose his life, on account of the gospel. Here therefore the apostle adviseth the rich, to glory when they lose the uncertain riches of this life, for the sake of maintaining such excellent possessions, as truth and a good conscience with the favour and approbation of God. —Grotius and Le Clerc, by supplying αισχυνεσθω, translate the clause thus; *Let the rich* be ashamed *of his meanness;* that is, of the emptiness and uncertainty of the enjoyments in which he delights. But the translation I have given, agrees better with the scope of the passage.

2. *He shall pass away.* The apostle's argument is, that the rich who lose their possessions for

beauty of the appearance[1] *thereof* perisheth: so also the rich man *shall wither* in his ways.[2]

12 Blessed IS the man *who sustaineth trial,* (see ver. 13. note) for *becoming an approved person,* he shall receive the crown (see 1 Cor. ix. 25. note 2.) of life, which the Lord hath promised to them *who* love him.

13 Let no *one who is* tempted, *say, Certainly* I am tempted (απο) *by* God.[1] For God *is incapable of being* tempted *by* evil *things,* (δε, 101.) *and he tempteth no one.*

14 But every *one is tempted of his own lust, being drawn away and enticed*[1] BY IT.

life, or by diseases and death seizing him in the midst of his glory, *shall wither in his ways;* the grandeur of his state shall vanish.

12 The glory of this life being so transitory, *Blessed is the man,* whether he be rich or poor, *who* worthily *sustains the trial* which is appointed him, *for becoming an approved person, he shall receive the crown of life, which the Lord* Christ *hath promised to them who love him* more than relations, or riches, or life itself.

13 *Let no one who is drawn into sin* by the things which befall him, *say* with the false teachers, Truly *I am seduced by God. For God is incapable of being seduced by evil things, and he does not seduce any one,* either by an outward or inward influence. His infinite holiness and goodness, make every thing of that sort impossible.

14 *But every sinner is seduced by his own lust, being* voluntarily *drawn away* from virtue, *and enticed to sin by it,* as by the allurements of an harlot.

for righteousness sake, lose things comparatively of small value, and which according to the course of nature they must soon part with, though they do not suffer persecution.

Ver. 11.—1. *And the beauty* (προσωπε of the face) *of the appearance thereof.* The Greek word is applied metaphorically to things inanimate, to denote their external form or appearance. Thus *the face of the earth: the face of the heavens,* &c.

2. *Wither in his ways.* As πορεια from πορευομαι, signifies *a way,* or *journey* (Luke xiii. 22.) some are of opinion that the word may here be translated, *shall wither in his* journeys: meaning those journeys which the rich Jews, who were commonly merchants, made for the sake of carrying on their trafic. But as in scripture, one's *way* is put for his actions or course of life, (ver. 8.) I think *ways* here signifies the rich man's projects or pursuits; a sense which agrees well with the context. Wherefore, the correction proposed by Erasmus, εν ταις πορειαις being inept, and without the authority of MSS. is justly rejected.—One MS. mentioned by Mill reads here ευποριαις, *in his riches* or *abundance.* But being a single authority, it is of little value.

Ver. 13. *Say I am tempted of God.* Πειραζειν, *to tempt,* sometimes signifies *to try,* in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense God is said to have *tempted* or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have *tempted* or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here *to tempt* signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See ver. 14.—In this sense the devil tempts men. And because he is continually employed in that malicious work, he is called by way of eminence, Ὁ πειραζων, *The tempter.* It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being seduced to sin by evil things, and that he seduces no one to sin. God having nothing either to hope or fear, no evil being, whether man or angel, can either entice or seduce him. Farther, his infinitely perfect nature admitting no evil thought or inclination, he is absolutely (απειραστος) *incapable of being tempted.*

Ver. 14. *Being drawn away and enticed.* Εξελκομενος και δελεαζομενος, literally *being drawn out when caught with a bait.* It is generally supposed that the allusion here is to the drawing of fish out of a river with a baited hook: a metaphor used by Plato, as quoted by Cicero De Senect. c. 13. *Divinus enim Plato, escam malorum appellat voluptatem, quod ea videlicet homines capiantur ut hamo pisces.* Neverthelefs since the original words are likewise used to express the enticements of harlots, the apostle seems rather to have had that idea in his mind; especially as in the subsequent verse, he speaks of *Lust's conceiving and bringing forth sin.*

15 *Then lust* by enticing the sinner to its embraces, *having conceived, bringeth forth sinful actions: and sinful* actions, by frequent repetition *being perfected* into a confirmed habit, *bring forth* eternal *death* as their offspring.

16 *Be not deceived my beloved brethren* into the belief that God is the author of sin.

17 So far is God from seducing men to sin, that *Every good gift,* whether it be our reasonable faculties, or virtuous dispositions, or outward happy circumstances, *and every perfect gift*, pardon of sin, the favour of God, and eternal life, *is from above, descending from God the author of all virtue and happiness, with whom there is no variableness nor shadow of change.*

18 The father of lights, *agreeably to his own good pleasure, hath begotten us* Jews for sons *by the preach-*

15 Then *lust having conceived,* [1] *bringeth* forth sin, and *sin being perfected,* [2] bringeth forth death. [3]

16 *Be not deceived* my beloved brethren:

17 Every good gift, and every perfect *free gift,* [1] is from above, *descending* from the Father of lights, [2] with whom *there is* no variableness, *nor* shadow of turning. [3]

18 *Having willed* IT, [1] *he hath begotten* us *by* the word

Ver. 15.—1. *Lust having conceived.* The *soul,* which the Greek philosophers considered as the seat of the appetites and passions, is called by Philo, το θηλυ, *the female* part of our nature, and the *spirit,* το αρρεν, the *male* part. In allusion to that notion, James represents mens *lust* as an harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts, and is nourished by frequent repetition, till at length it gains such strength, that in its turn it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death, and the sinner the parent of both.—Ver. 18. The apostle gives the genealogy of *righteousness.* All the righteous deeds which men perform, proceed from their renewed nature. Their nature is renewed by the power of truth; and God is the prime mover in the whole. *Having willed it, he hath begotten us by the word of truth.*

2. *And sin being perfected*. Αποτελεσθεισα, literally *being brought to maturity.* Thus, τελειος ανθρωπος is *a full grown man*. The compounded word in this passage, is elegantly applied to sin after it is brought forth, to denote its arriving at such a state of maturity, as, in its turn, to become a father and beget death.

3. *Bringeth forth death.* Αποκυει. This word like τικτω, properly signifies to bring forth as a female does: but both of them signify also to beget as the male does. The present passage therefore might have been translated. *Sin being perfected begetteth death.* See ver. 18.

Ver. 17.—1. *Every good gift, and every perfect free gift.* Critics observe, that in the original this is an hexameter verse, which they suppose the apostle quoted from some Greek poet. But that is not certain.

2. *The Father of lights.* The word *lights*, being in the plural, may signify as in the commentary. See 1 John i. 5. note 3. Or it may denote spiritual and corporeal lights.—To mention God's being the Father or author of the light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these corporeal lights, is a great instance of his goodness.

3. *Variableness, nor shadow of turning.* The Father of lights, is not like the sun the fountain of corporeal light. He neither rises nor sets, doth not approach nearer to and recede farther from us, but is unchangeable both in his kind intentions and actions, as well as in his nature. Will he then give us holy desires at one time, and evil inclinations at another? No. He always gives what is good and nothing but good. It is blasphemous, therefore, as well as absurd, to suppose that God either tempts or constrains men to sin, on purpose that he may have a pretence for making them miserable.—Some are of opinion that in the word παραλλαγη, translated *variableness*, there is an allusion to the parallaxes of the heavenly bodies. But as these were not known to the common people, the apostle, in a letter addressed to them, would hardly introduce a reference to such things.

Ver. 18.—1. *Having willed it, he hath begotten, &c.* The regeneration of men, is not a necessary

of truth, [2] *in order that* we should be a kind of first fruits [3] of his creatures.

ing of the gospel, that being converted and sanctified, *we should be a kind of first fruits of his creatures;* the most acceptable part of his creatures.

19 Wherefore my beloved brethren, let every man be swift to hear, slow to speak, [1] slow to wrath. [2]

19 *Since God hath willed to regenerate us by the gospel, my beloved brethren let every man be swift to hear* the gospel, *and slow to speak* concerning it till he understands it; *slow also to wrath* in religious matters.

20 For the wrath of man *doth not work out* the righteousness of God. [1]

20 Besides, persecution raised by *the wrath of man, does not work out* in others *the faith which God counts to men for righteousness.*

21 Wherefore, *putting away* all filthiness [1] and *the overflowing of maliciousness* [2] *embrace ye* with meekness the *implanted* [3] word, which is able to save your souls.

21 *Wherefore putting away all the filthiness* of fleshly lusts, *and the abounding of maliciousness* which leads men to persecute those who differ from them, *embrace ye with a teachable disposition the doctrine of the gospel,* as now *implanted* in the world by us apostles, *which* doctrine *is able to save your souls.*

necessary act in God, but proceeds from his own free will. All the actions of God are perfectly free, John i. 13. Ephes. i 5.

2. *Begotten us by the word of truth.* The change which God produces in mens dispositions and actions, by the truths of the gospel impressed on their minds, is so great, that it may be called a *begetting* or *creating* them anew. We have the same sentiment, 1 Pet. i. 3.

3. *A kind of first fruits.* See 1 Cor. xv. 20. note 1. The first fruits being the best of their kind, by calling the regenerated, *the first fruits of God's creatures,* the apostle has shewn how acceptable such are to God, and how excellent in themselves through the renovation of their nature.—By *creatures* some understand *believers in Christ,* called in other passages, *new creatures.*

Ver. 19.—1. *Slow to speak.* Persons half learned having an high opinion of their own knowlege in religious matters, are very fond of instructing others, and zealous to bring them over to their opinions. The zeal of the Jews in this respect, is taken notice of and ridiculed by Horace, Satir. lib. i. Satir. iv. lin. 142. That the converted Jews were exceedingly fond of being teachers, we learn from James iii. 1. Rom. ii. 19. 1 Tim. i. 7.—The petulance of his disciples Pythagoras repressed by obliging them to be five years silent, before they attempted to speak on any point of science. Does the apostle here allude to that custom?

2. *Slow to wrath.* Intemperate religious zeal is often accompanied with a train of bad passions, and particularly with great wrath against those who differ from us in opinion.—The Jews to whom this letter was written, were remarkably faulty in these respects.

Ver. 20. *The wrath of man doth not work out the righteousness of God.* Persecution, the effect of the wrath of man, if violent may make men hypocrites, by forcing them to profess what they do not believe; but it hath no influence to produce that genuine belief, which God counts to men for righteousness. Nothing but rational arguments, with the assistance of the Spirit of God, can do this.—*Wrath,* or a blind furious zeal in matters of religion, is an horrible evil, as it is subversive of that freedom of thought in which the dignity of a reasonable creature consists.

Ver. 21.—1. *Putting away all filthiness.* See Rom. vi. 19. note 2. The word ῥυπαρια, signifies filthiness adhering to the body. Applied to the mind, it denotes those lusts and appetites which defile the soul particularly those which are gratified by gluttony, drunkenness, and fornication; vices to which many Jews pretending to be teachers, were exceedingly addicted.

2. *And,* περισσειαν κακιας, *the overflowing of maliciousness.* Some are of opinion that there is in this precept an allusion to circumcision, because the foreskin cut off in that rite, is denoted by an Hebrew word of the same signification with περισσεια, *superfluity*; and because it was supposed to render them unclean in the sight of God, as being an emblem of carnal lust. See Rom ii. 29. note.—*Maliciousness,* is such a rooted hatred, as leads men to do all the evil they can to each other. This, when it proceeds from differences in religion, makes men quite blind to truth.

3. *Embrace ye with meekness the implanted word.* Vatablus and Heinsius think εμφυτον, here should

22 Ye Jews are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, *Be ye doers of the word, not hearers only, deceiving yourselves by false reasoning.*

23 *For if any one be a hearer of the gospel, and does not practice its precepts, he is like a man who,* from custom or by accident, *views his natural face in a looking-glass,* without any intention to wipe off the spots that may be on it.

24 *For he looketh at himself,* without taking notice of the spots on his visage, *and going away, immediately forgets what kind of appearance he had,* without removing from his face what is foul.

25 *But he who,* with an intention to correct his errors, *looketh narrowly into the perfect law of liberty, and* does not go away as the other doth, but *continueth* to look into it, that he may know himself; he not becoming *a forgetful hearer, but a careful doer of the work* which it enjoins, *the same shall be blessed* of God *in his endeavours* to become good.

26 *If any one among you* Jews, *thinketh to be religious, who restraineth not his tongue* from railing a-

22 (Δε) *And* be ye doers of the word, and not hearers only (παραλογιζομενοι) deceiving *yourselves by false reasoning.*

23 For if *any one* be a hearer of the word, and not a doer, he is *like* a man *who views* his natural face [1] in a *looking glass.*

24 For he *looketh at* himself, and goeth *away,* and *immediately forgets* what *kind of person* he was.

25 But *he who* looketh *narrowly* [1] into the perfect law [2] *which is* of liberty, [3] and *continueth: He not becoming* a forgetful hearer, but a doer *of its* work, (ουτος) *the same* shall be blessed in his *acting.*

26 If any *one* among you [1] *thinketh* to be religious, *who*

should be translated *natural, pure.*—Although the word of God, the incorruptible seed by which men are regenerated, be implanted in the world, it will not regenerate them unless they embrace it with meekness, that is with an humble teachable disposition: for which purpose they must lay aside all filthiness, &c.—In the writings of the heathen philosophers, we find many injunctions to their disciples to cleanse their soul from its filth, as a necessary prerequisite to their profiting by the instructions which they were to receive.—*Meekness* here stands opposed to wrath, ver. 20.

Ver. 23. *His natural face.* Προσωπον της γενεσεως, literally *the face of his nativity.* The meaning is, *His face as it is by nature:* for this is a description of a person who is so careless of his looks, that he suffers his face to remain in its natural state. He does not cleanse it, far less paint it, as the Easterns used to do to render themselves beautiful.

Ver. 25.—1. *Who looketh narrowly.* The word παρακυψας signifies *to stoop down* with an intention to look to, and examine an object with accuracy. It is therefore fitly translated, *looketh narrowly.*

2. *Into the perfect law.* See Rom. ii. 12. note 1.—The law of God, as it subsists in the gospel, is called *perfect* on account of its superiority to the law of Moses, and is here compared to a mirror, because it shews every man the temper and disposition of his mind, and what is its complexion or colour; just as a mirror shews him the features and colour of his countenance.—The gospel is called *the perfect law,* to distinguish it from the law of Moses, which made no man perfect either in respect of holiness, or of pardon, Heb. vii. 10. Whereas the gospel makes men perfect in both.

3. *Which is of liberty.* The gospel is called *the law of liberty,* 1. Because it delivers men from the slavery of their lusts, and restores the dominion of reason and conscience in their minds, which is true liberty.—2. Because it hath freed the Jews from the law of Moses, which was a yoke of bondage they were not able to bear.—3. Because it delivers all true believers from the punishment of sin.—4. Because it assures us, that in the eye of God all men are on a level, and equally intitled to the privileges of the gospel.—5. Because it forbids the acceptance of persons in judgment, Chap. ii. 12.

Ver. 26. *If any one among you.* Some MSS. want the words, *among you.* But as they are emphatical, they are fitly retained.—The Jews were much addicted to cursing and railing, especially when provoked by opposition in matters of religion.

2. *Who*

bridleth not his tongue, [2] but deceiveth his own heart, *of this person the* religion *is false.*

27 Pure religion, [1] and undefiled *with God even the Father*, is this, (επισκεπτεσθαι) *To take care of orphans* [2] and widows in their affliction, AND to keep *ones self* unspotted (απο) *by* the world. (See 1 Tim. v. 4.)

gainst those who differ from him in religious opinions, *but deceiveth himself* with the notion, that railing as a mark of zeal, is acceptable to God, *of this person the religion is false.*

27 Hypocrites place religion in performing the external duties of devotion, *But pure religion, and that which is not defiled* with worldly mixtures, *in the esteem of God even the Father* does not consist in forms, but *is this : To take care of orphans and widows in their affliction, and to keep one's self unspotted by* the vices of *the world.*

2. *Who bridleth not his tongue*, &c. This is a sharp rebuke to those in modern times, who from a pretended zeal for religion, propagate calumnies against every one, who is not of their way of thinking concerning the disputed articles of the Christian faith. Such a conduct renders their pretensions to religion false. So ματαιος signifies, Acts xiv. 15. *That ye turn from* (τουτων ματαιων) *these false Gods.*

Ver. 27.—1. *Pure religion.* The word θρησκεια signifies *worship.* But by an usual figure, a part of religion is put for the whole. Tillotson (Serm.) thinks the apostle likens religion to a gem, whose perfection consists in its being clear, that is, without flaw or cloud. And Doddridge observes that no gem is so ornamental as the temper here described.

2. *To take care of orphans.* According to the apostle, religion does not consist so much in the warmth of affection with which we worship God, as in good works. These, when they proceed from a regard to the welfare of society, are termed virtuous actions; but when done from a regard to the will of God, and to promote his glory, they become pious actions, and make a chief part of true religion.—There is a sentiment in Isocrat. ad Nicocl not much different from this : ἡγου δε τουτο ειναι θυμα καλλιστον και θεραπειαν μεγιστην, εαν ὡς βελτιστον και δικαιοτατον σεαυτον παρεχης. *Esteem this the most excellent sacrifice and the greatest worship, if you present yourself as good and just as possible.*

CHAP. II.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

THE manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens, could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us : and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vi. 2. note 4. Hence the apostle, in mentioning the right practice which the Jewish converts who thought themselves religious, were to maintain, insisted particularly in the first part of this chapter, on their observing justice and impartiality in judging such causes, as by the Roman law, or by the

the consent of parties, they were allowed to determine. And this he did the rather, because the unbelieving Jews were now become very partial and unjust in their decisions as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judgment being directly contrary to the gospel, the apostle severely reproved both the one and the other, for shewing any disposition to favour rich litigants, though it were only by giving them a better or more honourable seat in their synagogue, than that allotted to their poor opponents, ver. 1, 2, 3, 4.—This partiality to the rich and contempt of the poor, he told them, was extremely improper in the disciples of Christ, especially as they knew that in all countries the poor had shewed a greater disposition to receive the gospel than the rich, ver. 5.—And that the rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished, ver. 6.—Wherefore, to prevent partiality in judgment for the future, the apostle recommended to them that unfeigned benevolence towards all men, which Christ hath enjoined as his commandment, and which on that account may be called *the royal law*, ver. 8.—13. This passage of the epistle, so far as it related to the Christians, was intended for the instruction of the bishops, and rulers, and other gifted persons in the church, whose office it was to determine those controversies about worldly matters, which arose among the brethren. See 1 Cor. xii. 28. note 2.

Many of the Jews, influenced by the prejudices of their education, attempted to excuse their unjust judgments and other evil actions, by the care with which they performed some one or other of the precepts of the law, which they considered as of more importance than the rest. Hence the question of the lawyer, Matth. xxii. 36. *Master, which is the great commandment in the law?* Wherefore, to set them right in this matter, the apostle assured them that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10.—because the precepts of the law being all enjoined by one and the same authority, he who habitually transgresses one precept, disregards the authority of the lawgiver, and shews himself ready to transgress any other precept, in the like circumstances, ver. 11.—13.

Another great error into which the Jewish Christians had fallen in the first age, and which had made them negligent of good works, was this: They fancied that the speculative belief of the doctrines of the gospel, to which they gave the name of *faith*, was sufficient to save them, however deficient they might be in good works: an error which has prevailed in modern times likewise. Wherefore, to shew that one's assenting with his understanding to truth, will not save him, unless it leads him to perform good works, the apostle compared the faith of such a believer, to the benevolence of a man who in words,

expreffes abundance of kindnefs to the naked and the hungry poor, yet gives them none of the things neceffary to the body, ver. 14.—18. For the fame purpofe he remarked, that even the devils believe fpeculatively that God exifts; but will not be faved by their faith, though it be real, as appears by their trembling when they recollect God's juftice and power. The reafon is, they are fo utterly depraved, that their faith hath no influence on their temper and conduct, ver. 19.—Farther, more fully to prove that good works are neceffary to juftification, the apoftle appealed to Mofes himfelf, who hath declared that Abraham and Rahab were juftified, on account of the good works which their faith prompted them to perform, ver. 20.—25. In this appeal there was the greater propriety, that Paul, whofe doctrine the Judaizers pretended to efpoufe, in his epiftles to the Romans and Galatians, had built his doctrine of juftification by faith, upon the account which Mofes had given of the juftification of that great believer.

His difcourfe on juftification James concluded with a faying, which muft imprefs every intelligent reader with the ftrongeft conviction of the neceffity of good works in order to falvation. *As the body without the fpirit is dead, fo faith without works is dead alfo*, ver. 26.

NEW TRANSLATION.

CHAP. II. 1 My brethren, *Do ye not hold*[1] *the faith of the glory*[2] *of* our Lord Jefus Chrift with *acceptance*[3] of perfons?

2 For if there *enter into* your *fynagogue*[1] a man *having golden rings on his fingers*, AND *with fplendid clothing*, and there *enter likewife* a poor man *with dirty clothing*;

COMMENTARY.

CHAP. II. 1 *My brethren, Do ye not* in judging caufes, *hold the belief of the glory of our Lord Jefus Chrift* as the Son of God and judge of the world, *with acceptance of perfons* contrary to that faith, and contrary to the law itfelf, Lev. xix. 15. Deut. xvi. 19.

2 That ye do this ye cannot deny: *For if there enter into your fynagogue a man* who is a party in the caufe to be judged, *having golden rings on his fingers, and with fplendid clothing, and there enter likewife a poor man*, who is the other party in the caufe, *with* ragged *dirty clothing;*

Ver. 1.—1. *Do ye not hold*, &c? That this claufe is rightly tranflated interrogatively is plain, becaufe tranflated either as a precept, or as an affirmative propofition, it does not agree with what is contained in the following verfe.

2. *The faith of the glory of our Lord Jefus Chrift.* In conftruing δοξης with πιστιν, I have followed the Syriac tranflation, which hath here *Fidem gloriæ domini noftri.* The glory of our Lord Jefus Chrift, confifts in being the Son of God, and the governor and judge of the worlds vifible and invifible. The faith of this glorious character, cannot be held confiftently with partiality in judgment, which Chrift hath prohibited and will feverely punifh.—Or *faith of the glory*, &c. may be an Hebraifm for *the glorious* faith of the gofpel enjoined by our Lord Jefus Chrift, Or, the glorious faith of which he is the object. The faith of the gofpel may juftly be called *glorious*, on account of its intrinfic excellence, and of the fpiritual gifts and miraculous powers with which it was accompanied in the firft age. See 2 Cor. iii. 7.—9. notes.

3. *With acceptance of perfons.* Εν προσωποληψιαις. This word fignifies regard fhewn to perfons, not on account of their real worthinefs, but on account of their ftation, their riches, and other external circumftances. This partiality in judges being extremely culpable, it is here feverely condemned by the apoftle.

Ver. 2. *If there enter into your fynagogue.* The word συναγωγη fometimes denotes an

3 *and ye,* who are to judge their cauſe, *take notice of him who hath the ſplendid clothing, and* with great reſpect *ſay to him, Sit thou here in an honourable place, and* with manifeſt contempt *ſay to the poor man, Stand thou there, or ſit here at my footſtool*:

3 and ye *look upon him who hath the clothing which is ſplendid,* and *ſay to* him, Sit thou here (καλως) *honourably*;[1] and ſay to the poor *MAN*, Stand thou there, or ſit here *at* my footſtool:

4 *Verily do ye not* by this behaviour, *make a difference in your own minds* between them, *and are become judges who indulge the evil purpoſe* of favouring the one more than the other?

4 (Και, 218.) *Verily do ye not make a difference*[1] *within* yourſelves,[2] and are become judges *POSSESSED* of evil thoughts?[3]

5 To ſhew you the evil of favouring the rich, more than the poor when ye act as judges, *Hearken my beloved brethren, Hath not God choſen the poor of this world, to be rich in faith, and heirs of the kingdom which God hath promiſed to them who love him?* Why then do ye deſpiſe perſons who are eſteemed and promoted by God? equally with the rich?

5 Hearken my beloved brethren, Hath not God choſen the poor of this world *TO BE* (ſee Epheſ. i. 4. Greek) rich in faith,[1] and heirs of the kingdom[2] which he hath promiſed to them *who* love him?

aſſembly of perſons, ſometimes the houſe in which ſuch an aſſembly is held. Here, *your ſynagogue* does not mean a Jewiſh ſynagogue, but the houſe or room where the Chriſtians aſſembled for worſhip. And as the Jews held courts of judicature in their ſynagogues, (ſee Vitringa De. veter Synag. Lib. 3. part 1. c. 11. p. 174. Luke xxi. 12.) and there alſo puniſhed offenders by ſcourging, (Matth x. 17. Acts xxi. 11.) it is probable that the firſt Chriſtians, after their example, held courts for determining civil cauſes in the places where they aſſembled for public worſhip, called here, *Your ſynagogue.* For, that the apoſtle ſpeaks not of their aſſembly, but of the place where their aſſembly was held, is evident from his mentioning the litigants ſitting in a more honourable, or in a leſs honourable place of the ſynagogue.

Ver. 3. *Sit thou here honourably.* Of the *chief,* or moſt honourable ſeats in the ſynagogues our Lord ſpeaks, Matth. xxiii. 6. where he rebuked the Scribes and Phariſees for loving to ſit in theſe ſeats.

Ver. 4.—1. *Verily do ye not make a difference.* This is the literal tranſlation of the phraſe ȣ διεκριθητε, as is plain from Acts xv. 9. where it is ſo rendered. Accordingly, the Syriac hath, *Annon diſcrimen feciſtis apud vos?*

2. *Within yourſelves.* Εν ἑαυτοις is rendered *within yourſelves.* Matth. iii. 9.

3. *And are become judges poſſeſſed of evil thoughts.* So I have rendered κριται διαλογισμων πονηρων, becauſe it is the genitive of poſſeſſion. See Eſſ. iv. 24. 2. Benſon, ſuppoſing the apoſtle to be ſpeaking of the ſynagogue as a place of worſhip, thinks he reproved the teachers for ſhewing more concern to have the rich Jews converted, than the poor. But if that had been the apoſtle's deſign, what he ſays, ver. 6, 7. in reproof of their partiality, would have been an argument in favour of it. For the power and malice of the rich unbelieving Jews, was a good reaſon for the Chriſtian teachers endeavouring by innocent complaiſance, to bring about their converſion, rather than that of the poor.

Ver. 5.—1. *Choſen the poor of this world, to be rich in faith.* Our Lord and his apoſtles preached the goſpel to the poor, who at firſt received it more readily than the rich, being their greateſt conſolation under the miſeries of life.—That the goſpel ſhould have been firſt preached to the poor, and firſt received by them, was wiſely ordered. Becauſe it ſhewed, that the ſpreading of the goſpel through the world was owing, not to human policy, but to the power of God. Among the gentiles, the prejudices of the rich againſt the goſpel, were not ſo great as among the Jews. Hence more perſons of rank and education among the gentiles, were converted than among the Jews. See 1 Cor. i. 26. note.

2. *Heirs of the kingdom.* Under the law great bleſſings were promiſed to them who loved God, Exod. xx. 6. 1 Sam. ii. 30. Prov. vii. 17. But under the goſpel the happineſs of heaven is promiſed to ſuch: and by making the poor heirs of the kingdom equally with the rich, God hath ſhewed that he is no reſpecter of perſons, and hath taught us, in all religious matters, and in matters of juſtice, to ſhew a like impartiality.

6 But ye have despised the poor. Do not *the rich exceedingly* oppress you? *and themselves drag you to* the judgment-seats?

6 *But*, contrary to the example of impartiality set you by God, *Ye have despised the poor* when ye judged their causes. Why are ye partial to the rich? *Do not the rich exceedingly oppress you, and drag you to the* heathen *tribunals*, to be punished for your faith?

7 Do not they blaspheme that *excellent* name *which is named upon you?*

7 *Do not they utter the most injurious speeches against the excellent name* of Christ, *which is named upon you in the appellation of Christians*, by affirming him to be a deceiver?

8 If *now indeed* ye fulfil the royal law [1] according to *that* scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9. note) ye do well.

8 *If now indeed*, as upright judges, *ye fully obey the excellent law* of Christ the great king, *according to that scripture, Thou shalt love thy neighbour as thyself*, (Rom. xiii. 9. note.) *Ye do well*: ye will be guilty of no partiality in judgment.

9 But if ye *accept persons, ye work* sin, *being convicted by* the law as transgressors.

9 *But if*, in judging, *ye accept persons, ye work sin, and are convicted by the* royal *law as transgressors*: for that law enjoins you to love your neighbours as yourselves, consequently to do them justice.

10 For whosoever shall keep the whole law, (δε) *but shall fall* [1] *with respect to one* PRECEPT, *hath become* guilty of all. [2]

10 Ye cannot make atonement for your transgressions, by performing other precepts with care. *For whosoever shall keep the whole law, but shall fall* wilfully and habitually *with respect to one precept, hath become guilty of* breaking them *all*.

11 For he *who commanded*, Do not commit adultery, hath *commanded* also, Do not

11 *For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now if thou commit not adultery but killest* by iniquitous judgments, *thou hast*

Ver. 8.—1. *Ye fulfil the royal law.* Νομον βασιλικον. This phrase admits of three interpretations, 1. The Greeks called a thing *royal*, which was excellent in its kind. *A royal law* therefore is *an excellent law*. 2. The same Greeks, having few or no kings among them, called the laws of the kings of Persia, βασιλικοι νομοι, *royal laws*. In this sense, *the royal law* is the law made by Christ our King.—3. The law enjoining us to love our neighbour, may be called *the royal law*, because it inspires us with a greatness of mind fit for kings, whose greatest glory consists in benevolence and clemency.—The law or precept here spoken of was enjoined by Moses; but Christ carried it to such perfection, and laid such a stress upon it, that he called it *a new commandment*. John xiii. 34. and *his commandment*, John xv. 12. See 1 John ii. 8. note 1. These circumstances lead us, by *the royal law* to understand *the law of* Christ *our King*; which seems to have been the opinion of the Syriac translator, who hath here *Legem Dei, the law of God*.

2. *Ye do well.* This expression is used, Acts xv. 29. in the decree concerning the gentiles. And as that decree is generally supposed to have been dictated by James the apostle, it is a presumption that this epistle was written by him.

Ver. 10.—1. *But shall fall.* The word πταισει, properly signifies *shall stumble*. But the cause is here put for the effect. See chap. iii. 2. note 1.

2. *Become guilty of all.* The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstathey neglected all the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. Whitby says they commonly chose either the law of the Sabbath, or the law of sacrifice, or the law of tithes; because they esteemed these the great commandments in the law.—This corrupt Jewish doctrine James expressly condemned, by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is really guilty of all. See next note.

become a transgressor of the whole *law* of love, because thou despisest the authority of him who enjoined all the precepts of that law.

kill. [1] Now if thou commit *not* adultery, *but killest*, thou *hast* become a transgressor of the law.

12 In judgment, *so speak and so act as those* ought to do, *who* know that they *shall be judged by the gospel*, which forbids all partiality in judgment.

12 So *speak*, *and* so do, as *those who* shall be judged [1] by the law of liberty: (See chap. i. 25. note 3.)

13 *For* the gospel teaches, that at the last day, *judgment* according to the strictness of law *without mercy, will be to him who* in his dealings *shewed no mercy*. *But* at that day, *mercy will triumph over judgment to him who shewed mercy.*

13 For judgment without mercy, [1] *WILL BE to him who* shewed no mercy. (Και, 205.) *But* mercy *will exult over* judgment *TO HIM WHO SHEWED MERCY*. Psal. xviii 25.

14 To shew you the absurdity of relying on the profession without the practice of the gospel, I ask, *What advantage is it* to him *my brethren, if any one say, He hath faith, but hath not works? Can this faith save him?*

14 What *is the advantage* my brethren, *if any one* say he hath faith, *but hath not* works? can *this faith* save him? [1]

15 The profession of such a faith is as unprofitable to the believer, as the kindness which some profess to the poor, is to them whom they do not relieve. *For if a brother or sister be naked, or destitute of daily food,*

15 (Δε, 105.) *For* if a brother or *a* sister be naked, [1] (και, 206.) *or* destitute of daily food,

16 *and any one of you* who is rich *say to them, Depart in peace* whithersoever ye are going; *Be ye clothed and fed* by some humane person; *Yet give them none of the things needful for* clothing and feeding *their body*, nor money to purchase them, *What is the advantage?* Will such speeches feed and clothe the poor?

16 and *any one* of you say *to* them, Depart in peace: *be ye* warmed, and *be ye* filled, *yet give them none of the things needful for* the body, what *is the advantage?*

Ver. 11. *Hath commanded also, do not kill.* This being the reason of the apostle's affirmation in the preceding verse, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God so far as to break any one of them habitually, would in the like circumstances of temptation and opportunity, certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole law: that is, he hath no real principle of virtue.—The corrupt Jewish doctrine mentioned in the preceding note, and which is condemned in this passage by the apostle James, it is to be feared many who profess the gospel still entertain.

Ver. 12. *So speak, and so do, as those who shall be judged, &c.* By giving this precept after the declaration ver. 11. the apostle teaches us, that the gospel requires obedience to all the laws of God without exception.

Ver. 13. *For judgment without mercy. Judgment* which is the primary signification of the word κριμα, suits this passage better than *damnatio, condemnation*, which is Beza's translation; not to mention, that *judgment without mercy*. is certainly condemnation to sinners.—If they who have shewed no mercy shall be condemned, much more shall they be who have dealt unjustly with others. Perhaps the apostle in writing this, had our Lord's account of the judgment in his eye, in which he introduces himself as condemning the wicked for neglecting works of charity and mercy. See ver. 15, 16.

Ver. 14. *Can this faith save him?* This question demonstrates, that James is not treating of the justification of the believer in the eyes of men, as some fancy, but of that justification which will issue in his eternal salvation. See ver. 18. note.

Ver. 15. *Be naked*, that is, *ill clothed*, or *wanting some of his clothes*. So the word *naked*, signifies in most languages. See Jewish Antiquities prefixed to my Harmony, pag. 134

2 Ver. 17.

17 *So also* faith, if it hath not works, is dead [1] BEING *by itself.*

17 *So also faith, if it is not accompanied with* good *works is dead, being by itself.* It is as ineffectual for justification, as good wishes without good works, are for feeding the hungry and clothing the naked.

18 (Αλλα, 76.) *Also one* may say, Thou hast faith, and I have works; shew me thy faith without thy works,[1] and I will shew thee my faith by my works.

18 *Also* one may say, *Thou* affirmest *thou hast faith and* I affirm *I have* good *works. Shew me,* if thou canst, *thy faith without* doing good *works.* Thou canst not do it; since faith can only be known by the good works which it produceth: *and I will* easily *shew thee that I have faith, by my* good *works.*

19 Thou believest that there is one God; thou dost well: (see ver. 8. note 2.) *Even* the devils believe THIS, and tremble.

19 *Thou believest that there is one God:* So far *thou dost well. Even the devils believe this, and tremble.* But as that faith will not save them, so neither will thy faith save thee, though it be both real, and sound as to its object.

20 (Δε, 104.) *Besides, wouldst* thou know, O *false* man, that faith without works is dead? [1]

20 *Besides, wouldst thou know* the truth respecting justification, *O hypocrite, that faith without works is dead?* is utterly incapable of justifying any one?

Ver. 17. *If it hath not works, is dead.* In this passage James teaches, that good wishes, which work no real benefit to our neighbour, and an assent to truth, which produces no obedience to God, are things akin, and of like value.

Ver. 18. *Shew me thy faith without thy works.* Most of the printed editions of the Greek New Testament read here, *Shew me thy faith by thy works;* which Mill thinks is the true reading, and explains the apostle's reasoning in this manner: *Shew me thy faith by thy works*: It is the only way thou canst shew it; but as thou hast no works to produce, thou never canst shew thy faith. I will prove that I have faith by my works.—The reading which our translators have adopted is that of the Alexandrian, and of some other MSS. which read here χωρις, *without.* The Syriac also, and the Vulgate versions have *sine operibus, without works.* Besides this reading is confirmed by ver. 20. where the phrase χωρις των εργων, is used.—Because the apostle, in this verse, speaks of one's proving the reality of his faith to others by his works, many have fancied that what is said ver. 23. *Was not Abraham our father justified by works?* means no more but that Abraham was proved in the sight of men to have true faith, by the work of offering up Isaac. But if this was the apostle's meaning, what he saith, ver. 23. *And so that scripture was confirmed which saith, Abraham believed God, and it was counted to him for righteousness,* must mean, that Abraham's believing God was proved to men to be righteousness by the offering up of Isaac. This sense however does not accord with the history, in as much as Abraham had not offered up Isaac at the time his faith is said to have been counted to him for righteousness, nor for a long time after. See ver. 23. note 2.—Farther, what the apostle saith ver. 24. *Ye see then that by works a man is justified and not by faith only,* shews the impropriety of interpreting Abraham's justification by works, of his being justified in the eyes of men. For seeing the apostle's saying implies that a man is justified, not only by works but by faith also, if one's being justified by works, means *his being proved in the eyes of men by his works to have faith,* his being justified by faith, must in like manner mean, *his being proved, in the eyes of men, by his faith to have faith.* But a proof of this kind being impossible, unless men could look into each others hearts, every reader must be sensible of the absurdity of the above interpretation of ver. 23. and that it deserves to be exploded. See ver. 14. note.

Ver. 20. *That faith without works is dead.* The apostle by the term *dead,* does not mean *a faith not real.* For as the faith of the devils, mentioned ver. 19. is a real conviction, and is shewn to be real by their trembling when they think of God's holiness and power, so a man may have a real conviction of the truth of the gospel, who is not habitually influenced thereby. But, by *a dead faith,* James means a faith which, because it has no influence on a man's actions, is as incapable to justify him, as a dead carcase is to perform the offices of a living body.

Ver. 21.

21 *Was not Abraham our father accounted by God a righteous person for his works, when he had lifted up Isaac his son upon the altar,* and God sware that because he had done it, he would bless him exceedingly, and that in his seed Christ, all the nations of the earth should be blessed?

21 Was not Abraham our father justified by works, when he had *lifted up* Isaac his son upon the altar? [1]

22 In this instance *thou seest that* his *faith* only *co-operated with his works,* in procuring him the blessing of justification; *and* that *by his works* relating to the offering of Isaac, *his faith was rendered complete.*

22 *Thou seest that HIS faith co-operated* with his works, [1] and (εκ) by works *HIS faith was perfected.* [2]

23 *And so* by the offering of Isaac, *that scripture was shewed to be true* in both its parts, *which saith Abraham believed God, and it was counted to him for*

23 (Και, 212.) *And so that* scripture *was confirmed* [1] which saith, Abraham believed God, [2] and it was

Ver. 21. *When he had lifted up Isaac his son upon the altar.* Though the word ανενεγκας, sometimes signifies the *offering* of a sacrifice, it is here used in its primary sense, of *carrying* or *lifting up:* For Isaac was not actually offered. Yet because, by lifting him up and laying him on the altar, Abraham shewed that he was fully determined to slay him, God considered that action, and spake of it, as a real offering of Isaac.

Ver. 22. *Faith co-operated with his works.* As in many passages of scripture, so in this the word *only* is wanting, and must be supplied in the following manner to render the sense complete: His *faith* only *co-operated with his works.* For the apostle is reasoning, not to prove that faith is necessary to justification; that was allowed on all hands: But to shew that faith does not justify any man, by itself ver. 17. 24. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co-operated with his works in procuring him the promise of justification, as appears plainly from ver. 24. Yet, because this is one of the passages of scripture whose meaning is much contested, I have not ventured to insert the word *only*, in the translation. See Ess. vi. sect. 2. where this subject is handled at great length.

2. *And by works his faith was perfected.* The command to offer Isaac for a burnt-offering, Gen. xxii. 2. appearing directly contrary to the promise, Gen. xxi. 12. *In Isaac shall thy seed be called,* Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as Paul informs us, Heb. xi. 19. *That God was able to raise* Isaac *even from the dead;* and firmly *believing that he would actually do so,* he set himself to obey the divine command without the least gain saying. James therefore had good reason to say, that Abraham's faith co-operated with his works in procuring him the promises confirmed with an oath; because it was his faith in God, which enabled him to perform the difficult works, requisite to the offering of Isaac as a burnt-offering. He had equally good reason to say, *by works his faith was perfected,* or rendered complete; because if when tried, he had refused to obey, his, would not have been a complete faith.

In this passage James hath declared, that faith and works are inseparably connected as cause and effect; that faith as the cause, necessarily produces good works as its effect, and that good works must flow from faith as their principle; that neither of them separately are the means of our justification, but that when joined they become effectual for that end. Wherefore when in scripture we are said to be *justified by faith,* it is a faith accompanied with good works. On the other hand, when we are said to be *justified by works,* it is works proceeding from faith.

Ver. 23.—1. *And so that scripture was confirmed.* The word επληρωθη has this sense, Matth. v. 17. *I came not to dissolve the law and the prophets.*—αλλα πληρωσαι, *but to confirm* them as revelations from God

2. *Abraham believed God,* &c. This passage of scripture contains two assertions: 1. That Abraham believed God. 2. That his believing God was counted to him for righteousness. By the offering of Isaac that scripture was confirmed, or proved to be true, in both its parts.

3 For

counted to him for righteousness: and he was called The Friend of God. [3]

24 Ye see *therefore that* by works a man is justified, and not by faith only.

25 *And in like manner* also, was not Rahab the harlot justified [1] by works, *having secretly received* the messengers, and *having sent them away by another road?*

righteousness: *And* as a person in high favour with God, *he was called* by God himself, Isa. xli. 8. *the friend of God*.

24 *Wherefore*, from Moses ascribing the justification of Abraham to the work of offering up Isaac, *Ye see that by works* proceeding from faith *a man is justified, and not by faith without works*.

25 *And in like manner also, was not Rahab the harlot justified by works* proceeding from faith in the true God, (Josh. ii. 3,—11.) *having secretly received* and concealed *the spies*, and having sent *them away by a different road* from that which she knew their pursuers would take.

For 1. By offering Isaac in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the numerous seed, Abraham shewed that he believed God in the firmest manner.—2. By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness at the judgment, renewed and confirmed in a solemn manner with an oath.—Now it deserves notice, that the confirmation of the scripture by the offering of Isaac mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousuess: for this shews that to mens justification, not one act, but a continued course of faith and obedience is necessary. See Rom. iv. 3. note 1. and James ii. 18. last part of the note.

3. *And he was called the friend of God.* This honourable title is well illustrated by Maimonides, Jeshub c. 10. " He who worships God from love meditates on his law and precepts, " and walketh in the path of his will, nor from any worldly consideration, nor from fear of " evil, nor the hope of procuring good to himself; but doth the truth because it is the truth, " and that at length he may obtain the greatest felicity. This is the highest degree of excel- " lence, and which every good man does not arrive at. But it is the degree which our father " Abraham attained to, whom the blessed God called his friend, because he served him pure- " ly out of love."

Ver. 25. *In like manner also, was not Rahab the harlot justified by works*, &c. The apostle Paul hath made honourable mention of Rahab, Heb. xi. 31. *By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.* Rahab's faith as was observed, Ess. vi. sect. 3. paragr. 5. consisted in her attending to and reasoning justly on what she had heard concerning the dividing of the waters of the Red Sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. For, from these things she concluded that the God of the Israelites was the true God, and sole governor of the universe. And firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she shewed a goodness of disposition of the same kind with that which Abraham shewed, when he left his country and kindred at God's command. And as Abraham, for that great act of faith and obedience was rewarded with the promise of Canaan, so Rahab, as the reward of her faith and works was not destroyed with the unbelieving inhabitants of Jericho. This is St Paul's account of Rahab; to which we may add what is mentioned, Josh. vi. 25. That she *obtained a dwelling in Israel:* being received among the Isrelites as a proselyte to their religion.—But James hath carried the matter farther; for he tells us that Rahab was justified by the work of concealing the spies, in the same manner and in the same sense that Abraham was justified by the work of lifting up Isaac on the altar; that is, she was accounted by God a righteous person and became an heir of salvation. It is true Rahab, in concealing the spies, told a lie to the persons who pursued them. Nevertheless her faith in the God of Israel was not lessened by that single sin, which properly was a sin of ignorance committed agreeably to the false morality of the heathens among whom she had been educated, and is no where in scripture commended. Besides, of that sin, as well as of her former loose life, she no doubt repented, when she attained more just notions of her duty. For after she lived among the Israelites she seems to have been remarkable for her piety and virtue, in so much that *Salmon*, a Jewish great man married her, and by her

had,

26 In no way but by faith accompanied with works, can any one be juſtified. *For as the body without the ſoul*, though a real body, *is a dead* carcaſe incapable either of action or enjoyment. *So alſo faith without works*, though a real aſſent of the underſtanding, *is dead*; hath no power to procure juſtification.

26 For as the body without the ſpirit is dead, *ſo alſo* faith without works is dead.

had Boaz the great-grand father of David from whom our Lord deſcended.—Some commentators, in vindication of Rahab's character, tell us that the Hebrew word anſwering to πορνη, *an harlot*, ſometimes ſignifies an *inn-keeper*, or *hoſt*. But there is no occaſion in Rahab's caſe, to depart from the common meaning of the word, becauſe the worthineſs of a perſon's character, whatever it may be in the eſtimation of men, doth not in the ſight of God depend on what one hath been formerly, but on what he is at preſent, and continues to be to the end of his life.—Rahab, for concealing the ſpies and deceiving their purſuers by a lie, hath been repreſented by the enemies of revelation, as a traitor to her country, and an immoral perſon who was unworthy of the praiſe beſtowed on her by the apoſtles Paul and James. But it ſhould be conſidered, that after ſhe believed the God of Iſrael to be the true God, and was certain that he would deſtroy Jericho, the concealing of the ſpies, inſtead of being a blameable action, was a duty ſhe owed to the worſhippers of the true God, and was the only means by which ſhe could preſerve her own life, and the life of her parents and kindred. Wherefore, the commendation beſtowed by the apoſtles on Rahab is well founded: and ſhe is ſaid with truth to have been juſtified by the work of concealing the ſpies.

CHAP. III.

View and Illuſtration of the Matters contained in this Chapter.

FROM the writings of Paul, but eſpecially from his epiſtle to the Romans, we learn that the Jews valued themſelves highly on the knowledge of the true God and of his will, which they derived from the divine revelations of which they were the keepers, and ſet themſelves up every where as teachers of the gentiles. Animated by the ſame ſpirit, many of the Jews who had embraced the goſpel, were exceedingly deſirous of the office of teachers in the Chriſtian church. But the apoſtle James, well knowing that ſome of them ſtill believed the obſervance of the law of Moſes neceſſary to ſalvation; that others had not ſhaken off the prejudices of their education; and that not a few ſtill followed the bad practices to which they had been accuſtomed in their unconverted ſtate, earneſtly diſſuaded them from becoming teachers, by repreſenting to them the puniſhment to which they expoſed themſelves, if they either perverted the doctrines, or concealed the precepts, of the goſpel, ver. 1.—Next he inſinuated that their ancient prejudices might lead them, as teachers, to offend in many things: but at the ſame time to make them attentive to their own conduct, he told them that if they did not offend in word, by teaching falſe doctrine and by uttering bitter ſpeeches againſt thoſe who differed from them in religious matters, it would be a proof of their having attained a great degree

degree of virtue, ver. 2.—Then to make them ſenſible how dangerous it was to ſin with the tongue, he ſhewed them by the power which bits in the mouths of horſes, and helms in ſhips, have to turn theſe great bodies whitherſoever their governors pleaſe; that the tongue, though a little member, is capable of producing prodigious effects, either good or bad, according as it is uſed, ver. 3, 4, 5.—And gave as an example, the miſchief which the intemperate uſe of ſpeech often produceth in ſociety, ver. 6.—adding, that though human ingenuity had been able to ſubdue all kinds of wild beaſts, birds, and ſea-monſters, the tongue is ſo unruly a thing, that no one hath been able to ſubdue the tongue of others, ver. 7, 8.—And to ſhew the unrulineſs of the tongue, the apoſtle mentioned, that with it we bleſs God: but with it alſo we curſe men made in the image of God, ver. 9.—Moreover, the abſurdity of employing the tongue for ſuch contradictory purpoſes, he diſplayed by remarking that no ſuch contradictions were to be found in any part of the natural ſyſtem, ver. 10.—12.

To his deſcription of the miſchiefs occaſioned in ſociety by an unbridled tongue, James ſubjoined an earneſt exhortation to ſuch of the Jews as pretended to be wiſe and intelligent, to make good their pretenſions by ſhewing their works all done with the meekneſs of wiſdom. In this exhortation, he ſeems to have had thoſe of them eſpecially in his eye, who ſet themſelves up as teachers; and the rather becauſe they all valued themſelves on their wiſdom and knowledge, Rom. ii. 10.—20. So that by calling them *wiſe* and *intelligent*, he prudently uſed an argument which he hoped would draw their attention, ver. 13.—On the other hand he told them, that if they taught either the Law or the Goſpel, with bitter anger and ſtrife after the example of ſome of their bigotted brethren, they lied againſt the truth; becauſe ſuch a conduct was a contradiction to the religion which they pretended to teach, ver. 14.—and was no part of the wiſdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15.—Beſides, bitter anger and ſtrife, never fail to produce tumult and every evil work, ver. 16.—Then he recommended to them the wiſdom which is from above, by diſplaying its many amiable qualities, ver. 17.—together with its efficacy in producing in thoſe whom they inſtructed, the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 *Do not become many* OF YOU *teachers*, [1]	CHAP. III. 1. *Do not become many of you teachers, my brethren.* That office requires a knowledge which

Ver. 1.—1. *Do not become many of you teachers.* The great deſire which the Jews, to whom this letter was written, had to become teachers in the church after their converſion, and to inculcate the obligation of the law of Moſes, is remarked, 1 Tim. 1. 7. Θελοντες ειναι νομοδιδασκαλοι, *deſiring to be teachers of the law.* Theſe *teachers of the law* in the Chriſtian church, were the great corrupters of the goſpel.

few poſſeſs, unleſs they are inſpired. And if we err, *we ſhall receive the greater puniſhment* on account of our being teachers.

my brethren, knowing that we [2] ſhall receive the greater (κριμα) *puniſhment.*

2 *For in many things*, through natural infirmity and ſtrong temptation, *we are all liable to fall.* But as our faults are often in ſpeech, *If any one* ſo governs his tongue, that he *ſinneth not in word, he is a man of great virtue, able to rule even the whole body* of his paſſions.

2 For IN many things we *all ſtumble.* [1] If any *one ſtumble* not in word, [2] *he* IS a perfect man, [3] *able to rule even* the whole body. [4]

3 Think not the tongue a weak member becauſe it is ſmall: *Behold, into the mouths of horſes we put bits to make them obedient to us, and* though theſe bits are ſmall, with them *we turn about their whole body.*

3 Behold, *into the mouths of horſes* we put bits, *to make them obedient to us*, and we turn about their whole body.

4 *Behold alſo the ſhips, which though they be ſo great* in bulk, *and are driven by ſtormy winds, are turned about by a very ſmall helm*, and made to ſail *whitherſoever the force, of the Pilot* who ſteers the helm, *willeth* them to ſail.

4 Behold alſo the ſhips, which though *they be* ſo great, and are driven *by hard* winds, *are turned* about *by* a very ſmall helm, whitherſoever *the force of the director willeth.* [1]

5 *So alſo the tongue is but a little member, yet it worketh mightily* upon thoſe to whom it ſpeaks. Alſo, to ſhew by another compariſon the operation of

5 *So alſo* the tongue is a little member, (και, 211.) *yet it worketh mightily.* [1] Be-

2. *We ſhall receive.* He joins himſelf with the perſons to whom he wrote, to mitigate the harſhneſs of his reproof.

Ver 2.—1. *We all ſtumble.* Πταιομεν. This is a metaphor taken from perſons who in walking on ſlippery or rough ground, ſlide or ſtumble, without falling: as is plain from Rom. xi. 11. Μη επταισαν ινα πεσωσι; *Have they ſtumbled ſo as to fall?*—Wherefore, as in ſcripture *walking* denotes the courſe of a man's conduct, *ſtumbling*, in this paſſage, ſignifies thoſe leſſer failings in duty to which common Chriſtians are liable. For it was in that character, and not in the character of an inſpired apoſtle, that James, to mitigate the harſhneſs of his reproof, ranked himſelf among the perſons to whom he wrote.

2. *If any one ſtumble not in word, he is*, &c. The apoſtle's meaning, according to Grotius is, *If any one does not teach falſe doctrine, he is able to rule the church*, called in other paſſages, *the body*. But, as the apoſtle is ſpeaking of the vices of the tongue in general, which he had reproved, chap. i. 26. I am of opinion, that by *ſtumbling in word*, he means thoſe ſinful railing ſpeeches, which the Judaizing teachers uttered againſt their opponents, as well as the uttering of erroneous doctrine and precepts.

3. *He is a perfect man*: not *perfect* in an abſolute ſenſe; for in that ſenſe no one can be perfect. But he is a man of great virtue; a man perfect in compariſon of others. For it is reaſonable to believe that one who is ſtrictly conſcientious in his words, will be proportionably careful of his actions.

4. *Able to rule even the whole body.* The word χαλιναγωγειν properly ſignifies *to hold in and turn about* a fiery high-mettled horſe *by means of a ſtrong bridle.* Here it is applied metaphorically, to denote the reſtraining of our paſſions by means of a firm reſolution. That the body in this paſſage ſignifies the paſſions and appetites of the body, and not the church, I think is evident from ver. 6.

Ver. 4. *The force of the director inclineth.* This is the literal tranſlation of ὁρμη ευθυνοντος βουληται: For ευθυνων is he who directs the helm; and ὁρμη ſignifies the force which he exerts in turning it from ſide to ſide; and βουληται which expreſſes the will of the director, is poetically aſcribed to the force which he exerts in ſteering.

Ver. 5—1. *It worketh mightily.* The word μεγαλαυχει is compounded of two words which ſignify *a great neck*; conſequently it contains an alluſion to a horſe, who in walking proudly

raiſe

hold *how much wood* [2] a little fire kindleth!

6 (And the tongue IS a fire, a world [1] of iniquity,) *even so the tongue is placed among our members, that which spotteth* the whole body, [2] and setteth on fire the *natural frame*, [3] and *is* set on fire *from* hell. [4]

the tongue; *Behold how great a mass of wood a little fire kindleth!*

6 (I say this, because *the tongue* ungoverned *is a fire*, and contains *a great collection of iniquity*) *Even so the tongue is placed among our members, that which defileth* with its speech *the whole body*; as fire by its smoke spotteth the wood among which it is put; *and* as fire kindleth the wood, the tongue *setteth on fire the frame of our nature, being itself set on fire from hell.*

raises his neck. And, as he does the same when he exerts his force, the word is very properly translated, *worketh mightily:* The meaning is, that the tongue, though a small member, hath great power in governing the body; that is our affections and actions.—Oecumenius explains Μεγαλαυχει thus, μεγαλα εργαζεται καλα και κακα. *It works great good and evil.*

2 *How much wood.* The greek word ὑλη, denotes a *mass* or *heap* of any kind of matter, but especially of *wood.* The Latines used *materia*, in the same sense. Curtius, L. 6. c. 6. *multam materiam cecciderat miles: The soldiers had cut down much wood.*

Ver. 6.—1. *And the tongue is a fire, a world of iniquity.* This is a metaphor of the same kind with a sea of troubles, a deluge of wickedness. The Syriac translation of this clause is, *Et mundus peccati veluti ramus; and the wicked world is as the wood;* which, in Whitby's opinion, maketh both the sense and the similitude clear. But it changes the similitude, by making the wicked world the fewel; whereas the apostle represents the body as the fewel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber.—*A world of iniquity;* that is, *a great collection of iniquity.* This the apostle says the tongue is, because there is no iniquity which an unbridled tongue is not capable of producing; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and man; or by means of others, whom it entices, commands, terrifies, and persuades, to commit murders, adulteries, and every evil work.

2. *That which spotteth the whole body.* In this and in what follows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first spotteth or blackeneth it with its smoke, and then setteth it on fire, so the tongue spotteth or blackeneth the whole body, then setteth on fire the natural frame.

3. *And setteth on fire the natural (wheel or) frame.* So τον τροχον της γενεσεως signifies. For τον προσωπον της γενεσεως, chap. i. 23. is *the natural face*—The wonderful mechanism of the human body, and its power of affecting, and of being affected by the soul, is in this passage aptly represented, by the wheels of a machine which act on each other.—The pernicious influence of the tongue, in first spotting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it inflames mens passions to such a degree, that being no longer under the direction of their reason, they push them on to such actions as are destructive both of their body and soul.—Bos, Elsner, Alberti and others, by *the natural wheel*, understand the successive generations of men; one generation going, and another coming without intermission: So that the apostle's meaning is, the tongue hath set on fire our forefathers, it inflameth us, and will have the same influence on those who come after us.—Benson supposing that γενεσις here answereth to the Hebrew *Toldoth*, understands by *the wheel of generation*, the course of a mans life.—The apostle's sentiment is true in all these senses.

4. *And is set on fire from hell. Hell*, the place prepared for the devil, is by a metonymy put for the *devil* himself; as by a like metonymy, *heaven* is put for *God.* But the apostle represents the tongue as set on fire from hell, rather than from the devil, because he is speaking of fire and burning, whose origin he elegantly deduces from *hell-flames.*—The use we ought to make of the doctrine taught in this highly figurative passage, is obvious. Being surrounded with such a mass of combustible matter, we should take great care not to send from our tongues, the least spark by which it may be kindled, lest we ourselves with those whom we set on fire, be consumed in the flames which we raise.

 Ver. 7.

7 *Now* it is remarkable, that *every nature of wild beasts, and of birds, and of serpents, and of sea-monsters, is* capable of being *subdued, and hath* actually *been subdued by the human ingenuity.*

7 (Γαρ) *Now every nature of wild* beasts, [1] and of birds, and of serpents, and *of sea monsters*, is *subdued*, and hath been *subdued, by the human nature.*

8 *But the tongue of* other *men no one is able to subdue. It is an unruly evil thing, full of deadly poison:* it oft-times occasions death to those on whom it is let loose. Ps. cxl. 3.

8 But the tongue *of men no one can subdue.* [1] It is an unruly evil *thing*, full of deadly poison.

9 Besides, it is applied to the most contradictory purposes. With *it we bless God even the Father* of the universe, *and with it we curse men who*, in their intellectual part, *were made after the likeness of God* whom we bless.

9 (Εν) *With it we bless* God, even the Father, and *with it we curse* men, [1] *who were* made after the *likeness* of God.

10 *Out of the same mouth goeth forth a blessing and a curse. My brethren these things ought not so to be:* for if we love and bless God, we will love and bless men also, seeing they were made after his image.

10 Out of the same mouth [1] *goeth forth a* blessing and *a curse.* My brethren, these things ought not so to be.

11 No such inconsistency is found in the natural world. *Doth any fountain send forth from the same opening, fresh water and salt?*

11 Doth a fountain send forth *from the same hole*, sweet WATER and bitter?

12 *Can a fig-tree, my brethren, produce olives? or a vine figs? In like manner, no fountain can produce salt and fresh water.* It is equally unnatural for the same mouth, to send forth praises to God and cursings to men.

12 Can *a* fig-tree, my brethren, *produce olives? or* a vine figs? *so no fountain* CAN *yield salt and sweet* water. [1]

Ver. 7. *Every nature of wild beasts*, &c. In translating this verse I have followed Beza. The phrase (πασα φυσις θηριων) *every nature of wild beasts*, &c. means, the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. *But the tongue of men no one can subdue.* This translation arises from the right construction of the original, in the following manner: Την δε γλωσσαν ανθρωπων, ουδεις δυναται δαμασαι. Besides, it gives a more just sense, than the common translation, which represents the apostle as saying, that no one can subdue his own tongue. The tongue of other men no one can subdue: but certainly a man may subdue his own tongue.—Oecumenius read this clause interrogatively; *and can no man subdue the tongue? It is an unruly evil.*

Ver. 9. *With it we curse men.* Perhaps the apostle in this glanced at the unconverted Jews, who, as Justin Martyr informs us in his dialogue with Trypho the Jew, often cursed the Christians bitterly in their synagogues.

Ver. 10. *Same mouth.* If James here had the ministers of religion in his eye, whose office it was to praise God in name of the people, his reproof would be the more severe.

Ver. 12. *So no fountain can produce salt and sweet water.* Because this is supposed to be a repetition of what is contained in ver. 11. Lucas Brugensis, Estius, Grotius, and others, prefer the reading of the Alexandrian and other MSS. namely, Ουτως ουδε αλυκον γλυκυ ποιησαι υδωρ: *So neither can salt water produce sweet.* The Syriac hath here, *Similiter neque aquæ salsæ possunt fieri dulces. Salt waters cannot be made sweet.* The Vulgate, *Sic neque salsa dulcem potest facere aquam; so neither can salt water make fresh water.* But the comparisons are different: bitter water being different in kind from that which is salt.—Estius observes, that the apostle's design was to confirm his doctrine by four similitudes; the first taken from fountains, the second and third from fruit-trees, and the fourth from the sea, which being in its nature salt does not produce fresh water. He therefore approves of the reading of the Alexandrian MS. But Mill prefers the common reading.

13 *Is any one wife and intelligent* among you? let him fhew, *by* a good converfation, his works with meeknefs of wifdom. [1]

13 Though ye can not fubdue other mens tongue, ye may bridle your own. I therefore fay, *Is any teacher among you wife and intelligent? Let him fhew by a good converfation, his words and actions* as a teacher, performed *with the meeknefs of wifdom.*

14 But if ye have bitter *anger* [1] and ftrife in your hearts, *do not boaft* and *lie* againft the truth.

14 *But if ye have bitter anger and ftrife in your hearts* againft your opponents, and exprefs thefe bad difpofitions by fpeech, *do not boaft* of thefe things as wifdom, *and give the lie to true religion* which forbids them.

15 *This is not the wifdom which cometh* from above, (chap. i. 17.) but IS earthly, [1] *animal*, AND *demoniacal.*

15 *This* outrageous method of fpreading religion, *is not the wifdom which cometh from God, but is earthly* policy fuggefted by your *animal* paffions, *and belongeth to Demons*, who infpire you with it.

16 For where *anger* and ftrife, [1] there *tumult* and every evil work.

16 *For where there is bitter anger*, on account of opinions, *and ftrife* in maintaining them, *there tumult and every evil work fubfift.*

17 But the *wifdom* from above is firft *indeed* (αγνη) pure, [1] then peaceable, gentle, (fee Philip. iv. 5. note 1.)

17 *But the wifdom from God*, which ought to guide the teachers of religion, *is firft indeed unmixed* with error and paffion; *Then peaceable*, leading men to maintain peace; It renders men *gentle* towards o-

Ver. 13. *Meeknefs of wifdom.* This beautiful expreffion infinuates, that true wifdom is always accompanied with meeknefs, or the government of the paffions. *The meeknefs of wifdom*, and *the beauty of holinefs*, are expreffions of the fame kind, formed to reprefent the excellency of thefe qualities.

Ver. 14. *If ye have bitter anger.* Ζηλον πικρον. See 2 Cor. xi. 2. note 1.—There is a virtuous anger, namely when it is exercifed for a juft reafon, and does not exceed in degree and duration. Hence the precept Ephef. iv. 26. *Be angry and fin not*, &c.

Ver. 15. *But is earthly.* The apoftle having defcribed that bitter bigotted fpirit of which the Jewifh teachers boafted, condemns it in this verfe, by declaring that it is no part of the wifdom which cometh from God; but is *earthly*, mere worldly policy; *animal*, its end is to procure the gratification of the animal paffions; and *demoniacal*, it is the wifdom practifed by evil fpirits, and which they infufe into their votaries.

Ver. 16. *For where anger and ftrife.* St Paul fpeaks of ερεις και μαχαι νομικαι, *ftrifes and fightings about the law*, Tit. iii. 9. The Jews every where enforced the obligation of the law of Mofes with a fury that bordered on madnefs, and which led them to commit the greateft crimes; as is evident from the things mentioned in the following chapter.

2. *There tumult.* Ακαταστασια. Paul ufes this word in the plural, for *feditions*, 2 Cor. vi. 5. a fenfe which fuits this place well. For about this time the Jews, from their intemperate zeal for the law of Mofes, raifed feditions in Judea and elfewhere, which were the occafion of many crimes and of much bloodfhed.

Ver. 17.—1. *But the wifdom from above is firft indeed pure*, &c. See chap. i. 5. note, for the meaning of wifdom.—In this beautiful paffage, James defcribes the excellent nature of that temper which is recommended by the Chriftian religion, and the happy effects which it produces. It is the higheft wifdom; it cometh from God; and makes thofe who receive it firft pure, then peaceable, &c.—All the apoftles except Paul, were illiterate men. But according to their mafter's promife, they had by the infpiration of the Spirit a wifdom and eloquence given them, far exceeding what they could have acquired by the deepeft erudition. Of the fulfilment of Chrift's promife the epiftle of James is a ftriking proof. Search all heathen antiquity, and fee whether it can produce any fentiments more noble, or more fimply and beautifully expreffed, than thofe contained in this chapter, and indeed throughout the whole of this epiftle.

thers; and *easy to be persuaded* to forgiveness; It is *full of compassion* towards the afflicted, *and of* the *good fruits* of charitable actions; *without partiality* in judgment; *and without hypocrisy.*

easy to be *persuaded*, full of *compassion* and good fruits, without partiality,[2] and without hypocrisy.

18 *Besides the* good *fruit of true faith, with peace* the effect of true faith, *is sown* in the hearts of others most effectually, *by those* teachers *who maintain peace* in society.

18 (Δε, 104.) *Besides*, the fruit of righteousness[1] (εν) *with peace, is sown by* them *who practise*[2] peace.

2. *Without partiality*: Αδιακριτος, literally, *without making a difference.* This character of true religion, was very properly mentioned to persons whom the apostle had rebuked for their partiality in judging causes.

Ver. 18. *The fruit of righteousness.* If I mistake not, *righteousness* here, signifies not only that uprightness of conduct which is produced by a true faith, but faith itself; which when accompanied with good works, is counted to the believer for righteousness, and produces the greatest happiness to him. Or, righteousness may signify *truth*, or true doctrine.—In the whole of this chapter, the apostle gave the Jews directions how most effectually as teachers they might promote the faith and practice of their religion among the heathens.

2. *Who practise*, or *work*: So ποιειν, signifies, 1 John ii. 29. iii. 8. Properly, the word denotes the doing of things which require time and perseverance to eccomplish them.

CHAP. IV.

View and Illustration of the Matters contained in this Chapter.

THE crimes condemned in this and the following chapter, were so atrocious and of so public a nature, that we can hardly suppose them to have been committed, by any who bare the name of Christians. Wherefore, as this letter was directed to the whole Jewish nation, it is reasonable to suppose that the apostle, in writing these chapters, had the unbelieving Jews, not only in the provinces, but in Judea chiefly, in his eye; who, it is well known, were now become desperately wicked.

Some time before the breaking out of the war with the Romans, which ended in the destruction of Jerusalem and of the Jewish commonwealth, the Jews, as Josephus informs us (Bell. l. 2. c. 17. 19. 21. Geneva Edit. 1633) on pretence of defending their religion, and of procuring for themselves that freedom from foreign dominion, and that liberty which they thought themselves entitled to as the people of God, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The factions likewise into which the more zealous Jews were now split, had violent contentions among themselves, in which they killed one another, and plundered one another's goods. In the provinces likewise the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war against the heathens, and killed numbers of them, and were themselves

massacred

maſſacred by them in their turn. To theſe attempts againſt the heathens, the more zealous Jews were led by this falſe opinion, that the precepts of their law which required them to extirpate the Canaanites, obliged them to kill idolaters and deſtroy idolatry every where. Accordingly, it is certain that in the period we are ſpeaking of, the Zealots in the provinces aided by their brethren, neglected no opportunity of attacking the heathens, when they thought they could do it with ſucceſs.

This being the ſtate of the Jews in Judea, and in the provinces, about the time the apoſtle James wrote his Epiſtle to the twelve tribes, it can hardly be doubted that the wars, and fightings, and murders, of which he ſpeaks in the beginning of Chap. IV. were thoſe above deſcribed. For as the apoſtle compoſed his letter in the year 62. after the confuſions were begun; and as the crimes committed in theſe confuſions, although acted under the colour of zeal for God and for truth, were a ſcandal to any religion, it certainly became him who was one of the chief apoſtles of the circumciſion, to condemn ſuch inſurrections, and to rebuke with the greateſt ſharpneſs, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with aſking the Jews, whence the wars and fightings that were among them came? And by adding, *Come they not from your luſts which war in your members?* He inſinuated, that although they pretended in theſe things to be guided by zeal for the glory of God and for the ſalvation of the heathen, the true ſpring of the whole was their own luſts. Their love of power and wealth made them anxious to have many proſelytes, by whoſe influence they hoped to have ſome ſhare in the government of the cities where they lived, or at leaſt to enjoy ſome lucrative public offices. They even endeavoured to terrify the heathens, by their wars and maſſacres, into a compliance with their deſires, ver. 1.—Next, he told them, they never could ſucceed in converting the heathens, and deſtroying idolatry, becauſe they did not uſe the methods proper for theſe ends. They neither prayed to God for aſſiſtance and ſucceſs, nor exerciſed meekneſs towards thoſe whom they wiſhed to convert, ver. 2.—Beſides they acted from wicked motives. They wiſhed to make proſelytes merely that they might draw money from them to ſpend on their luſts, ver. 3.—Nay they followed the heathens in their corrupt manners, that gaining their friendſhip, they might with the more eaſe perſuade them to embrace Judaiſm, ver. 4.—In all theſe things they were condemned by their own ſcriptures, and alſo by the practice of the apoſtles of Chriſt, who propagated true religion mildly, and without rage, ver. 5, 6.—He therefore exhorted them to ſubject themſelves to God, and to reſiſt the devil, by whom they were excited to follow the turbulent courſes he had condemned:

and

and affured them, that if they refifted the devil he would flee from them, ver. 7.—Then counfelled them to worfhip God, not by rites and ceremonies, but with their fpirit; affuring them if they did fo, that God would accept and blefs them. In this the apoftle tacitly reproved the unbelieving Jews for the zeal they fhewed in perfuading the heathens to embrace the rites of Mofes, while they were at no pains in perfuading them to lead holy lives.—Farther, the zealots he ordered to cleanfe their hands from blood and rapine, and to purify their hearts from evil paffions, before they prefumed to worfhip God, ver. 8.—Withal to roufe the whole of them, if poffible, to repentance, he foretold the dreadful miferies which were coming upon them: and called on them to mourn bitterly for their fins, ver. 9, 10.—By this fevere rebuke and threatening, in which the apoftle ufed great authority and plainnefs, he intended not only to bring the unconverted Jews to a right fenfe of things, but alfo to prevent the believing part of the nation, from joining them in the riots and infurrections which they raifed on pretence of religion. Then addreffing both forts, he forbade them to fpeak evil of one another on account of their differences in religion, becaufe it was an ufurpation of God's prerogative, as Lord of the confcience, and only judge of men, ver. 11, 12.

Laftly, becaufe many of the unconverted Jews who followed commerce, in laying their fchemes, neither took into their view the brevity and uncertainty of human life, nor the fupremacy of God in directing all events, but fpake and acted as if all things had depended on their own pleafure, the apoftle rebuked them for their irreligious temper and vain fpeeches, and directed them in what manner to exprefs themfelves concerning their fchemes refpecting futurity, ver. 13,—17.

COMMENTARY.

CHAP. IV. 1. *Whence* the *wars and fightings* which ye carry on *among yourfelves*, and againft the heathens? *Come they not hence, even from your lufts*, your pride, covetoufnefs, fenfuality and ambition, *which war in your members* againft your reafon and confcience?

New Translation.

CHAP. IV. 1 *Whence wars* and fightings [1] among you? COME THEY not hence, EVEN *from* your lufts [2] *which* war in your members? [3] (See Rom. vii. 23. 1 Pet. ii. 11.)

Ver. 1.—1. *Whence wars*, &c. Here and in the following chapter, James ufes the rhetorical figure called *apoftrophe*, addreffing the Jews as if they were prefent, whereby he hath given his difcourfe great ftrength and vivacity. What thefe wars were, See in the Illuftration.

2. *Even from your lufts.* 'Ηδονων. Literally, *your pleafures; pleafure*, the effect being put for *luft* the caufe.

3. *Lufts which war in your members.* This, as Bengelius remarks, is the true origin of moft of the wars which kings carry on againft kings, and nations againft nations. Their ambition to extend their territories, their love of grandeur and riches, their refentments of fuppofed injuries, all the effect of luft, engage them in wars.

2 Ye *ftrongly defire*, [1] and have not; ye kill, and *are zealous*, [2] and cannot obtain: (fee ver. 3. note) ye fight and war, [3] *but have* not, becaufe ye afk not. [4]

2 *Ye ftrongly defire* to make profelytes, *and have not* what ye defire. *Ye kill* the heathens, *being zealous* to deftroy idolatry, *and cannot obtain* your purpofe. *Ye fight and war* to force the heathens to embrace Judaifm, *but have not* any fuccefs, *becaufe ye afk not* God's direction.

3 Ye afk, and *do not receive*, becaufe ye afk (κακως) *wickedly*, that ye may *fpend upon* your lufts. [1]

3 And even when *ye afk* fuccefs, *ye do not receive* it, *becaufe ye afk* fuccefs in making profelytes *wickedly;* having no view therein but to draw money from them, *that ye may fpend* it *upon your lufts*.

4 Ye adulterers and adultereffes, [1] know ye not that the friendfhip of the world is enmity AGAINST God? Whofoever therefore will be a friend of the world, (καθισταται, 57.) is the enemy of God.

4 *Ye adulterers and adultereffes, know ye not that the friendfhip of the wicked*, gained by partaking with them in their vices, *is enmity againft God. Whofoever therefore will be a friend of the wicked*, by following them in their vices, *is the enemy of God*, though he does it on the fpecious pretence of converting them to Judaifm?

Ver. 2. *Ye ftrongly defire.* For this fenfe of επιθυμειτε fee Rom. vii. 7 note. According to Whitby, the ftrong defire which the Jews indulged, was that of throwing off the yoke of the heathens, and of recovering their liberty. But as the apoftle fays, they did not obtain what they ftrongly defired, becaufe they did not afk it of God, I rather think what they ftrongly defired, was to make profelytes to the Jewifh religion, as a prelude to the Meffiah's kingdom, where they expected to pafs their lives in the enjoyment of every kind of fenfual pleafure.

2. *Ye kill, and are zealous.* The Jews, in the reign of the Emperor Claudius, being greatly enraged againft their brethren who had become Chriftians, raifed fuch tumults in Rome, that Claudius found it neceffary for the peace of the city to banifh them all. See pref. to Romans, fect. 3. Yet I do not think the apoftle had thefe confufions in his eye here. The murders of which he fpeaks, feem to have been thofe committed by the zealots, whofe rage often carried them to murder the heathens, and even thofe of their own nation who oppofed them. Accordingly, to fhew who the perfons were to whom he fpake, the apoftle adds, και ζηλουτε, *and are zealous.*

3. *Ye fight and war.* According to Bengelius, *Ye kill and are* zealous, is the action of individuals againft individuals: but this, *ye fight and war*, is the action of many againft many.

4. *But ye have not, becaufe ye afk not.* Since the perfons to whom the apoftle is fpeaking, failed of their purpofe becaufe they did not pray to God, it fhews that fome of their purpofes at leaft were laudable. and might have been accomplifhed with the bleffing of God. Now this will not apply to the Judaizing teachers in the church, who ftrongly defired to fubject the converted gentiles to the law of Mofes. As little will it apply to thofe who coveted riches. The apoftle's declaration agrees only to fuch of the unconverted Jews, as endeavoured to bring the heathens to the knowledge and worfhip of the true God. So far their attempt was commendable, becaufe by converting the gentiles to Judaifm, they prepared them for receiving the gofpel; and if for this they had afked the affiftance and bleffing of God fincerely, they might have been fuccefsful in their purpofe.

Ver. 3. *Ye do not receive, becaufe ye afk wickedly, that ye may fpend upon your lufts.* Some commentators underftand this of the Jews praying for the goods of this life, which they did not receive, becaufe their defign in afking them was to fpend them in the gratification of their lufts. But though fuch a prayer had been allowable, the apoftle fcarcely would have fpoken of it here, as it had no connexion with his fubject. His meaning in my opinion is, that they prayed for fuccefs in converting the heathen, not from any regard to the glory of God and the falvation of the heathens, but from a defire to draw money from them when converted, to fpend on their own lufts.

Ver. 4. *Ye adulterers and adultereffes.* Becaufe God himfelf reprefented his relation to the Jews, as his people, under the idea of a *marriage*, and becaufe the prophets, in conformity to

 that

5 *Do* ye follow these ways because *ye think that the scripture speaketh falsely*, in its denunciations of punishment against the enemies of God? *And doth the Spirit* of God *who dwelleth in us* apostles, *strongly dispose* us *to* exercise *rage* against those who oppose the truth?

5 Do ye think that the scripture (λεγει κενως) *speaketh falsely?* [1] AND *doth* the spirit [2] *who* dwelleth in us, [3] (επιποθει) *strongly incline* to *rage?* [4]

6 *No. But the Spirit giveth* the knowledge of *a more gracious method* of dealing with unbelievers. *For he saith* in the Scripture, *God resisteth the proud* by making their schemes abortive, *but giveth grace to the humble*; he giveth them gracious assistances.

6 *No.* But he giveth *greater* grace. (Δια, 122. 2.) *For* he saith, [1] God resisteth the proud, but giveth (χαριν) grace *to* the humble.

that idea, represented the idolatry of the Jews as *adultery*, it is supposed by some, that James called those Jews who acted inconsistently with their religion, *adulterers* and *adulteresses* in a spiritual sense. But others more properly understand these appellations literally, because idolatry was a sin from which the Jews had long been entirely free. But to adultery, and the other sins of the flesh, they were exceedingly addicted. See Rom. ii. 1. note 1. and James v. 5. note 2.—The Syriac and Vulgate versions, want the word *adulteresses*. And Estius thinks it was added to the text by some injudicious translator, because James no where else in this epistle addresses the females. Mill likewise thinks the word should be omitted. Proleg. No. 498.

Ver. 5.—1. *Do ye think the scripture speaketh* κενως *falsely?* The apostle means, speaketh falsely when it declareth, that the friendship of the wicked which is purchased by following them in their evil courses, is enmity against God; and when it denounces the wrath of God against such friendships.—Here, James had in his eye those passages of the Jewish scriptures, where the things mentioned are declared sinful and denounced as deadly, either directly, or by implication; particularly Psal. v. 5, 6. vii. 11. ix. 17. Isa. xiii. 11.—If the reader thinks the questions in this verse were addressed to the converted Jews, the apostle may have had in his eye Paul's declaration to the Romans, chap. viii. 7. *The minding of the flesh is enmity against God.* And by calling these words *scripture*, he hath, like Peter 2 Ep. iii. 16. testified that Paul wrote his epistles by inspiration.—That the Greek word κενως signifies *falsely*, See 1 Thess. ii. 1. note.

2. *And doth the Spirit?* I have followed Glassius and Whitby in supplying the word *and* at the beginning of this clause, to shew that the apostle puts two separate questions to the Jews. For, if the whole is considered as one question, it will imply, as Whitby observes, that the scripture saith what is contained in the latter clause; which I do not find it hath any where done. Beza however, supposing that the scripture is represented as saying these words, thinks the apostle alludes to Gen. viii. 21. *The imagination of man's heart is evil from his youth.* But that text does not appear to have any relation to the clause in question.—This passage of the epistle being very difficult, I am not certain that I have attained its true meaning.

3. *The spirit who dwelleth in us.* The apostle proposed to the Jews the mild method of spreading the gospel, which he and his brethren, by the direction of the Spirit of God, followed, as an example to be imitated by the Jews in spreading their religion among the heathens.

4. *Strongly incline to rage?* I have translated the greek word φθονος in this clause, by the English word *rage*, because the word which answers to it in the Hebrew, hath that signification, Job v. 2. Ezek. xxxv. 11: and because there are other greek words used by the penmen of the New Testament, in the sense of the corresponding Hebrew words. Elsner likewise is of opinion that φθονος here signifies *anger*; for he hath translated the passage thus, *Do ye think the scripture saith in vain, the spirit that dwelleth in us, is ready to be angry?* But as the scripture does not any where say this, it is more proper to separate the verse into two questions, as I have done.—If *rage* is thought an unusual sense of the word φθονος it may be translated *malice*; a sense which it has, Matth. xxvii. 18. Mark xv. 10. See Parkhurst's Dictionary.

Ver. 6. *For he saith*, &c. The Spirit saith this, Prov. iii. 34. *Surely he scorneth the scorners, but he giveth grace to the lowly.* The apostle's quotation of this passage, though somewhat different in the words, is the same in the sense with the original. For *scorners*, in scripture, are *proud insolent wicked men:* and to resist such persons, by rendering their schemes abortive,

 and

7 Therefore *be ye subject* to God. Resist the devil, [1] and he will flee from you. (See 1 Pet. v. 9. Ephes. vi. 11.)

7 *Therefore, be ye subject to God*, while ye endeavour to make him known to the heathen: And *Resist the devil*, who by filling you with pride and rage, spurs you on to spread your religion by wars, *and he will flee from you.*

8 Draw nigh to God, [1] and he will draw nigh to you. Cleanse YOUR hands [2] YE sinners, and purify YOUR hearts, YE *men of two souls.* (See chap. i. 8. note 1.)

8 *Worship God*, deeply impressed with a sense of his holiness and justice; *and he will bless and assist you. Cleanse your hands ye sinners* from blood and rapine, before ye worship him; *and purify your hearts, ye men of two souls*, from those evil passions which make you act so inconsistently.

9 Be *exceedingly* afflicted, and mourn, and weep. And let yonr laughter be turned *into* mourning, and YOUR joy *into sadness.* [1]

9 *Be exceedingly afflicted* for your crimes, *and mourn and weep* on account of them, *and let your foolish mirth* arising from sensual gratifications, *be turned into mourning, and your* carnal *joy into sadness.* (See Joel ch. ii. 12, 13.)

10 *Be humbled in the presence* of the Lord, and he *will* lift you up.

10 *Be humbled in the presence of the Lord*, on account of your sins, *and he will lift you up*, by bestowing on you pardon and salvation.

and by humbling them, is emphatically called *a scorning of them.*—The zealots, for whom this passage of the epistle was intended, are fitly called *scorners*, because they held the heathens in the utmost contempt. And fancying themselves, by the precepts given to their fathers concerning the Canaanites, bound to exterminate all idolaters, they did not scruple to kill the heathens, when it was in their power to do it.—In quoting Prov. iii. 34. James hath adopted the LXX. translation, as sufficiently accurate.

Ver. 7. *Resist the devil*, &c. Benson's note on this is good, "We may chase away the "devil, not by holy water, the sign of the cross, or any superstitious charm, but by steady "virtue and resolute goodness."

Ver. 8.—1. *Draw nigh to God.* Persons who came to the tabernacle to worship, were said to *draw nigh to God*, because the symbol of his presence resided there. But this was only a drawing nigh to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn recollection of his presence, perfections, and benefits; and by excercising those pious affections which are due to him. And whosoever worshipeth God in that spiritual manner, is justly said to *draw nigh to God*, and will be accepted of him, in whatever place he worshippeth him.

2. *Cleanse your hands ye sinners.* The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner the people, before they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render mens worship acceptable to the Deity. Farther, *hands* in this passage being put for all the members of the body used in the commission of sin, the apostle's injunction, according to its emblematical meaning, imports that under the gospel, we must worship God, not by cleansing our bodies from outward filthiness, but by holiness of heart and life. Accordingly, because our Lord had declared that out of the heart proceed evil thoughts, &c. James adds, *and purify your hearts.* This with other exhortations of the like kind found in scripture, imply that in matters of religion and virtue, men must co-operate with the grace of God, by their own earnest endeavours.

Ver. 9. *And your joy into sadness.* Κατηφειαν. This word is used by Homer, Iliad Π. 498. P. 556. to denote the dejection of mind observable in persons overwhelmed with shame or sorrow, and manifested by hanging down the head. This was the disposition of the Publican who went up to the temple to pray, Luke xviii. 13.

11 *Speak not againſt one another, brethren,* on account of your opinions in religion. *He who ſpeaketh againſt his brother, and condemneth his brother* in matters pertaining to conſcience, *ſpeaketh againſt the law* both of Moſes and of Chriſt, which forbids that kind of ſpeaking; *and condemneth the law* itſelf. *But if thou condemneſt the law, thou art not a doer of the law,* as thou oughteſt to be, *but a proud arraigner* of it.

11 Speak not *againſt one another* brethren He *who ſpeaketh againſt* HIS brother, and *condemneth* HIS brother, ſpeaketh *againſt* the law, [1] and *condemneth* the law. [2] But if thou *condemneſt* the law, thou art not a doer of the law, but a judge.

12 *There is* but *one lawgiver who hath power to ſave the obedient, and to deſtroy* the diſobedient. *Thou, who art thou that condemneſt thy brother,* and thereby aſſumeſt the prerogative of Chriſt?

12 There is one lawgiver, who is able to ſave and to deſtroy. [1] *Thou,* who art thou, that *condemneſt* another? [2]

13 *Attend now ye* irreligious men, *who,* forgetting your dependence on God, *ſay,* as if all events were in your hand, *To-day or to-morrow we will go to ſuch a city, and will abide there one year, and make merchandiſe, and get gain.*

13 *Come now* [1] *YE who* ſay, To-day, or to morrow, we will go *to* ſuch a city [2] *and will abide there one year, and make merchandiſe,* and get gain;

14 In this confident manner, ye ſpeak concerning futurity *who do not know what ſhall happen to-morrow.* To-morrow ye may die. *For what is your life? A ſmoke verily it is, which appeareth for a little time, and then diſappeareth* while men are beholding it.

14 *who do not know* what SHALL BE *to*-morrow. For what is your life? *a ſmoke*(γαρ) *verily it is, which* appeareth for a little *while,* and then *diſappeareth.* [1]

Ver. 11.—1. *Speaketh againſt the law;* that is, in Bengelius's opinion, againſt the *law of Moſes.* But why may not *the law* in this paſſage be *the goſpel,* called twice in this epiſtle *the law of liberty*? Bengelius ſays this is the laſt time the law of Moſes is mentioned in the New Teſtament.

2. *Condemneſt the law.* The word κρινειν, ſignifies *to condemn,* John iii. 17, 18. vii. 51. xii. 47.

Ver. 12.—1. *There is one lawgiver, who is able to ſave and to deſtroy.* This deſcription of the lawgiver, ſhews that the apoſtle is not ſpeaking of Moſes and his law, but of Chriſt and his goſpel. Being therefore the ſole lawgiver in the Chriſtian church; the zealots among the converted Jews had no power to make laws for themſelves. For the ſame reaſon, neither the biſhop of Rome, nor any collection of men met in councils, have power to make any laws binding on the conſcience; far leſs have they power to deliver over to perdition, thoſe who refuſe to obey their laws. The power of *ſaving* and *deſtroying,* though they have impiouſly aſſumed that power, belongs to Chriſt alone.—His own laws he hath declared in the ſcriptures, and for any man or body of men, to add to, or take from what is there delivered, is a degree of preſumption which Chriſt the great lawgiver will by no means ſuffer to go unpuniſhed.—Many MSS. and verſions, after the word *lawgiver,* add και κριτης, *and judge.*

2. *Who art thou who condemneſt another?* This queſtion ſtrongly diſplays the arrogance and folly of mens condemning one another for any matter pertaining to conſcience, ſince they cannot puniſh them whom they condemn.

Ver. 13.—1. *Come now.* Αγε νυν. This is an interjection calculated to excite attention.

2. *Ye who ſay, To day, or to morrow we will go, &c.* Many MSS. have the verbs in this verſe in the ſubjunctive mood. But other MSS. with ſome printed editions have them in the indicative. The ſenſe however is the ſame: for the ſubjunctive hath often the ſignification of the indicative.

Ver. 14. *A ſmoke verily it is, which appeareth for a little while, and then diſappeareth.* In the writings of the heathen moraliſts and poets, there are many beautiful deſcriptions of the brevity and uncertainty of human life. Homer Iliad vi. compares the ſucceſſions of the races of men, to the leaves of trees, which fall in autumn, and new ones come forth in the following

15 *Instead* (τȣ, 73.) *of which* ye OUGHT to say, ' If the Lord will, *and* we shall live, (και, 218.) *certainly we will* do this or that.

15 *Instead of which ye ought to say, If the Lord will, and we shall live, certainly we will do this or that*, seeing all future events depend on God alone, and not on your pleasure.

16 But now ye *boast of* your *proud speeches:* all *boasting of this sort is bad.* '

16 *But now ye boast of your proud speeches* concerning futurity, as if ye were absolutely independent on God. *All boasting of this sort is impious*, implying great ignorance both of yourselves and of God.

17 (Ουν, 262.) *Wherefore*, to him *who* knoweth to do good, and doth it not, *it is* to him sin. '

17 Being taught by your own scriptures, that all things are ordered by God, ye have no excuse for your proud speeches. *Wherefore, to him who knoweth to think and speak rightly* concerning futurity, *and doth it not, to him it is sin.*

spring. We find the same thought more elegantly expressed, Ecclesiastic. xiv. 18. *As of the green leaves on a thick tree, some fall and some grow, so is the generation of flesh and blood. One cometh to an end, and another is born.* The eloquent Isaiah compares the life of man to a flower of the field, chap. xl. 6. *All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.* So likewise our apostle, chap. i. 10, 11. But in no author sacred or prophane, is there a finer image of the brevity and uncertainty of human life, than this given by James, who hath likened it to *a smoke which appeareth for a little time, then disappeareth*, while men are looking at it.

Ver. 15. *Instead of which, ye ought to say If, &c.* To attain the true meaning of the original words, Αντι τȣ λεγειν ὑμας, I think a comma ought to be placed after τȣ, and the impersonal verb δει ought to be supplied before λεγειν, so as to govern ὑμας, thus: Αντι τȣ, (for ὀυ) δει ὑμας λεγειν. By this translation the sentence begun, ver. 13. but which is interrupted by ver. 14. is completed ver. 15. in the following manner: ver. 13. *Ye who say to-day or to-morrow we will go.* &c. (ver. 14. *Ye* who do not know, &c.) ver. 15. *Instead of which*, namely what is mentioned ver. 13 *Ye ought to say if the Lord will, &c.* The apostle does not mean that these words should always be used by us, when we speak of our purposes respecting futurity: but that on such occasions, the sentiment which these words express, should always be present to our mind. The same advice Socrates gave to Alcibiades, with great reason; because whether one uses the words mentioned by the apostle, or only recollects the sentiment which they denote, nothing can be more effectual than either, for impressing the mind with a sense of God's supremacy in the government of the world: agreeably to the saying of the wise man, Prov. xvi. 9. *A man's heart deviseth his way, but the Lord directeth* (governeth) *his steps.*

Ver. 16. *All boasting of this sort is bad* It was bad, because by these proud speeches the Jews represented themselves, as not dependent on God for the prolongation of their life, and for success in their affairs. This impiety, as the apostle told them in the subsequent verse, was highly aggravated in them who were so well instructed concerning the providence of God, out of their own law.

Ver. 17. *It is to him sin.* Because this is true with respect to all who act contrary to knowlege and conscience, Beza and Estius consider it as a general conclusion, enforcing the whole of the reproofs given to the Jews, for acting contrary to the divine revelations, of which they were the keepers.

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews being exceedingly addicted to sensual pleasures, and very covetous, were of course grievous oppressors of

of the poor. Wherefore, to terrify these wicked men, and if poſſible to bring them to repentance, St James, in the moſt lively colours, ſet before them the miſeries which the Romans, the inſtruments of the divine vengeance, were to bring upon the Jewiſh people, both in Judea and every where elſe, now deſerted of God for their crimes; and particularly for the great crime of murdering *the Juſt one*, Jeſus of Nazareth their long expected Meſſiah. So that being ſoon to loſe their poſſeſſions and goods, it was not only criminal but fooliſh, by injuſtice and oppreſſion to amaſs wealth, of which they were ſo ſoon to be ſtripped, ver. 1.—6. In this part of his letter, the apoſtle hath introduced figures and expreſſions, which for boldneſs, vivacity, and energy, might have been uſed by the greateſt Tragic Poet. And if they had been found in any of the writings of Greece or Rome, would have been praiſed as exceedingly ſublime.

Having foretold, that the power of the unbelieving Jews, the great perſecutors of the Chriſtians, was ſoon to be utterly broken, St James improved the knowledge of that event for the conſolation of the faithful, whom he next addreſſed. The coming of the Lord, to deſtroy the Jewiſh church and ſtate, was at hand, ſo that the evils which they were ſuffering from the Jews were ſpeedily to end. He therefore exhorted the brethren to bear patiently, till the Lord ſhould come to deliver them. In ſo doing, they were to imitate both the huſbandman, who waiteth patiently for the early and the latter rain to render the ſeed he hath ſown fruitful, ver. 7.—9. and their own prophets, who ſuffered evil patiently while they delivered the meſſages of God to their fathers, ver. 10.—He alſo put them in mind of the patience of Job, who was a gentile, and whoſe patience under accumulated ſufferings, was in the end rewarded with great temporal proſperity, and a laſting fame, ver. 11.

Some of the Jewiſh Chriſtians, it ſeems, when called before the tribunals of their perſecutors, had ſaved themſelves from puniſhment, by denying their faith upon oath, in the vain imagination that ſome oaths were obligatory, and others not, Mat. v. 33.—37. This practice the apoſtle ſtrictly prohibited, ver. 12.—and recommended prayer to God as the proper means of their deliverance out of trouble. Alſo the ſinging of pſalms of thankſgiving and praiſe, when they were cheerful on account of their proſperity, ver. 13.—And when labouring under bodily diſtempers, he directed them to ſend for the elders, who were endowed with the gift of healing diſeaſes miraculouſly, that they might pray for their recovery, ver. 14, 15.—And if they had injured one another, he deſired them in their ſickneſs, to confeſs their faults mutually, and to pray for each others recovery, ver. 16.—The efficacy of the prayers of prophets and righteous men, he illuſtrated by the efficacy of Elijah's prayers, ver. 17, 18, 19.—Laſtly, that the faithful might be excited to do their utmoſt, by

by prayer and every other proper means, to reclaim their brethren who had fallen into ſin, He aſſured them that whoſoever turns a ſinner from the error of his way, ſaves him from Death eternal; and for that good office, ſhall ſhine as the brightneſs of the firmament for ever and ever, ver. 20.

NEW TRANSLATION.

CHAP. V. 1 *Come now* ye rich men, *weep, howl, on account of* your miſeries *which are coming* upon YOU.[1]

2 Your riches are *putrified,*[1] and your garments are moth eaten.[2]

3 Your gold and ſilver *are eaten with ruſt,* and the ruſt of them *will* be a witneſs[1] againſt you, and *will* eat your *bodies as fire.* Ye have *treaſured up*[2] MISERY (ἐν) *in* the laſt days.

COMMENTARY.

CHAP. V. 1 *Come now ye rich men* who diſbelieve the goſpel, inſtead of rejoicing in the proſpect of much pleaſure from your wealth, *weep and cry bitterly, on account of the miſeries which are coming upon you.*

2 *Your riches,* your corn, wine, and oil, which ye have amaſſed by injuſtice and rapine, *are putrified, and your garments,* in your wardrobes, *are moth-eaten.*

3 *Your gold and ſilver* long hoarded, *are eaten with ruſt, and the ruſt of them will be a witneſs againſt you,* that ye have not employed your riches properly, *and* by irritating your conſcience, *will eat your bodies as fire.* By amaſſing riches unjuſtly, and by not employing them in acts of beneficence, *Ye have treaſured up miſery* to yourſelves, *in the laſt days* of your commonwealth.

Ver. 1. *Weep on account of the miſeries which are coming upon you.* The Syriac tranſlation of the laſt clauſe of this verſe is, *Qui venient ſuper vos.* In the Vulgate it is *miſeriis veſtris quæ advenient vobis.* The miſeries of which the apoſtle ſpeaks, were thoſe in which the Jews were to be involved in their war with the Romans, and which by the ſigns pointed out in our Lord's prophecy of the deſtruction of Jeruſalem, James, who wrote this letter in Judea, knew were at hand: miſeries from famine, peſtilence, and the ſword. Theſe fell heavieſt no doubt on the Jews in Judea. But they extended alſo to the Jews in the provinces. Beſides, when Jeruſalem was beſieged by the Romans, the Jews in the provinces within the empire, and alſo out of its bounds, ſent help to their brethren in Judea. So Dion Caſſius tells us, Lib. 66.—The reader who deſires a particular account of the calamities which then befel the Jews, may read Joſephus's hiſtory of the war, where he will find ſcenes of miſery not to be paralleled in the annals of any nation.

Ver. 2.—1. *Your richss are putrified.* Σεσηπε. This circumſtance ſhews that the apoſtle is ſpeaking of ſtores of corn, wine, and oil, which like the rich fool mentioned, Luke xii. 18. they had amaſſed, probably by rapine and fraud. In this manner the Syriac tranſlator underſtood the paſſage: for he tranſlates it, *corruptæ ſunt et fœtuerunt.*

2. *Your garments are moth-eaten.* In the eaſtern countries, the faſhion of clothes did not change as with us. Hence perſons of fortune were in uſe to have many garments made of different coſtly ſtuffs, which they laid up as a part of their riches. See Gen. xlv. 22. Judges xiv. 12, 13. 2 Kings v. 5. This appears alſo from Q. Curtius, who tells us, Lib. v. c. 6. that when Alexander took Perſepolis, he found the riches of all Aſia gathered together there, which conſiſted not only of gold and ſilver, but of *garments: veſtis ingens modus.*

Ver. 3.—1. *And the ruſt of them will be a witneſs againſt you.* The circumſtances of their corn, &c. being putrified, and of their gold and ſilver being eaten with ruſt, are mentioned to ſhew that they had not been properly uſed, but covetouſly hoarded. And by a ſtrong poetical figure, the ruſt of their gold and ſilver is repreſented both as a witneſs againſt them, and an executioner to deſtroy them: It will bear witneſs to their covetouſneſs, and puniſh them by raiſing the moſt acute pain in their conſcience.

2. *Treaſured up miſery in the laſt days.* In the original this clauſe is elliptical. In Eſtius's edition

4. *Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you* in violation of God's law, (Lev. xix. 13.) *crieth* for vengeance against you: *And the cries of the reapers* thus defrauded, *have entered into the ears of the ruler of the universe*, who is much more powerful than the greatest of you, and will punish you severely.

4 (Ιδȣ) *Hark!* The hire of the labourers *who* have *reaped your* fields, which *is fraudulently* kept back *by* you, crieth, and the cries *of the reapers* [1] *have* entered into the ears of the Lord of *Hosts*. (Rom. ix. 29. note 2.)

5 *Ye have lived luxuriously on the earth, and have given yourselves up to lasciviousness*, and by that sensual manner of living, *ye have fatted yourselves* for a day of vengeance, *as* victims are fatted *for a day of sacrifice.*

5 Ye have lived *luxuriously* [1] on the earth, and *have* been wanton; [2] ye have *fatted* your hearts, [3] as (εν, 164.) *for* a day of slaughter.

edition of the Vulgate it is, *Thesaurizastis vobis iram.* The Syriac translator, construing πυρ with this clause, hath *Ignem congessistis vobis in dies ultimos.* And the commentators who by *the last days* understand *the day of judgment*, have adopted that translation. But, as the apostle is speaking of the last days of the Jewish commonwealth, and of the miseries which were then to fall on the nation, and particularly on the rich men, I think with Whitby that the word to be supplied, is *misery*; especially as their wealth would be an inducement to the Romans to murder them. We have the phrase θησαυριζειν οργην, *treasure up wrath*, Rom. ii. 5.—This denunciation, though applied here to the unbelieving Jews in the apostle's days, is general in its intention, and ought to be seriously attended to by all in every age, who amass riches unjustly, and who either hoard them covetously, or spend them luxuriously. It is in reality a treasuring up to themselves misery against the day of judgment.

Ver. 4. *The hire of the labourers*, &c. *crieth, and the cries of the reapers.* Here a twofold cry is mentioned, *The cry of the hire*, and *the cry of the reapers themselves*, to mark more strongly the greatness of the injustice committed.—In this apostrophe, there is an allusion to Deut. xxiv. 15. *At his day thou shalt give him his hire.—Lest he cry against thee to the Lord.* By representing the cries of the reapers defrauded of their hire, as entering into the ears of the Lord of hosts, the apostle intimates, that the great ruler of the universe attends to the wrongs done to his creatures, and is affected by them, as tender hearted persons are affected by the cries of the miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this.

Ver. 5.—1. *Ye have lived luxuriously.* So ετρυφησατε literally signifies. Vulgate, Epulati estis, *ye have feasted*; because the felicity of the rich consists chiefly in the pleasures of the table.—The luxury of the rich Jews is finely described by the prophet Amos, chap. vi. 4. *That lye upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.* 5. *That chant to the sound of the viol, and invent to themselves instruments of music like David.* 6. *That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.*

2. *And have been wanton.* Εσπαταλησατε Syriac (subsannastis) *ye have mocked*. The Greek word signifies to feed deliciously, and drink choice liquors; and because that manner of living leads to lasciviousness, it often signifies to be addicted to carnal lusts, as in this passage, where it is distinguished from ετρυφησατε *ye have lived luxuriously*. See 1 Tim. v. 6.—The Jews were so noted for lasciviousness, that Tacitus calls them projectissima ad libidinem gens, *a nation exceedingly addicted to lust.* Hist. lib. v. initio.

3. *Ye have fatted your hearts as for a day of slaughter.* Syriac, *corpora vestra, your bodies.*—*A day of slaughter*, is *an high festival*, a day of offering many sacrifices. This is an allusion to Isaiah's description of the destruction of the Idumeans chap. xxxiv. 6. *For the Lord hath a sacrifice in Bozra, and a great slaughter in the land of Idumea.* In the same manner, the destruction of God's enemies is called *the supper of the great God*, Rev. xix 18. See also Ezek xxxix. 17 The apostle's meaning is, that the rich Jews, by their luxury and lasciviousness, had rendered themselves fit to be destroyed in the day of God's wrath.—Others think the meaning is, ye have pampered yourselves every day, as the luxurious do on high festival days. Either way understood, this passage is a rebuke to those who by fraud and oppression

6 Ye have condemned, *ye have* killed the just *one*,[1] *WHO did* not resist you.[2]

6 The crime for which especially ye are to be punished is this; *Ye have condemned* as an impostor, *Ye have killed the Just one* Jesus of Nazareth, *who*, tho' he could have delivered himself, *did not resist you*.

7 *Wherefore*, be patient,[1] brethren, unto the coming of the Lord. Behold the husbandman, *WHO expecteth the valuable* fruit of the earth, *is patient concerning it, till it* receive the early and *the* latter rain.[2]

7 *Wherefore*, having this great example of patience in your master, *be* ye *patient brethren* who are persecuted by your countrymen as he was, *until the coming of the Lord* to destroy your persecutors. In the common affairs of life men exercise patience cheerfully. *Behold the husbandman who expecteth the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain.*

8 Be ye also patient: *Strengthen* your hearts; for the coming of the Lord draweth nigh.[1]

8 *Be ye also patient: strengthen your hearts*, by considering that your sufferings will not be long: *For the coming of the Lord* to destroy your persecutors, *draweth nigh*.

oppression amass riches, and spend them in gratifying their own lusts, without attending to the wants of the poor. The clause, *as for a day of slaughter*, is wanting in the Ethiopic version, and is thought by Mill an interpretation rather than a part of the text, Proleg. 1217. But the reading of the Ethiopic version, being unsupported, is of no authority.

Ver. 6.—1. *Ye have killed the just one.* In Le Clerc's opinion, which Benson follows, *the just one*, is the Christians whom the unbelieving Jews persecuted and put to death. But as Stephen charged the council, Acts vii. 52. with murdering *the just one*, and as *the just one* is an appellation given to our Lord, Acts iii. 14. xxii. 14. to denote that he was *just* or *righteous* in calling himself *the Messiah*, and that the sin of the Jews in putting him to death was great, I rather think it is of him the apostle speaks; more especially as our Lord himself, in the parable of the vineyard, expresly declared that the lord of the vineyard, for the crime of killing his son, would miserably destroy these wicked husbandmen: that is, the whole Jewish nation, to whom the crime committed by their rulers is imputed, both by Christ and by his apostles.—Whitby tells us, Oecumenius was of opinion that what is said here extends also to all those just men, St Stephen and others, who suffered persecution from the Jews, according to our Lord's prediction, Matth. xxiv. 9. and to St Paul's confession, That before his conversion *he persecuted this way unto death*, Acts xxii. 4.—The conjunction *and*, between the clauses, *Ye have condemned, ye have killed the just one*, is elegantly omitted, to express the haste of the Jewish rulers to put Christ to death, after he was condemned.

2. *Who did not resist you.* I have followed Michaelis in supplying the pronoun *who*. In the original it is, *resisteth you not*. But, as the other verbs in the sentence are in the preterite tense, *Ye have condemned, ye have killed*, this must be understood in the past time likewise.—Benson, who by *the just one* understands all the righteous persons who were murdered by the Jews from first to last, thinks this clause should be translated interrogatively; *Doth he* (the Lord) *not resist you?*

Ver. 7.—1. *Be patient.* Μακροθυμησατε. This word signifies to *put off anger for a time*. Here it means, to put off impatience.

2. *The early and the latter rain.* Literally, *the morning and the evening rain.* The whole time the seed is in the ground being considered as one day, *the early rain*, is called *the morning rain*, and *the latter rain*, *the evening rain*. In Judea the rains come in a regular course. The early rain falls commonly about the beginning of November after the seed is sown, and the latter rain in the middle or towards the end of April while the ears are filling. These rains were promised to the Israelites, Deut. xi. 14.

Ver. 8. *The coming of the Lord draweth nigh.* By the *coming of the Lord*, James means

9 Having foretold the speedy deſtruction of your perſecutors, for the purpoſe of comforting you, and not to excite you to reſentment, I ſay *Groan not againſt one another, brethren,* as in pain till ye are avenged, *leſt ye be condemned. Behold* Chriſt *the Judge ſtandeth before the door,* hearing all ye ſay.

9 *Groan not againſt one another,*[1] brethren, leſt ye be condemned: Behold the Judge ſtandeth before the door.[2] Gen. iv. 7.

10 *Take my brethren the prophets, who have ſpoken in the name of the Lord* to your forefathers, *for an example of ſuffering evil* from the very perſons to whom they brought the meſſages of God, *and of patience* in ſuffering.

10 Take, my brethren, the prophets who have ſpoken in the name of the Lord,[1] for an example of ſuffering *evil*, and of patience.

11 *Behold* after Chriſt's example, *We call them bleſſed who are patient. Ye have heard of the patience*

11 Behold *we call* them *bleſſed*[1] *who are patient.* Ye have heard of the patience

his coming to deſtroy Jeruſalem and the Jewiſh commonwealth by the Roman armies, called *God's* armies, Math. xxii. 6. *The remnant took his ſervants and entreated them ſpitefully and ſlew them.* 7. *But when the king heard thereof he was wroth, and ſent forth his armies and deſtroyed theſe murderers, and burnt up their city.*—Bede too underſtood Peter as ſpeaking in this place of the deſtruction of Jeruſalem: for he ſays the whole of the preceding threatning from the beginning of the chapter, is a prediction of the overthrow of Jeruſalem, and of the terrible puniſhment which was to be inflicted on the Jewiſh nation, for the crime of putting Chriſt to death.—See pref. to 2 Theſſ. ſect. 4. for an account of the different comings of Chriſt mentioned in ſcripture.—Agreeably to the prophetic ſtyle, the preterite ηγγικε *hath approached*, is uſed here to ſhew that the coming of the Lord was abſolutely certain; and at the time of writing this epiſtle, very near.

Ver. 9.—1. *Groan not againſt one another.* Groaning is cauſed by oppreſſion; and when it is merely the natural expreſſion of affliction, it moves God to pity the afflicted perſon. Judg. ii. 18. But as Whitby obſerves, when it is the effect of impatience, or when it expreſſes a deſire of revenge, it becomes criminal. It is this kind of groaning againſt their perſecutors which the apoſtle forbade.—But Whitby underſtands it of the groaning of the Chriſtians againſt one another. For he tells us "It is an obſervation of Juſtin, that the converts "among the gentiles were not only more than thoſe among the Jews and the Samaritans, "but alſo that they were better Chriſtians, and more truly ſo: for theſe Jewiſh converts "were ſtill leavened with an expectation of a temporal kingdom, and of liberty from the "Roman yoke, and of dominion over all heathen governors. Whence the apoſtles do ſo fre"quently enjoin them *to be ſubject to the higher powers*, Rom. xiii. 1. &c.—Now theſe, as "Dr Hammond well obſerves, lived intermixed with the unconverted Jews and zealots, who "were ſtill grudging and contending againſt all who would not ſtand up for liberty and fight "for this temporal kingdom, *accounting them no better than the very heathens* on that ac"count. And theſe may be the *grudgers* here intended."

2. *Behold the judge ſtandeth at the door.* By *the judge* is meant Chriſt, whoſe coming is ſaid in the preceding verſe to draw nigh.—The judge's ſtanding at the door is mentioned to ſhew the brethren the impropriety of their condemning one another, as an uſurping of the prerogative of Chriſt by whom they were all to be judged at laſt.

Ver. 10. *The prophets who have ſpoken in the name of the Lord*, that is, who by the command of God ſpake to the people concerning the judgments which were coming upon them for their idolatry. and who exhorted them to return to the worſhip of the true God.—By deſiring the brethren to take the prophets who ſpake in the name of the Lord for an example of ſuffering evil, the apoſtle inſinuated that the prophets were perſecuted for the fidelity with which they executed their commiſſion, and at the ſame time he encouraged them by this to continue boldly profeſſing the goſpel, notwithſtanding any evil it might bring on them.

Ver. 11.—1. *Behold we call them bleſſed who are patient.* This being ſubjoined to ver. 10, where

of Job, [2] and *ye* have seen the end of the Lord, [3] that the Lord is very *compassionate and merciful.*

of Job under his heavy sufferings, *and ye have seen the* happy *end which the Lord put to them*; and *that the Lord is very compassionate and merciful* to his people, even when he afflicts them most.

12 But above all things, my brethren, swear not, [1] neither by *the* heaven, *nor* by the earth, *nor* by any other oath But let your yea be yea, and YOUR nay, nay, *that ye may not fall under* condemnation. [2]

12 *But above all things, my brethren, swear not* falsely concerning your faith, to free yourselves from punishment, *neither by heaven, nor by the earth, nor by any other oath*, in the imagination that such oaths are not obligatory. *But let your yea*, or affirmation on oath, *be yea*, that is, agreeable to truth, *and your nay, nay*, in like manner, *that ye may not fall under condemnation*, as perjured hypocrites.

where the prophets are proposed as an example of patience in suffering, it is an allusion to Christ's words, Matth. v. 11. *Blessed are ye when men shall revile you and persecute you;* as is plain from his adding, ver. 12. *Rejoice—for so persecuted they the prophets which were before you.* To shew the allusion, I have translated Μακαριζομεν literally, *We call them blessed.* Benson observes that the Papists to authorize their practice of making saints, have in their versions translated this clause, *we beatify those who have suffered with constancy.* See 3 John, ver. 5. note 2.

2. *Ye have heard of the patience of Job.* After mentioning the prophets, namely Elijah, Isaiah, Jeremiah and the rest as examples of patience under sufferings, the apostle brings in the example of Job a gentile, who was remarkably patient under the heaviest afflictions, and was highly rewarded. His design in this was to shew the suffering believing Jews, that their lot was not different from that of the most eminent servants of God; and that if a gentile was so patient under great sufferings, it became them to be equally patient, as being better instructed than he was.—This passage of scripture, as well as Ezek. xiv. 14. where Job is mentioned with Noah and Daniel as one eminently righteous, shews that Job was a real person, and that his history is not a dramatic fable, as many have supposed. A fabulous person certainly would not have been mentioned by the apostle as an example of any virtue.

3. *Ye have seen the end of the Lord.* This is the genitive of the agent. Ye have seen in the history of that good man, what a happy termination the Lord put to his sufferings.—Augustine, whom Beza follows, by *the end of the Lord*, understands the end or issue of our Lords sufferings: and in particular, That they were happily terminated in his resurrection from the dead, and in his subsequent glorious exaltation. But this interpretations does not well accord with what immediately follows; namely, that *the Lord is very compassionate and merciful;* which the apostle mentions to shew the brethren that the Lord, from his great compassion towards them, would bring their sufferings to a desireable issue, even as he brought Job's sufferings to a happy termination.

Ver. 12.—1. *Swear not, neither by the heaven, &c.* It is supposed by some, that James in this passage forbade the brethren to make indiscreet vows for the purpose of delivering themselves out of their affliction; because a practice of that sort shewed great ignorance of the character of God, and great impatience. This no doubt is a good sense of the passage. Yet I rather think he forbade them, when brought before the tribunals of their persecutors, to deny their faith with oaths; which some of them, it seems, thought they might do with a safe conscience, if the oath was one of those which were reckoned not binding. For that the Jews thought some oaths obligatory and others not, appears from our Lord's condemnation of that false morality, recorded Matt. v. 34.—According to Whitby, the apostle, in the precept *swear not*, forbids those impious oaths which men are apt to utter in passion, when greatly provoked; and which the brethren might have been moved to utter from impatience under their present heavy sufferings.—Others think the apostle forbids swearing in common conversation, although it be done with no bad design, or no design at all: But others suppose that swearing with an intention to deceive, is here forbidden.

2. *That ye may not fall*, ὑπο κρισιν, *under condemnation.* This, which is the reading of the

 common

13 *Does any one among you ſuffer evil* for being a Chriſtian? inſtead of denying his faith with oaths, *Let him pray* for ſtrength to bear his ſufferings. *Is any one cheerful? Let him ſing Pſalms* of praiſe to God for all his mercies.

13 *Does* any *one* among you *ſuffer evil?* Let him pray. Is any *one cheerful?* Let him ſing pſalms.[1]

14 *Is any one ſick among you? Let him ſend for the elders of the church* who poſſeſs the gift of healing diſeaſes, *and let them pray over him, after anointing him with oil by the ſpecial direction of Chriſt*, in token that a miracle is to be performed for his recovery.

14 Is any *one* ſick among you?[1] let him *ſend* for the elders[2] of the church, and let them pray over him,[3] *having anointed* him with oil[4] in the name of the Lord.

common edition, and of ſome ancient MSS. particularly the Alexandrian, and of the Syriac, Vulgate, and other verſions, was adopted by our tranſlators. But Beza, Bengelius, and others, on the authority of the greateſt number of MSS. prefer εις ὑποκρισιν, *into hypocriſy*. This latter reading Mill hath inſerted in his edition; yet in his Prolegom. he prefers the other, No. 1208.—The apoſtle in this paſſage ſets *the condemnation of God* threatened in the decalogue againſt falſe ſwearers, in oppoſition to the *condemnation of men*, which the brethren might eſcape who ſware falſely concerning their faith.

Ver. 13. *Let him ſing pſalms.* In this, and what goes before, the apoſtle adviſes us to employ ourſelves in ſuch private religious exerciſes as are ſuitable to our preſent circumſtances and frame of mind. When rendered cheerful, by contemplating the manifeſtations which God hath made of his perfections in the works of creation, providence, and redemption, or by any bleſſing beſtowed on ourſelves, we are to expreſs our joy, not by drinking and ſinging profane lewd ſongs, but by hymns of praiſe, and by thankſgivings to God for all his mercies. See Epheſ. v. 18, 19. On the other hand, when afflicted we are to pray; that being the beſt means of producing in ourſelves patience and reſignation. But as the precept concerning our ſinging pſalms when cheerful, does not imply that we are not to pray then; ſo the precept concerning prayer in affliction, does not imply that we are not to expreſs our joy in ſuffering according to the will of God, by ſinging pſalms as Paul and Silas did in the jail at Philippi.

Ver. 14.—1. *Is any one ſick?* The papiſts, who on this and what follows, build their ſacrament of *extreme unction*, by *any one ſick*, underſtand, any one who is at the point of death. But the circumſtances mentioned ver. 15. That the prayer of faith would ſave the ſick perſon and that the Lord would raiſe him up, joined with the direction ver. 16. *Pray for one another that ye may be healed*, ſhew that the ſick perſon of whom the apoſtle ſpeaks is not one at the point of death, and of whoſe recovery there is not the leaſt hope; which is the only caſe in which the papiſts adminiſter extreme unction: But he is one who is to be reſtored to health by the Lord, at the inſpired prayer of the elder.—See 1 John v. 16. note 4 where the ſacrament of extreme unction is conſidered and confuted.

2. *Let him ſend for the elders of the church;* namely where the ſick perſon lives. See 1 Tim. v. 17. note 1. for an account of the elders.—In the firſt age, the ſpiritual gifts were diſpenſed in ſuch plenty, that no church was without theſe gifts; and particularly, in every church there were ſome who poſſeſſed the gift of miraculouſly healing the ſick

3. *Let them pray over him,* that is, with their hands laid on him. This is what is called *the prayer of faith*, ver. 15. See note 1. there; alſo the notes on the parallel paſſage, 1 John v. 14. 16.

4. *Having anointed him with oil.* Although the rite here preſcribed, is not mentioned in the account which the evangeliſts have given of Chriſt's commiſſion to his diſciples to heal the ſick, Matt. x. 8. Luke ix. 2. it is probable he appointed it then. For in the account given of the execution of that commiſſion, it is ſaid, Mark vi. 13. *They anointed with oil many that were ſick, and healed them.*—The anointing the ſick with oil, was not preſcribed, either by

15 *And the prayer of faith will ſave the ſick perſon* from his diſeaſe, *and the Lord will raiſe him up* from his ſick-bed. See Mark i. 31. *So that although he hath committed ſins*, for which that diſeaſe was ſent on him *they ſhall be forgiven him* by the removal of the diſeaſe. (See 1 John v. 16. note 3.)

15 And the prayer of faith [1] *will* ſave (τον καμνοντα) the ſick *perſon*, and the Lord *will* raiſe him up. (Καν, etſi) And *although he hath* committed ſins, they ſhall be forgiven him.

16 *In your ſickneſs, therefore, confeſs your faults to one another*, If ye have done one another any injury. And *the injured* to whom the confeſſion is made, ought to forgive the ſick, *and pray for him that he may be healed. The inſpired prayer of the elder*,

16 Confeſs YOUR faults [1] one to another, and pray *for one another*, that ye may be healed. [2] (See 1 John v. 16. note 3.) The *inwrought* prayer (δικαιου, 69.) of *the*

by our Lord or by his apoſtle, as a natural remedy, but as a ſenſible token to the ſick perſon himſelf and to thoſe who were preſent, that a miracle of healing was going to be performed.—Where no miracle is to be performed, to uſe anointing, as a religious rite, is a vain ſuperſtition. See 1 John v. 16. note 4.

Ver. 15. *And the prayer of faith.* In ſcripture, *faith* ſometimes ſignifies the ſpiritual gifts in general, Rom. xii. 3. ſometimes the gift of working miracles, 1 Cor. xii. 9. xiii. 2. and ſometimes the gift of healing diſeaſes miraculouſly, Acts iii. 16. in which ſenſe it is to be underſtood here. The gift of working miracles was called *faith*, becauſe they were always performed in conſequence of an impreſſion made by the Spirit, on the mind of the perſon who was to perform them, moving him to undertake the miracle, and working in him a full perſuaſion that it would be performed. Wherefore, the *prayer of faith*, is a prayer which the elder, moved by the Spirit of God, was to make for the recovery of the ſick, in the full, perſuaſion that the Lord would raiſe him up. See 1 John v. 16. note 1.—This appears likewiſe from the example of Elijah, the ſucceſs of whoſe prayers is mentioned by the apoſtle, as an encouragement to the ſick in the firſt age, to apply to any elder who poſſeſſed the gift of healing, to pray for their recovery. For Elijah's prayers were evidently *inwrought* or *inſpired* prayers.

Ver. 16.—1. *Confeſs your faults one to another.* In ſickneſs we are to confeſs our faults one to another, not becauſe we have power to grant the pardon of ſin to each other: But diſeaſes being often inflicted as the puniſhment of particular ſins, (1 Cor. xi. 30.) when the ſick are made ſenſible in the courſe of their diſeaſe, that they have injured their brethren, they ought to ſhew their repentance, by confeſſing theſe ſins to them, and by aſking their pardon. This paſſage of ſcripture, therefore, affords no foundation for the Popiſh practice of auricular confeſſion to the prieſt.—Beſides mutual confeſſion being here enjoined, the prieſt is as much bound by this precept to confeſs to the people, as the people to the prieſt; not to mention that confeſſion in general is not enjoined, here, but confeſſion to the injured party only, agreeably to our Lord's direction, Matt. v. 25. And, when acknowledgment is made to him, he ought to forgive, and pray for the party who injured him, that he may be healed. See the following note.

2. *And pray for one another, that ye may be healed.* Here four things are obſervable. 1. That this confeſſion was to be made, not by a perſon in health that he might obtain eternal ſalvation, but by a ſick perſon that he might be healed.—2. That this direction being addreſſed to women as well as to men, they are required to pray for one another, and even for the men, whether laity or clergy, who have injured them.—3. That there is no mention here of *abſolution* either by the prieſt, or by any other perſon.—4. Abſolution, in the ſound ſenſe of the word, being nothing but a declaration of the promiſes of pardon which are made in the goſpel to penitent ſinners, every one who underſtands the goſpel-doctrine may, as Benſon obſerves, declare theſe promiſes to penitent ſinners, as well as any biſhop or prieſt whatever, and the one hath no more authority to do it than the other; nay, every ſincere peni-

righteous man availeth much.[3]

(ver. 14.) accompanied with the prayer of the injured party, *hath great influence* with God.

17 Elias was a man *of like infirmity*[1] *with us.* And he prayed *fervently*[2] (60.) that it might not rain, and it *did not rain upon the land for* three years and six months.[3]

17 The infirmities to which the elders are subject, will not hinder the efficacy of their prayers. *Elijah was a man of like infirmity with us. And he*, to shew Ahab that the God whom he worshipped was the true God, *prayed fervently that it might not rain. And it did not rain on the land of Israel, for three years and six months.*

18 And *again he prayed*, and the heaven gave rain,[1] and the *land* brought forth *its* fruit.

18 *And* the famine occasioned by the drought having humbled Ahab, *Again Elijah prayed* for rain, *and the heaven gave rain, and the land brought forth its fruit* plentifully.

19 Brethren, if any *one among* you *is seduced* from

19 Ye ought to be solicitous for each others eternal welfare, as well as for their temporal happiness. I therefore tell you, *Brethren, if any one among you is*

tent may expect salvation without the absolution of any person. Whereas the impenitent have no reason to expect that blessing, athough absolved by all the priests in the world.

3. *The inwrought prayer of the righteous man availeth much*, namely to obtain health for the sick.—Because this is called δεησις ενεργυμενη, *the inwrought prayer*, I think it must be understood of the prayer of the elder for the miraculous recovery of the sick to which he was moved by the Spirit, and not of the prayer of any righteous man whatever. For we do not find in scripture that the prayers of such were followed with miraculous cures, unless they possessed the gift of healing, and were moved by an impulse of the Spirit to pray for the cure. —In this verse it is intimated, that if the disease was inflicted on the sick person for some injury which he had committed, he was to shew his repentance by confessing his fault to him whom he had injured, before the elder prayed for his recovery: And, that to render the elders prayer the more effectual, the injured party was to join the elder in praying that the sick person might be healed.

Ver. 17.—1. *Elias was a man of like infirmity with us.* In this sense the word ὁμοιοπαθης is used, Acts xiv. 15 Literally it signifies *suffering like things with another.* Elijah through natural infirmity suffered as we do, from disease, from temptation, from persecution, &c

2. *And he prayed fervently.* In the history it is not said directly, either that the drought was brought on, or the rain sent, in consequence of Elijah's praying. But it is insinuated, that both happened through his prayer. For, 1 Kings xvii. 1. we are told that *Elijah sware there should not be dew, nor rain these years, but according to his word;* that is, as James hath explained it, according to *his inspired prayer* for drought or for rain.

3. *And it did not rain upon the land for three years and six months.* This is the period which our Lord likewise says the drought continued, Luke iv. 25. It is said indeed, 1 Kings xviii. 1. *That in the third year the word of the Lord came to Elijah*, namely concerning the rain. But this third year was computed, from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 7. 9. Wherefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.

Ver. 18. *And again he prayed, and the heaven gave rain.* Of this second prayer there is an insinuation in the history: 1 Kings xviii. 42. where we are told, that *he cast himself down* on

seduced from the doctrine and practice of the gospel, and any person turn him back to the right path,

the truth, and *any* one *turn him back,* [1]

20 *Let such an one know, that he who turneth a sinner back from false doctrine and bad practice, will save a soul from* the spiritual *death, and will procure him the pardon of all his sins*; and for that good office will himself shine as the stars for ever and ever, Dan. xii. 3.

20 let him know that he *who turneth a sinner back* from the error of his way, *will* save a soul from death, [1] and *will cover* a multitude of sins. [2]

on the earth, and put his face between his knees: for that was the posture of an humble and earnest supplicant. Besides, Moses's praying, is expressed by his *falling on his face*, Numb. xvi. 4.

Ver. 19. *And any one turn him back.* This teaches us, that it is the duty of those who persevere in the path of truth, to endeavour, by friendly admonition and by good example, to turn back those who have wandered into error through the viciousness of their own disposition, or through temptation. See 2 Thess. iii. 15.

Ver. 20.—1. *Will save a soul from death.* What greater motive can there be to excite the virtuous earnestly to exert themselves, in accomplishing the reformation of their erring brethren?

2. *And will cover a multitude of sins.* The *covering of sin* is a phrase which often occurs in the Old Testament, and always signifies the *pardoning of sin.* Nor has it any other meaning here. For surely it cannot be the apostle's intention to tell us that the turning of a sinner from the error of his way, will conceal from the eye of God's justice, a multitude of sins committed by the person who does this charitable office, if he continueth in them. Such a person needs himself to be turned from the error of his way, in order that his own soul may be saved from death. St Peter hath a similar expression: 1 Pet. iv. 8. *Love covers a multitude of sins*; not however in the person who is possessed of love, but in the person who is the object of his love. It disposes him to forgive his sins, see Prov. x. 12 —Atterbury however, (Serm. vol. 1. p. 46.) and Scott (Christ. Life, vol. 1. p. 368.) contend that the *covering a multi titude of sins* includes also, that the pious action of which the apostle speaks, engages God to look with greater indulgence on the character of the person who performs it, and to be not severe in marking what he hath done amiss.

A NEW

LITERAL TRANSLATION

OF THE FIRST EPISTLE OF THE APOSTLE

PETER.

PREFACE.

Sect. I. *The Hiſtory of Simon, whom our Lord ſurnamed Peter.*

SIMON was a native of Bethſaida, a town ſituated on the weſtern ſhore of the lake of Genneſareth. He was by trade a fiſherman, and had a brother named *Andrew;* but whether he was elder or younger than Simon, is not known. Their father was named *Jonah* or *John*; and probably was of the ſame occupation with his ſons. Andrew was a diſciple of John Baptiſt, John i. 35. 41. and heard him point out Jeſus as *the Lamb of God which taketh away the ſin of the world.* This good news Andrew communicated to his brother Simon and brought him to Jeſus, who foreſeeing the fortitude he would exerciſe in preaching the goſpel, honoured him with the name of *Cephas* or *Peter*, which is by interpretation *a ſtone*, or *rock*. John i. 42.

Andrew and Peter, now become the diſciples of Jeſus, often attended him. Yet they ſtill followed their trade of fiſhing occaſionally, till he called them to a more conſtant attendance, promiſing to make them

them *fishers of men*, Matt. iv. 19. Afterwards, when he chose twelve of his disciples to be with him always and to be his *Apostles*, Peter and Andrew were of the number. About that time Peter had left Bethsaida, and had gone to Capernaum with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence in Capernaum: for he seems to have been pleased with the disposition and manners of all the members of the family.—This house is sometimes called *Peter's house?* Mat. viii. 14. and sometimes *the house of Simon and Andrew*, Mark i. 29.—Thus, as Lardner observes, it appears that before Peter became an apostle, he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. To these things Peter alluded when he told his master, *Behold we have left all and followed thee! What shall we have therefore*, Mat. xix. 27.—The apostle Paul seems to insinuate, that Peter's wife attended him in his travels, after our Lord's ascension, 1 Cor. ix. 5.

Peter, now made an apostle, shewed on every occasion the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are examples.—The night after the miracle of the loaves, when Jesus came to his disciples walking on the sea, they were affrighted, supposing that they saw a spirit. But Peter taking courage, said, *Lord if it be thou, bid me come to thee on the water. And he said to him come*, Matt. xiv. 28.—The next day, when many of our Lord's disciples, offended at his discourse in the synagogue of Capernaum, left him, Jesus said to the twelve, *Will ye also go away? Then Simon Peter answered him, Lord to whom should we go, for thou hast the words of eternal life? and we know and are sure, that thou art the Christ, the son of the living God.* In returning this answer, Peter was more forward than the rest, because his faith was strengthened, by the late miracle of his walking on the water.—The same answer Peter gave, when Jesus in private asked his disciples, First, what opinion the people entertained of him? Next what was their own opinion? Matt. xvi. 16. *Simon Peter answered and said, Thou art the Christ, the son of the living God.* Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, *Thou art Peter, and upon this rock I will build my church;—and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth*, &c. Many think these things were spoken to Peter alone, for the purpose of conferring on him privileges and powers, not granted to the rest of the apostles. But others, with more reason, suppose, that though Jesus directed

directed his difcourfe to Peter, it was intended for them all; and that the honours and powers granted to Peter by name, were conferred on them all equally. For no one will fay, that Chrift's church was built upon Peter fingly. It was built on the foundation of all the apoftles and prophets, Jefus Chrift himfelf being the chief corner-ftone. As little can any one fay that the power of *binding and loofing* was confined to Peter; feeing it was declared afterwards to belong to all the apoftles, Matt. xviii. 18. John xx. 23. See Pref. to 1 Timothy, Sect. 5. Art. 1. 2. To thefe things add this, that as Peter made both his confeffions in anfwer to queftions which Jefus put to the whole apoftles, thefe confeffions were certainly made in the name of the whole. And therefore what Jefus faid to him in reply, was defigned for the whole without diftinction; excepting this which was peculiar to him, that he was to be the firft, who after the defcent of the Holy Ghoft, fhould preach the gofpel to the Jews, and then to the gentiles: an honour which was conferred on Peter in the expreffion, *I will give thee the keys*, &c.

Peter was one of the three apoftles whom Jefus admitted to witnefs the refurrection of Jairus's daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he fuffered.—He was the perfon, who in the fervour of his zeal for his mafter, cut off the ear of the high-prieft's flave, when the armed band came to apprehend him. Yet this fame Peter, a few hours after that, denied his mafter three different times in the high-prieft's palace, and with oaths. After the third denial, being ftung with deep remorfe, he went out and wept bitterly. This offence therefore Jefus pardoned. And, to teftify his acceptance of his lapfed but penitent apoftle, he ordered the women to carry the news of his refurrection to Peter by name; and appeared to him before he fhewed himfelf to any other of his apoftles. And, at another appearance, he confirmed him in the apoftolical office, by giving him a fpecial commiffion to feed his fheep.—From that time forth, Peter never faultered in his faith: but uniformly fhewed the greateft zeal and courage in his mafter's caufe.

Soon after our Lord's afcenfion, in a numerous affembly of the apoftles and brethren, Peter gave it as his opinion, that one fhould be chofen to be an apoftle, in the room of Judas. To this they all agreed, and by lot chofe Matthias, whom on that occafion, they numbred with the eleven apoftles. See Prelim. Effay I. Art. 1.—On the day of Pentecoft following, when the Holy Ghoft fell on the apoftles and difciples, *Peter ftanding up with the eleven, lift up his voice:* that is, Peter rifing up fpake with a loud voice, in the name of the apoftles, as he had done on various occafions in his mafter's lifetime, and gave the multitude an account of that great miracle, Acts ii. 14.—When

Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Peter ſpake. —It was Peter who queſtioned Ananias and Sapphira, about the price of their land; and for their lyeing in that matter, puniſhed them miraculouſly with death.—It is remarkable alſo, that although by the hands of the apoſtles many ſigns and wonders were wrought, it was by Peter's ſhadow alone, that the ſick, who were laid in the ſtreets of Jeruſalem, were healed as he paſſed by.—Laſtly, It was Peter who made anſwer to the council, for the apoſtles not obeying their command to preach no more in the name of Jeſus.

Peter's fame was now become ſo great, that the brethren at Joppa hearing of his being in Lydda, and of his having cured Eneas miraculouſly of a palſy, ſent, deſiring him to come and reſtore a diſciple to life, named Tabitha: which he did.—During his abode in Joppa, the Roman Centurion Cornelius, directed by an angel, ſent for him to come and preach to him. On that occaſion the Holy Ghoſt fell on Cornelius and his company, while Peter ſpake.—Peter, by his zeal and ſucceſs in preaching the goſpel, having attracted the notice of the inhabitants of Jeruſalem, Herod Agrippa, who to pleaſe the Jews, had killed James the brother of John, ſtill farther to gratify them caſt Peter into priſon. But an angel brought him out; after which he concealed himſelf in the city, or in ſome neighbouring town, till Herod's death; which happened about the end of the year.—Some learned men think, Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant obſerves, would probably have mentioned it. Beſides, we find him in the council of Jeruſalem, which met not long after this to determine the famous queſtion concerning the circumciſion of the gentiles.—The council being ended, Peter went to Antioch, where he gave great offence, by refuſing to eat with the converted gentiles. But Paul withſtood him to the face, rebuking him before the whole church, for his puſillanimity and hypocriſy, Gal. ii. 11.—21.

From the foregoing hiſtory, it appears that Peter very early diſtinguiſhed himſelf as an apoſtle: That his maſter greatly eſteemed him for his courage, his zeal, and his other good qualities: That he lived in peculiar habits of intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewiſe diſtinguiſhed themſelves by their talents and good diſpoſitions. But that Peter received from Chriſt any authority over his brethren, or poſſeſſed any ſuperior dignity as an apoſtle, there is no reaſon for believing. All the apoſtles were equal in office and authority; as is plain from our Lord's declaration: *One is your maſter, even Chriſt, and all ye are brethren.* The only diſtinction among the apoſtles, was that which aroſe from perſonal talents and qualifications; a diſtinction, which never

never fails to take place in every ſociety. Becauſe, if one diſtinguiſhes himſelf by his ſuperior ability in the management of affairs, he will be reſpected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whoſe virtues and talents were ſingularly conſpicuous, acquired a pre-eminence among the apoſtles: But it was only of the ſort founded on perſonal eſteem. And therefore, in their meetings to deliberate on any important affair, the brethren may have wiſhed to hear him ſpeak firſt; and he commonly did ſo: But that was all. In like manner, in their intercourſes with their adverſaries, Peter often ſpake in the name of ſuch of the apoſtles and brethren as were preſent: which they willingly allowed, perhaps deſired, as thinking him beſt qualified for the office. The Evangeliſts alſo, who wrote their goſpels a conſiderable time after Peter had raiſed himſelf in the eſteem of the apoſtles and brethren, added their ſuffrage to his character, by mentioning him firſt in the catalogues which they gave of the apoſtles. And as two of them were themſelves apoſtles, by acknowledging, in that manner, their reſpect for him, they have ſhewn themſelves entirely free from envy. Laſtly, It appears from Peter's epiſtles, that he did not think himſelf ſuperior in authority to the other apoſtles. For if he had entertained any imagination of that ſort, inſinuations of his ſuperiority, if not direct aſſertions thereof, might have been expected in his epiſtles, and eſpecially in their inſcriptions. Yet there is nothing of that ſort in either of his letters. The higheſt title he takes to himſelf, in writing to the Elders of Pontus, is that of *their fellow-elder*, 1 Pet. v. 1.

To the foregoing account of Peter's rank among the apoſtles, I will add from Lardner on the Can. page 102. that Caſſian ſuppoſing Peter to be older than Andrew, makes his age the ground of his precedence among the apoſtles: And that Jerome himſelf ſays, "The keys were given to all the apoſtles alike, and the church was "built on all of them equally. But for preventing diſſenſion prece-"dence was given to one. And John might have been the perſon. "But he was too young. And Peter was preferred on account of "his age." See the Pref. to James, Sect. 1. parag. 3.

In the hiſtory of the Acts, no mention is made of Peter after the council of Jeruſalem. But from Gal. ii. 11. it appears, that after the council, he was with Paul at Antioch. He is likewiſe mentioned by Paul, 1 Cor. i. 12. iii. 22. from which Pearſon infers, that Peter had been in Corinth, before the firſt Epiſtle to the Corinthians was written. But this does not follow. In theſe paſſages Paul ſpeaks of certain Jews in Corinth, who had been converted by Jeſus and Peter. But he does not ſay they were converted in Corinth. Probably their converſion happened in Judea. If Peter had preached in Corinth,

rinth, before Paul wrote to the Corinthians, he would not have ſaid, *I have planted, Apollos hath watered;* overlooking the labours of Peter.—When Paul wrote his Epiſtle to the Romans, it may be preſumed that Peter was not in Rome. For in that Epiſtle, Paul ſaluted many of the brethren there by name, without mentioning Peter. Farther during his two years confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing ſaid or hinted in theſe epiſtles, from which it can be gathered, that Peter had ever been in Rome. Probably he did not viſit that city, till about the time of Paul's martyrdom.

It is generally ſuppoſed, that after Peter was at Antioch with Paul, he returned to Jeruſalem. What happened to him after that, is not told in the ſcriptures. But Euſebius informs us, that Origen in the third Tome of his Expoſition on Geneſis, wrote to this purpoſe, "Peter is ſuppoſed to have preached to the Jews of the diſperſion in "Pontus, Galatia, Bithynia, Cappadocia, and Aſia. And at length "coming to Rome, was crucified with his head downwards; him"ſelf having deſired that it might be in that manner." Some learned men think, that Peter in the latter part of his life, went into Chaldea, and there wrote his firſt epiſtle; becauſe the ſalutation of the church at *Babylon*, is ſent in it. But their opinion is not ſupported by the teſtimony of ancient writers.—Lardner, Can. vol. iii. p. 169. ſaith, "It ſeems to me, that when he (Peter) left Judea he went a"gain to Antioch the chief city of Syria. Thence he might go into "other parts of the continent, particularly *Pontus*, *Galatia*, *Cappa"docia*, *Aſia*, and *Bithynia*, which are expreſsly mentioned at the be"ginning of his firſt epiſtle. In thoſe countries he might ſtay a good "while. It is very likely that he did ſo; and that he was well ac"quainted with the Chriſtians there, to whom he afterwards wrote "two epiſtles. When he left thoſe parts, I think he went to Rome: "but not till after Paul had been in that city, and was gone from "it."

Many ancient writers have ſaid that Peter was crucified at Rome, while Nero perſecuted the Chriſtians. And their opinion has been eſpouſed by learned men, both Papiſts and Proteſtants. Some however, particularly Scaliger, Salmaſius, Fred. Spanheim, and others, deny that Peter ever was at Rome. If the reader wiſhes to ſee the evidence from antiquity, on which Peter's having been at Rome, reſts, he will find it fully ſet forth by Lardner, (Can. vol. iii. ch. 18.) who concludes his enquiry as follows: "This is the general, uncontradict"ed, diſintereſted teſtimony of ancient writers in the ſeveral parts of "the world, Greeks, Latins, Syrians. As our Lord's prediction "concerning the death of Peter is recorded in one of the four Go"ſpels, it is very likely that Chriſtians would obſerve the accompliſh-

"ment of it. Which muſt have been in ſome place. And about this "place, there is no difference among Chriſtian writers of ancient "times. Never any other place was named, beſide Rome: Nor did "any other city ever glory in the martyrdom of Peter.—It is not for "our honour, nor for our intereſt, either as Chriſtians or Proteſtants, "to deny the truth of events, aſcertained by early and well atteſted "tradition. If any make an ill uſe of ſuch facts, we are not account-"able for it. We are not from a dread of ſuch abuſes, to overthrow "the credit of all hiſtory. The conſequence of which would be "fatal."

Sect. II. *Of the Authenticity of the Epiſtles of Peter.*

Though ſome doubts were anciently entertained concerning the ſecond Epiſtle of Peter, the authenticity of the firſt was never called in queſtion; being univerſally acknowledged as Peter's, from the very beginning. In proof of this, Lardner has ſhewn, Can. iii. p. 216. that Peter's firſt epiſtle was referred to by Clemens Romanus, by Polycarp, and by the martyrs of Lyons: That it was received by Theophilus Biſhop of Antioch, and quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian; which laſt calls it, *The Epiſtle to the inhabitants of Pontus.* Wherefore there can be no doubt that the firſt epiſtle of Peter was all along received as an inſpired writing, by the whole Chriſtian church.

Euſebius ſeems to refer to the teſtimonies juſt now mentioned, in the following paſſage: E. H. Lib. II. c. 3. "One epiſtle of Peter, "called his firſt, is acknowledged. This the preſbyters of ancient "times have quoted in their writings, as undoubtedly genuine. But "that called his ſecond, we have been informed by tradition, has not "been received as a part of the New Teſtament. Nevertheleſs, ap-"pearing to many to be uſeful, it hath been carefully ſtudied with "the other ſcriptures." It is evident therefore, that in the time of Euſebius, great regard was ſhewed even to the ſecond epiſtle of Peter, by many Chriſtians who eſteemed it genuine. For as Le Clerc, quoted by Benſon, very well obſerves: "If it had not been Peter's, it "would not have ſeemed uſeful to any man of tolerable prudence; "neither ought it to have been carefully ſtudied with the other ſcrip-"tures, ſeeing the writer in many places pretends to be St Peter him-"ſelf. On the very account that it was a forgery, it would be no-"xious; as it is a thing of the worſt example, for any man to forge "another's name, or pretend to be the perſon he is not; and what "ought not to be pardoned." The reader will find another paſſage

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in the Preface to James, Sect. 2. paragr. 2. in which Eusebius has spoken of the Epistles of Peter.

From a passage in Origen's commentary on Matthew, quoted by Eusebius: E. H. L. VI. c. 25. it appears that Origen acknowledged Peter's second epistle. " Peter, on whom the church is built, hath " left an epistle universally acknowledged. Let it be granted that " he also wrote a second; for it is doubted of."—Jerome, in his book of illustrious men, Art. *Peter:* says, " Peter wrote two epistles cal- " led catholic, the second of which is denied to be his, because of " its differing in style from the former."—This difference shall be examined in the Preface to the second Epistle, Sect. 1. towards the end.

Estius observes, that whoever desires to know the agreement of Peter's doctrine with Paul's, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul's, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

Sect. III. *Of the Persons to whom Peter's first Epistle was written.*

Eusebius, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter's first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillemont and others. But some of the ancients thought this epistle was written to gentiles also. See Lardner, Canon iii. p. 225. Bede in his prologue to the Catholic epistles, says, St Peter's epistles were sent to such as had been proselyted from heathenism to Judaism, and after that were converted to the Christian religion.—The author of Misc. Sacra and Benson contend that Peter's first epistle was written to Proselytes of the gate; But Wetstein, that it was written to the gentiles. Hallet and Sykes argue that both epistles were written to the gentiles. Lardner thought Peter's epistles were sent to all Christians in general, Jews and gentiles, living in Pontus, Galatia, Cappadocia, &c. So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Peter iii. 1. it appears that that epistle was sent to the same people as the first. Wherefore since its inscription is, *To them who have obtained like precious faith with us,* the first epistle must have been sent to believers in general. Accordingly the valediction, 1 Pet. v. 14. is general: *Peace be with you all who are in Christ Jesus.*

So alſo is the inſcription: *To the ſojourners of the diſperſion of Pontus,* &c. *elected according to the foreknowledge of God,* 1 Pet. i. 1. For the appellation of *ſojourners,* does not neceſſarily imply that this letter was written to none but Jewiſh believers. In ſcripture, all religious men are called *ſojourners,* and *ſtrangers,* becauſe they do not conſider this earth as their home, but look for a better country. (See Gen. xlvii. 9. Pſ. xxxix. 12. LXX. Heb. xi. 13.) Wherefore, in writing to the Gentile believers, Peter might call them, *ſojourners,* as well as the Jews, and exhort them, chap. i. 17. to *paſs the time of their ſojourning here in fear:* And chap. ii. 11. *Beſeech them, as travellers to abſtain from fleſhly luſts.*—Farther, the Gentile believers in Pontus, *&c.* might be called, *Sojourners of the diſperſion of Pontus,* although none of them were driven from their native countries. For *the diſperſion* may ſignify, that they lived at a diſtance from each other, in the widely extended regions mentioned in the inſcription: and that they were few in number, compared with the idolaters and unbelievers, among whom they lived. In this ſenſe, the Jewiſh Chriſtians of Jeruſalem are ſaid to have been *diſperſed through Judea and Samaria,* by the perſecution raiſed after the death of Stephen, Acts viii. 1.—Laſtly, the appellation, *elected,* which is added to that of, *ſtrangers of the diſperſion,* does not imply, that none but Jewiſh believers are meant. All who profeſs the goſpel, whether they be Jews or Gentiles, are in ſcripture ſaid to be *elected,* that is made the viſible church and people of God. It may therefore be allowed that the expreſſions *ſojourners of the diſperſion, elected,* &c. comprehend the Gentile chriſtians of Pontus, as well as the Jewiſh; eſpecially ſeeing they are ſaid to be *elected according to the foreknowledge of God.* For that is a plain alluſion to God's promiſe, of bleſſing all nations in Abraham's ſeed.

Secondly, There are things written in this Epiſtle, which are peculiar to the gentiles, and cannot be underſtood of the Jews. For example, chap. i. 14. *As obedient children, do not faſhion yourſelves according to the former luſts, in your ignorance:* This, as Lardner obſerves, might very properly be ſaid to perſons converted from heatheniſm, but not to the Jews, who from their infancy knew the true God by means of the Moſaic revelation. Beſides, no where in the New Teſtament, are the Jews repreſented as living in *ignorance* or *darkneſs.*—Chap. i. 18. *Ye were redeemed from your fooliſh behaviour, delivered to you by your fathers.* This might be ſaid of the Gentiles, rather than of the Jews, if by *fooliſh behaviour,* the apoſtle meant the worſhip of idols, who in ſcripture are termed τα ματαια, Acts xiv. 15. For the idolatrous worſhip practiced by the Gentiles was delivered to them by their fathers. But if by *fooliſh behaviour,* the apoſtle meant a ſuperſtitious wicked behaviour, it might be ſaid of the

Jews as well as of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20. ſpeaking of Chriſt, the apoſtle ſays, Who was *manifeſted in theſe laſt times for you.* 21. *who through him believe in God, who raiſed him up from the dead.* This could neither be ſaid to Jews, nor to Proſelytes, as Benſon ſuppoſes. For their belief in God, was founded on the revelations made by the prophets, and not on the revelations made to them by Chriſt. But it well agrees to the Gentiles, who, till they were enlightened by the goſpel of Chriſt, had not the leaſt knowledge of the true God. Beſides, no one will ſay, that Chriſt was manifeſted for the Jews and Proſelytes only.—Chap. ii. 10. *who formerly were not a people, but now are a people of God.* This applies to the Gentiles only. See Rom. ix. 24. 25.—Chap. iv. 3. *For the time which hath paſſed of life, is a ſufficient time for us to have wrought out the will of the Gentiles, having walked in laſciviouſneſſes, luſts, exceſſes in wine, revellings, banquetings, and abominable idolatries.* Though Peter in this paſſage joined himſelf with the perſons of whom he ſpeaks, it does not follow, either that he was guilty of idolatry, or that the perſons, with whom he joined himſelf, were Jews. *Idolatry* was a crime which the Jews, ever ſince their return from Babylon, had avoided; and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in laſciviouſneſs, *&c.* This paſſage therefore is addreſſed to the Gentile chriſtians alone, with whom the apoſtle joins himſelf, to avoid giving them offence, and to render his diſcourſe the more perſuaſive.

The paſſages which appear inconſiſtent with the ſuppoſition, that this Epiſtle was written to the Gentiles as well as to the Jews, are the two following: chap. ii. 9. *But ye are an elected race, a kingly prieſthood, an holy nation, a purchaſed people.* Theſe honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the gentiles as well as to the jews. And this is what the apoſtle here declares; as is plain from his adding: *That ye ſhould declare the perfections of him, who hath called you from darkneſs into his marvellous light, who formerly were not a people, but now are a people of God,* &c.—Chap. ii. 12. *Have your behaviour among the Gentiles comely,* &c. But *the Gentiles* here, are the unbelieving Gentiles; a ſenſe which the word has, 1 Cor. x. 32. *Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.*

Upon the whole, I agree with thoſe who think the firſt epiſtle of Peter was written, to the whole body of Chriſtians, who reſided in the countries of Pontus, Galatia, *&c.* and that whether they were of Jewiſh or Gentile extraction.

Sect. IV. *Of the Apoſtle Peter's deſign in writing this Epiſtle; and of the Matters contained in it.*

It is well known, that antiently in proportion as the Chriſtians multiplied in any country, their ſufferings became more general and ſevere. In the latter part, therefore, of the firſt age, when the rage of the Jews and Gentiles was exceedingly ſtimulated by the prevalence of the goſpel, the apoſtles of Chriſt who were then alive, conſidered themſelves as eſpecially called upon to comfort, and encourage their ſuffering brethren. With this view, the apoſtle Peter wrote his firſt epiſtle to the Chriſtians in Pontus, *&c.* wherein he repreſented to them, the obligation the diſciples of Chriſt were under to ſuffer for their religion; and ſuggeſted a variety of motives to perſuade them to ſuffer cheerfully.

The enemies of the Chriſtians, to enrage, not only the magiſtrates againſt them, but all who had any regard to the intereſts of ſociety, repreſented them every where as atheiſts, and enemies of mankind, becauſe they would not comply with the common idolatry, nor obey the heathen magiſtrates in things contrary to their religion. They calumniated them alſo, as movers of ſedition, and as addicted to every ſpecies of wickedneſs. To wipe off theſe foul aſperſions, Peter, in this epiſtle, earneſtly beſeeched the brethren of Pontus, *&c.* to behave, both towards the magiſtrates and towards their heathen neighbours, in a blameleſs manner, and to be remarkable for every virtue; that by their general good behaviour, they might make their enemies aſhamed of the calumnies which they uttered againſt them.—Withal, that they might know how to conduct themſelves on every occaſion, he gave them a particular account of the moſt important duties of civil and ſocial life. Wherefore, though this epiſtle had an eſpecial reference to the circumſtances of the Chriſtians in the firſt age, it is ſtill of great uſe for inforcing the obligations of morality, and in promoting holineſs, among the profeſſors of the goſpel.—Moreover, it contains ſome deep myſteries, not ſo plainly diſcovered in the other inſpired writings: ſuch as, 1. That it was the Spirit of Chriſt, which ſpake anciently in the Jewiſh prophets, chap. i. 11. and particularly in *Noah*, chap. iii. 19.—2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor puniſhed; but are at preſent *ſpirits in priſon*, reſerved to judgment and puniſhment.—3. That the water of the flood, which bare up Noah and his family in the ark, and preſerved them from periſhing, was a type of the water of baptiſm, and of its effi-

cacy in ſaving thoſe, who, beſides being waſhed with that water, give the anſwer of a good conſcience, agreeable to the true meaning of baptiſm.—4. That the devil goeth about like a roaring lion, ſeeking whom he may ſwallow up: conſequently, that evil ſpirits are now employed in tempting men; and that their purpoſe in tempting them, is to deſtroy them, chap. v. 8.

As the deſign of this epiſtle is excellent, its execution, in the judgment of the beſt critics, does not fall ſhort of its deſign. Oſtervald ſays of the firſt Epiſtle of Peter, "It is one of the fineſt books in the New Teſtament," and of the ſecond, "That it is a moſt excellent "epiſtle, and is written with great ſtrength and majeſty."—Eraſmus's opinion of Peter's firſt Epiſtle is, "It is worthy of the Prince "of the apoſtles, and full of apoſtolical dignity aud authority." He adds, "It is (*verbis parca, ſententiis differta*), *ſparing in words, but full* "*of ſenſe*."—Lardner obſerves, that Peter's two epiſtles, with his diſcourſes in the Acts, and the multitudes who were converted by theſe diſcourſes, are monuments of a divine inſpiration; and of the fulfilment of Chriſt's promiſe to Peter, and Andrew, *Follow me, and I will make you fiſhers of men.*

Peter's epiſtles, therefore, being of great and general uſe, and ſo excellently compoſed, ſhould, like the other inſpired writings, be read and ſtudied by Chriſtians in every age, with the utmoſt care; not only for comforting them under affliction, but for directing them to a right behaviour in all the different relations of life.

Sect. V. *Of the Place and Time of writing Peter's Firſt Epiſtle.*

From Peter's ſending the ſalutation of the church at Babylon, to the Chriſtians in Pontus, it is generally believed that he wrote his firſt Epiſtle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Aſſyria, and a city to which the name of Babylon is given figuratively Rev. xvii. xviii. namely *Rome*, the learned are not agreed, which of them is the *Babylon* meant in the ſalutation.

Pearſon, Mill, and Le Clerc, think the apoſtle ſpeaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of ſome note. Yet, if we may believe Lardner, there is no mention made of any church or biſhop at the Egyptian Babylon, in any of the writers of the firſt four centuries: conſequently, it is not the Babylon in the ſalutation.—Eraſmus, Druſius, Beza, Lightfoot, Baſnage, Beauſobre, Cave, Wetſtein, and Benſon, think the apoſtle meant Babylon in Aſſyria. And in ſupport of this opinion,

opinion, Benſon obſerves, that the Aſſyrian Babylon being the metropolis of the Eaſtern diſperſion of the Jews, Peter, as an apoſtle of the circumciſion, would very naturally, when he left Judea, go among the Jews at Babylon: And, that it is not probable, he would date his letter from a place by its figurative name.—But Lardner ſays the Aſſyrian Babylon was almoſt deſerted in the apoſtle's days; and adds, can. vol. iii. page 246. "If the Aſſyrian Babylon was not now "ſubject to the Romans, but to the Parthians, which I ſuppoſe to be "allowed by all, it cannot be the place intended by Peter. For the "people to whom he writes, were ſubject to the Romans: And at "the time of writing this epiſtle, he muſt have been within the ter-"ritories of the ſame empire, 1 Ep. ii. 13, 14. *Submit yourſelves to* "*every ordinance of man for the Lord's ſake: Whether it be to the king*, or ra-"ther Emperor, *as ſupreme, or unto governors ſent* (from Rome) *by* "*him for the puniſhment of evil doers, and for the praiſe of them that* "*do well.* Again, ver. 17. *Honour the king:* or rather *the Emperor.* If "St Peter had not now been within the Roman territories, he "would have been led to expreſs himſelf in a different manner, when "he enforced obedience to the Roman Emperor.—St Peter requires "ſubjection to *governors ſent by the Emperor*; undoubtedly meaning "from *Rome.* I ſuppoſe that way of ſpeaking might be properly uſed "in any part of the empire. But it might have a ſpecial propriety, "if the writer was then at Rome." To theſe particulars, I add that Peter's letter was directed only to the inhabitants of the leſſer Aſia.

Whitby, Grotius, and all the learned of the Romiſh communion, are of opinion that by Babylon, Peter meant figuratively *Rome*, called Babylon by John likewiſe, Rev. chap. xvii. xviii. And their opinion is confirmed by the general teſtimony of antiquity; which, as Lardner obſerves, is of no ſmall weight.—Euſebius, E. H. L. ii. c. 15. informs us, that Clemens in the ſixth book of his Inſtitutions, and Papias biſhop of Jeruſalem, ſaid that Mark's goſpel was written at the requeſt of Peter's hearers in Rome; and "that Peter makes "mention of Mark in his firſt Epiſtle, which was written at Rome "itſelf. And that he (Peter) ſignifies this, calling that city figura-"tively, Babylon; in theſe words, *The church which is at Babylon,* "*elected jointly with you, ſaluteth you. And ſo doth Mark my ſon.*" This paſſage Jerome tranſcribed in his book of illuſtrious men. (Art. Mark) from Euſebius, and adds poſitively, "That Peter mentions "this Mark in his firſt Epiſtle, figuratively denoting Rome by the "name of Babylon; *The church which is at Babylon*, &c."—It is generally thought, that Peter and John, gave to Rome the name of *Babylon* figuratively, to ſignify, that it would reſemble Babylon in its idolatry, and in its oppoſition to and perſecution of the church of

I God.

God. And that, like Babylon, it will be utterly destroyed. These things however, the inspired writers did not think fit to say plainly, concerning Rome, for a reason which every reader may easily understand.

Concerning the time of writing this Epistle. See Pref. to 2 Peter Sect. 2.

CHAP. I.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

TO comfort the brethren of Pontus, &c. under their sufferings, St Peter put them in mind of the glories of that inheritance, of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3.—in order that they may be capable of enjoying that incorruptible, undefiled, and unfading inheritance, which was preserved in heaven for them who by the power of God are guarded through faith to salvation, ver. 4, 5.—This he said might be matter of great joy to them, though they suffered persecution. Then to reconcile them to their sufferings, he suggested various powerful persuasives: Such as, that their sufferings would soon be over; That they were necessary to try and improve their faith; That the improvement of their faith would be of greater value to themselves and to the world than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised, in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8.—knowing that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to shew the greatness and certainty of this salvation, he observed that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which the Christ was to undergo for our salxation, and the glories following

ing his ſufferings; and that the angels deſired to look attentively into theſe things, ver. 10, 11, 12.—By mentioning the ſufferings of Chriſt, and the glories following, the apoſtle inſinuated, that if his diſciples ſuffered patiently and couragiouſly, after his example, they might expect to be rewarded as he was.

The apoſtle having thus comforted the perſecuted brethren to whom he wrote, by recalling to their remembrace the great objects of their faith and hope, he exhorted them to hope ſtrongly for the bleſſings that were to be brought to them, at the revelation of Jeſus Chriſt, ver. 13.—And as, became the children of God, the heirs of theſe great bleſſings, to avoid the luſts which they formerly indulged while unconverted: ver. 14.—And to imitate God in his holineſs: ver. 15, 16.—And, from the conſideration of the future judgment, to live in the fear of God, ver. 17.—Knowing that they were redeemed from their wicked manner of living, not with ſilver and gold, but with the precious blood of Chriſt, as a ſin-offering appointed by God himſelf before the foundation of the world; that their hope of pardon, might be firmly founded in the unchangeable purpoſe of God, ver. 18,—21.—Next, the apoſtle told the chriſtians of Pontus, that, ſeeing they had purified their hearts from fleſhy luſts by receiving the goſpel, and had attained ſincere brotherly love, he hoped they would love one another always from a pure heart, as brethren, ver. 22.—a relation in which they ſtood to each other, by being born again as ſons to God, through the incorruptible ſeed of the word: So that the pooreſt and meaneſt believer, is not only the brother of every other believer, but he is a more noble and eſtimable perſon, than the greateſt prince on earth, who is not like him a ſon of God, ver. 23.—And in proof of this, Peter obſerves, that the nobleſt earthly deſcent, and the higheſt titles of honour, are ſhort lived, like the flowers of the field, ver. 24.—But, that the more honourable nobility which is founded on the belief of the word of Chriſt, whereby men are made partakers of the nature of God, continues through all eternity, ver. 25.

COMMENTARY.

CHAP. I. 1 *Peter an apostle of Jesus Christ, to the* Jewish and gentile believers, (Pref. Sect. iii.) who are *sojourners dispersed through Pontus, Galatia, Cappadocia,* the proconsular *Asia, and Bithynia, e-*

New Translation.

CHAP I 1 Peter an apostle of Jesus Christ, to the *sojourners of the dispersion of* Pontus, [1] Galatia,[2] Cappadocia, [3] Asia, [4] and Bithynia,[5]

Ver. 1.—1. *Pontus.* The kingdom properly called *Pontus* was possessed by six princes of the name of Mithridates, the last of whom sirnamed Eupator, waged war against the Romans many years, but being at last overcome, they seized his paternal kingdom and all his other dominions.—*Pontus* lay on the south side of the eastern part of the Euxine sea, extending from the river Halys on the west to the country of Colchis on the east.—In the time of the Roman Emperors Pontus was distinguished into three parts. The western division was called the *Galatian Pontus*, because southward it was bounded by a part of Galatia. The chief city of this division was *Amisus.*—The eastern division was called the *Capadocian Pontus*, because on the south it was bounded by Cappadocia. Its chief city was Trapezus, which being peopled by a colony from Sinope, it was properly a Graecian city.—The middle division was called the *Polemonian Pontus*, and was separated from the Galatian Pontus by the river Thermodoon, beside which the Amazons are fabled to have dwelled.

2. *Galatia*, or Gallogræcia was bounded on the west by Phrygia, on the north by Paphlagonia and part of Pontus: on the east, by the river Halys and a part of Cappadocia; and on the south by Lycaonia. It was called *Galatia*, from the Gauls to whom Nicomedes king of Bithynia gave it as a reward for their having assisted him in his wars against his brother. See pref. to Galatians, paragr. 1.—The chief cities of Galatia were Ancyra now called *Angora*, Tavium, Germa, and Pessinus. In these cities it is supposed the churches of Galatia were planted, to whom the apostle Paul wrote his epistle, which in our Canon is inscribed to the churches of Galatia. It was a country of great extent, and in later times was governed by kings, as appears from Tully's oration in defence of Dejotarus a king of Galatia, which is still extant in his works.

3. *Cappadocia.* The whole of the region lying on the south-east side of the Euxine sea, and reaching downwards to mount Taurus was called *Cappadocia.* This country, when possessed by the Persians, was divided into two Satrapies, which afterwards were made two kingdoms by the Macedonian princes Alexander's successors. The one of these was called *Pontus* simply, and sometimes *the Capadocian Pontus* alreadly described. The other was called *Cappadocia ad Taurum, the great Cappadocia*, and *Cappadocia proper.* Cellarius says the inhabitants of great Cappadocia were called *Leucosyrians*, and *Syrians.*—Under Archelaus and the princes who immediately preceded him, Cappadocia was divided into ten districts, five of which were near monnt Taurus, and five more remote. To these the Romans added as an eleventh district, that part of Cilicia which was on the west of Taurus. Of this district the chief city was Mazaca, afterwards called Cesarea: and near it was the village Dacora where Eunomius the Arian was born. The rest of Cilicia lying beyond the Taurus, was bounded by that mountain on the west and north, but on the south by the Mediterranean Sea, and on the east by mount Amanus which separated it from Armenia. The passes of this ridge of mountains are so strait, that Alexander with much difficulty marched his army through them, to fight the Persians.

4. *Asia.* The last king of this country was Atalus, who by his testament bequeathed his kingdom to the Romans. He, like his predecessors, held his court in Pergamus a city of Mysia. But when the Romans took possession of his dominions, they made Ephesus the seat of their government, which they administred first by a Prætor, and then by a Proconsul. According to Sigonius, the Roman province called *Asia* comprehended Mysia, Phrygia, Eolis, Ionia, Caria, Doris, Lydia, Lycaonia, and Pisidia: all which are on this side mount Taurus. But Bithynia, Paphlagonia, Galatia, and Lycia, although on this side of Taurus, were not comprehended in the the Roman province: for Lycia was given to the Rhodians, and the rest were governed by their own Tetrarchs, after whose extinction their countries were formed into a province distinct from that of Asia.—The countries on the other side of the Taurus, namely Pamphylia, Isauria and Cilicia, were possessed by the kings of Syria Alexander's successors.

5. *Bithynia.* This country was anciently called *Bebrycia*, from the Bebryces who inhabited it before

elected[6]

2 according to the foreknowledge [1] of God the Father, (εν, 167.) through sanctification of the Spirit, [2] (εις, 147.) *in order to* obedience, and sprinkling of the blood [3] of Jesus Christ: *May* grace and peace be multiplied *to* you.

lected

2 *according to the foreknowledge of God the Father*, to be his people, *through sanctification of the Spirit*, *in order to* their giving *obedience* to the gospel, *and* to their being *sprinkled with the blood of Jesus Christ*, as a token of their being admitted into the gospel-covenant: *May grace and peace be multiplied to you.* See Rom. i. 7. notes 3, 4.

before they were expelled by the Thracians, Bithynians, and Thynians. On the west it was bounded by the Thracian Bosphorus, and a part of the Propontis; on the south by the river Ryndacus, and mount Olympus; on the north by the Euxine Sea; on the east its boundaries are fixed differently by different geographers. Pliny extends Bithynia to the river Parthenius: Ptolemy says it comprehended that part of Paphlagonia which lay on the Euxine sea; but the southern part he ascribes to Galatia.—The metropolis of Bithynia was Nicomedia, a city famous, not only under the kings of Bithynia but under the emperors, particularly Diocletian who had a palace there, the burning of which occasioned the tenth general persecution of the Christians.—Chalcedon, an ancient city in this country situated on the Bosphorus which divided Europe from Asia, was famous for the council which met in it, and condemned the Eutychian heresy.

From the foregoing account of the countries mentioned in the inscription of Peter's first epistle it appears, that it was written to the Christians who were dispersed through all the countries of the lesser Asia. In these countries the apostle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which still remain, and of which Peter hath made honourable mention, 2 Ep. iii. 15. 16.

6. *Elected.* In the original, the word *elected,* is prefixed to *strangers of the dispersion;* yet as it stands in concord with, *according to the foreknowledge of God,* it must in the translation be joined therewith, as in the English version.—The sojourners of the dispersion, are said to have been *elected according to the foreknowledge of God,* not because they were elected to eternal life. A letter directed in that manner, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life, till it was made sure by his final perseverance. But, the persons to whom the apostle wrote, were all, with propriety, said to be *elected according to the foreknowledge of God,* because agreeably to the original purpose of God discovered in the prophetical writings, Jews and gentiles indiscriminately were made the visible church and people of God, and entitled to all the privileges of the people of God by their believing the gospel. In this sense, the word *elected,* is used in other passages of scripture. See 1 Thess. i. 4. note 2.

Ver. 2.—1. *According to the foreknowledge of God.* God's foreknowledge of all believers to be his people, was revealed in the covenant with Abraham. This the apostle mentions, to shew the Jews that the believing gentiles were no intruders into the church of God. He determined from the beginning to make them his people.—See Rom. xi. 2. where God is said to have foreknown the whole Jewish nation; and 1 Pet. i. 20. where the sacrifice of Christ is said to be foreknown before the foundation of the world.

2. *Through sanctification of the Spirit.* This being spoken of all the strangers of the dispersion without exception, it cannot mean their *sanctification from sin,* but their *separation from their unbelieving brethren* by their professing the gospel. Now this is called the *sanctification of the Spirit,* because it had been brought to pass by the operation of the Spirit, who having enabled the apostles to prove the divine original of the gospel by miracles, had persuaded the sojourners of the dispersion, not only to obey the gospel, but to be sprinkled emblematically with the blood of Jesus in token of their faith: So that by their belief and profession of the gospel, they were totally separated, both from the unbelieving Jews and from the unbelieving gentiles: a sense which the word *sanctification* often hath in scripture. See Ess. iv. 53.

2. *And sprinkling of the blood of Jesus.* As the Israelites, after having declared their consent to the Sinaitic covenant, Exod. xxiv. 7. were formally initiated into that covenant by being sprinkled with the blood of the sacrifices whereby it was ratified, so all who receive the

3 *Praised be the God and Father of our Lord Jesus Christ, who according to his great mercy, hath begotten us* Jews and gentiles, *a second time to the hope of a new life* after death, *through the resurrection of Jesus Christ from the dead,*

3 Blessed BE the God and Father of our Lord Jesus Christ, *who* according to his *great* mercy, hath begotten us again [1] *to a living* hope, *through* the resurrection of Jesus Christ from the dead, [2]

4 And *to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for us,* (so that it is better than any earthly inheritance)

4 to an inheritance [1] incorruptible, and undefiled, and *unfading, preserved in the heavens* [2] (εις) *for us,*

5 *who by the power of God are* safely *guarded,* against Satan and his instrumenrs our spiritual enemies, (1 Pet. v. 8.) *through faith till we obtain the salvation prepared to be revealed in the last time;* the time of Christ's second coming.

5 who by the power of God *are guarded* [1] through faith, *to the* salvation [2] *prepared* to be revealed in the last time.

gospel, being emblematically sprinkled with the blood of Jesus in baptism, and in the Lord's supper, are initiated into the gospel-covenant, which was ratified by the shedding of the blood of Jesus as a sacrifice. Hence apostates themselves, are said to have been *sanctified by the blood of the covenant*, Heb. x. 29. Hence also it is said of Messiah, Isaiah lii. 15. *He shall sprinkle many nations:* He shall initiate many nations into the gospel-covenant; in allusion to the sprinkling of the Israelites at Sinai.

Ver. 3.—1. *Hath begotten us again to a living hope.* This is a Hebraism for *a hope of life.* Accordingly the Syriac version hath here, *in spem vitæ; to an hope of life.* Believers of all nations are begotten to the hope of a new life after death, through the covenant of grace made with our first parents after the fall. To the same hope they are begotten a second time, through the resurrection of Christ from the dead. See the following note.

2. *Through the resurrection of Jesus Christ from the dead.* Jesus having been put to death by the Jews for calling himself the Son of God, his resurrection was a declaration from God that he is his Son: And to shew this, God termed his raising him, *his begetting him*, Acts xiii. 33. Wherefore, Jesus having promised to return and raise the dead, his resurrection is both a proof and a pledge of our resurrection: on which account God is fitly said to have begotten us again to the hope of life, through the resurrection of Jesus Christ from the dead.

Ver. 4.—1. *To an inheritance incorruptible, &c.* Through the same resurrection, God hath begotten us to the hope of obtaining an inheritance incorruptible. This is that country which was promised to Abraham and to his spiritual seed, under the emblem of *Canaan*, and which is called, 2 Pet. iii. 13. *A new heavens and a new earth.*—This happy country is said to *be incorruptible*, because it shall neither be destroyed by the waters of a flood, nor by fire, as this earth hath been, and in the end will be.—Also, it is said to be *undefiled*, because it shall not, like the earthly Canaan, be defiled with the sins of its inhabitants, Levit. xviii. 28. For into the heavenly country, nothing shall enter that defileth, Rev. xxi. 27. Lastly, it is said to be *unfading*, because it will never wax old; and because its beauties will remain fresh through all eternity, and its pleasures will never become insipid by enjoyment.

2. *Preserved in the heavens.* This inheritance is said to be *in the heavens*, because of its excellence; and to be *preserved there*, to denote its certainty and permanency. Or, the expression may be understood literally, as an allusion to our Lord's words, *I go to prepare a place for you.* Accordingly in the following verse, it is represented as already prepared to be revealed in the last time.

Ver. 5.—1. *Who by the power of God are guarded*, or defended, *through faith.* The word φρουρουμενους, signifies *guarded in a garrison.* The term is very emphatical here. It represents believers, as attacked by evil spirits and wicked men their enemies, but defended against their attacks by the power of God, through the influence of their faith, 1 John v. 4. just as those who remain in an impregnable fortress, are secured from the attacks of their enemies, by its ramparts and walls.

2. *Salvation prepared to be revealed in the last time.* This salvation, in the opinion of some, is the deliverance from the destruction brought on the Jewish nation by the Romans, which

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6 (Εν, 'ῳ, 167. 67.) *On account of this, be exceeding glad*,[1] THOUGH *for a little while still* (*since it is needful*[2]) ye are *made sorry by divers trials*;

7 that the *trying* of your *faith, much* more precious than of gold[1] *which* perisheth, (δε, 100.) *though proved by* fire, *may* be found *to* praise, and honour, and glory, at the *revelation*[2] of Jesus Christ:

6 *On account of this* great salvation firmly hoped for by you, *be ye exceeding glad, though for a little while still* (*since it is necessary*) *ye are made sorry by divers* afflictions, sent on you as *trials* of your faith and hope;

7 *that the trying of your faith, which is of much greater value* to the world *than* the trying *of gold which perisheth, though proved* in the most perfect manner *by fire, may be found to* issue *in praise* to God, *and* in *honour and glory* to yourselves, *at the revelation of Jesus Christ:*

the disciples of Christ obtained, by observing the signs mentioned in their master's prophecy concerning that event. For when they saw these signs take place they fled from Jerusalem to places of safety, agreeably to their master's order, Matt. xxiv. 16. But what is said, ver. 9.—12. concerning this salvation; that it is *a salvation*, not of the body but of the soul to be bestowed as the reward of faith; that the prophets who foretold this salvation, searched diligently among what people and at what time the means of procuring it were to be accomplished; that it was revealed to the prophets, that these means were to be accomplished, not among them but among us; and that these things were preached by the apostles as actually come to pass: I say the above mentioned particulars concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Christians from the destruction of Jerusalem, but are applicable only to the salvation of believers in general from eternal death, by a resurrection to an immortal life in heaven, at the time of Christ's coming, when this salvation is to be revealed; and that time is called *the last time*, because it will be the concluding scene of God's dispensations, relating to our world.

Ver. 6.—1. *Be exceeding glad.* So αγαλλιασθε, is rendered by our translators, Matt. v. 12. Properly the word signifies *to leap for joy.*

2. *Since it is needful.* From this we learn, that the people of God are never afflicted, except when it is necessary for their improvement in virtue that they may become meet for the heavenly inheritance. What a consolation is this to the afflicted!

Ver. 7.—1. *The trying of your faith, much more precious than of gold.* In the first age, the Christians were subjected to persecution and death, that their faith being put to the severest trial, mankind might have in their tried and persevering faith, what is infinitely more profitable to them than all the gold and silver in the world; namely such an irrefragable demonstration of the truth of the facts on which the Christian religion is built, as will bring praise and honour and glory to God, and to the martyrs themselves, at the last day. For what can be more honourable to God, than that the persons whom he appointed to bear witness to the resurrection of Christ, and to the other miracles by which the gospel was established, sealed their testimony with their blood? Or, what greater evidence of the truth of these miracles can the world require, than that the persons who were eye-witnesses of them, lost their estates, endured extreme tortures, and parted with their lives, for bearing testimony to them? Or, what greater felicity can these magnanimous heroes wish to receive, than that which shall be bestowed on them at the revelation of Jesus Christ, when their testimony shall be put beyond all doubt, their persecutors shall be punished, and themselves rewarded with the everlasting possession of heaven?

2. *At the revelation of Jesus Christ.* When the first coming of Christ into our world is spoken of, the verb φανεροω is commonly used, 1 Tim. iii. 16 1 Pet. i. 20. 1 John i. 2. iii. 8. Yet for a reason to be mentioned, 1 John ii. 28. note 2. it is applied with peculiar propriety likewise, to denote Christ's coming to raise the dead and judge the world, which here and ver. 13. and 1 Cor. i. 7. is termed αποκαλυψις, *the revelation*, and *the revelation of his glory*, 1 Pet. iv. 13. because on that occasion, appearing in his own glory as the Son of God, and in the glory of his Father as Judge, attended by an host of angels, he will reveal or shew himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion all infidels and wicked men, who denied him to be the Son of God, and rejected his gospel; and will punish them with everlasting destruction, 2 Thess. i. 8.

8 *Whom, though ye never faw him, ye love ; on whom not now looking* with your bodily eyes, *but believing* the accounts given of him by the eye-witneffes, *ye greatly rejoice in him* as your Saviour *with joy unfpeakable*, *and* which will be *full of glory* to you at the judgment,

8 Whom *not* having feen [1] ye love, [2] *on whom, not now looking*, [3] *but* believing, [4] ye *greatly* rejoice IN HIM with joy unfpeakable and full of glory, [5]

9 becaufe, like conquerors in the games, ye fhall then *receive* (τελος) *the reward of your faith even the falvation of your fouls.*

9 receiving the *reward* [1] of your faith, EVEN the falvation [2] of YOUR fouls.

10 *Concerning* the nature and manner of *which falvation*, *the prophets* themfelves *inquired accurately*, *and fearched diligently*, *who have prophefied concerning the* means by which, and the time when, the great *bleffings to be beftowed on you* were to be procured.

10 *Concerning* which falvation the *prophets inquired accurately*, and fearched diligently, who *have* prophefied (περι) *concerning* the grace TO BE BESTOWED on you. [1]

11 In particular, they employed themfelves in *fearching diligently* (εις τινα fupply λαον) *of what people, and of what period of time, the Spirit of Chrift who infpired them did fignify*, *when* by them *he fore-*

11 Searching *diligently* [1] (εις, 148.) *of* what PEOPLE, (η, 195.) *and what kind* of time the Spirit of Chrift *who* WAS in them [2] did fignify, when

Ver. 8.—1. *Whom not having feen.* The word ειδοτες, literally fignifies *known.* But it fometimes fignifies *feen*, Matt. ii. 2. Ειδομεν, *we have feen his ftar in the eaft.* See alfo ver. 9, 10.—In this fenfe Thucydides likewife ufes the word, as Wetftein has fhewed.

2. *Ye love*; namely on account of his amiable character, and for the great benefits he hath beftowed on you.

3. *On whom not now looking.* Here ορωντες hath the fenfe of εισορωντες, by virtue of the prepofition εις, which goes before in this claufe.

4. *But believing* This is an allufion to our Lord's words to Thomas, John xx. 29. *Becaufe thou haft feen me, thou haft believed. Bleffed are they that have not feen, and yet have believed.*

5. *And full of glory.* In fupport of this tranflation, Eftius obferves that the participle δεδοξαμενη, is put for the adjective. But Bengelius thinks the participle is ufed in its proper fignification, to denote that the joy of believers will be glorified, or rendered ftable, by Chrift at the judgment.

Ver. 9.—1. *Receiving the reward of your faith.* The word τελος, rendered *reward*, properly fignifies *the end.* But it is fitly tranflated *reward*, becaufe, as Beza obferves, the reward is *the end* for which any work is performed. See Rom. vi. 21. note.

2. *The falvation of your fouls.* See ver. 5. note 2.—The falvation to be accomplifhed by Meffiah, was thought by the Jews to be a falvation from the Roman, and every foreign yoke. But that was only a falvation of their bodies. Whereas the falvation which believers expect from Chrift, is the falvation of their fouls from fin, and of their bodies from the grave. See chap. iv. 6. note 2.

Ver. 10. *Concerning the grace to be beftowed on you.* The original claufe της εις υμας χαριτος, is an ellipfis of the fame kind with ver. 11. τα εις χριστον παθηματα. But to render the fentences complete, the word αποσταλεντος, muft be fupplied in both. By *grace*, Benfon underftands the gofpel-revelation.

Ver. 11.—1. *Searching diligently of what people, &c.* From this it appears, that in many inftances, the prophets did not underftand the meaning of their own prophecies, but ftudied them, as others did, with great care in order to find it out. See Dan. vii. 28. xii. 8. This care they ufed, more efpecially in examining the prophecies which they uttered concerning the Chrift, being extremely folicitous to know what people were to put him to death, and what time for that event the Spirit of Chrift who was in them did fignify, when he teftified the fufferings, &c. and by the affiftance of the Spirit, they obtained the knowledge mentioned, ver. 12.

2. *The Spirit of Chrift who was in them.* Here Peter affures us, that the infpiration of the Jewifh prophets, was derived from Chrift. It was his Spirit, (fee Gal. iv. 6. note.) who

fpake

be testified *before*, the sufferings (εις, 148.) of Christ, and *the glories following* [3] *these*.

12 *To them* it was revealed, that not CONCERNING [1] themselves, but *us*, they *ministred these things; which things have now been* reported *to* you by them *who* have preached the gospel *to* you with the Holy Ghost [2] sent down from heaven: *into* which things [3] *angels earnestly* desire to look *attentively*. [4]

13 Wherefore *having the loins of your mind girded*,[1] AND *watching*, *do ye perfectly hope* for the *gift* (φερομενην, 12. 2.) *to be* brought to you (εν) at the revelation of Jesus Christ. (See ver. 7. note 2.)

told the sufferings of Christ, and the glories which were to follow to him and to mankind, *after these* sufferings.

12 In consequence of their searching, *to them it was discovered, that not concerning themselves* and their contemporaries, *but* concerning *us, they foretold these things: which things have now been reported to you*, as come to pass among us, *by the apostles and other eye witnesses who have preached the gospel to you with the* power of the *Holy Ghost sent down from heaven*, (Acts ii. 3, 4.) *Into which things angels earnestly desire to look attentively.*

13 *Your salvation being an object of attention even to angels, preserving the faculties of your mind in a fit condition* to discern its greatness, *and watching* so as to avoid every thing that may hinder your salvation, *Do ye strongly*, and to the end of your lives, *hope for the gift* of eternal life *to be bestowed on you, at the revelation of Jesus Christ.*

spake in them. The same spirit he promised to his apostles, John xvi. 7. 13. Wherefore, the prophets and apostles, being inspired by one and the same spirit, their doctrine must be, as in fact it is, the same.

3. *The glories following.* The glories which followed the sufferings of Christ, were, 1. The glory of his resurrection. 2. Of his ascension into heaven, and exaltation to the government of the universe. 3. Of his sending down the Holy Ghost on his apostles and disciples, to enable them to propagate the gospel effectually. 4. Of his returning to the earth, to raise the dead, and judge the world: and 5. Of his introducing the spiritual seed of Abraham, in a body, into the heavenly country. These were the glories, of which Christ himself spake, Luke xxiv. 26.

Ver. 12.—1. *Concerning themselves.* Parkhurst in his Grammar prefixed to his Dictionary, p. 73. observes that in Greek the dative case is often governed by a preposition which is understood; and among the rest mentions επι *concerning*, I have therefore supplied it in the translation of this passage, being authorized to do so by the context.

2. *Who have preached the gospel to you with the Holy Ghost.* It was Paul chiefly who preached the gospel to the persons to whom this epistle was written. Of him, therefore, and of his assistants, Peter speaks in this passage; and affirms that, he with the rest of the apostles, in preaching and writing the doctrines of the gospel, were assisted by the Holy Ghost: And that in general the first preachers confirmed their testimony concerning their master, by working miracles, and by exercising the spiritual gifts.

3. *Into which things*; namely the sufferings of Christ, the glories following his sufferings, the nature of the salvation which he hath wrought for us by his death, the constitution of the Christian church, together with the prophecies and types in which all these things were foretold.

4. *Angels desire to look attentively.* Παρακυψαι, literally *to stoop*. But *stooping*, being the action of one who desires to look narrowly into a thing, it is properly translated, *look attentively*. The omission of the article before αγγελοι, renders the meaning more grand. Not any particular species of angels, but all the different orders of them desire to look into the things foretold by the prophets, and preached by the apostles. See Ephes. iii. 10.—This earnest desire of the angels to contemplate the sufferings of the Christ, was emblematically signified by the Cherubim placed in the inward tabernacle with their faces turned down towards *the mercy-seat*, Exod. xxv. 20. To that emblem there is a plain allusion in the word παρακυψαι, *to stoop*. The apostle's meaning is, if our salvation and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them?

Ver. 13. *Loins of your mind girded.* This is an allusion to the manners of the east, where the

14 *As becometh obedient children* of God, and heirs of heaven, (ver. 4.) *Do not fashion your actions, according to the lusts which formerly ruled you, during your ignorance* of God;

14 As obedient children, *do not fashion* yourselves according to the former lusts, in your ignorance; [1]

15 (αλλα κατα τον) *but as God, who hath called you* his children, and thereby hath made you heirs of heaven, *is holy, Be ye also holy* like him, *in every thing ye say and do.*

15 but as he *who* hath called you [1] *is* holy, be ye *also* holy in all *your behaviour.*

16 *For it is written* by Moses, Levit. xix. 2. as God's command to the Israelites his children, *Be ye holy, because I am holy;* I am free from sin and every kind of impurity, and I hate the workers of iniquity.

16 (Διοτι, 123.) For it is written, Be ye holy (οτι, 254.) *because* I am holy.

17 *And seeing ye worship the Father* of the universe, *who, without considering whether men are Jews or gentiles,* rich or poor, kings or beggars, *judgeth according to* the nature of *every man's doings, Pass the time of your sojourning on earth, in fear* of that impartial judgment.

17 And *seeing* ye call on the Father, who without respect of persons [1] judgeth according to every man's work, pass the time of your sojourning [2] here in fear;

18 Especially as *ye know, that not with corruptible things, as silver and gold, ye were delivered from your wicked,* superstitious, sensual *manner of living,* which

18 *knowing that not* with corruptible things, AS silver and gold, *ye were redeemed* [1] from your *foolish behaviour*

mens garments being long and flowing, they prepared themselves for travelling, and other active employments, by tucking them up, and fastening them round their loins with a girdle, to prevent their being encumbered by them Wherefore, *the loins of the mind girded,* is a bold but a most expressive metaphor to signify *the faculties of the mind prepared* for exerting themselves properly: Our mind must not be overcharged at any time with surfeiting and drunkenness: our affections must be placed on proper objects, and in a just degree: and our passions must all be under the government of our reason. St Paul gives the same advice, Eph. vi. 14. and so doth our Lord himself, Luke xii. 35.

Ver. 14. *In your ignorance.* This I think implies that some of the persons to whom Peter wrote had formerly been gentiles. The commentators, however, who contend that this epistle was addressed to the Jews only, think that their state before their conversion might be called *ignorance,* in comparison of the greater knowledge they enjoyed under the gospel.

Ver. 15. *Who hath called you is holy:* Called you to his eternal glory as his children. So Peter himself explains this calling; 1 Pet. v. 10. See also chap. ii. 21. iii. 9.—As the heathens believed their gods to be the patrons and practisers of all kinds of vice, the religious worship which they paid to their gods, must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil and the author as well as the possessor of all moral excellence, is worthy of the imitation of his intelligent creatures. Besides, holiness is necessary to qualify us for living with God in his eternal kingdom, 2 Cor. vii. 1.

Ver. 17.—1. *Without respect of persons.* Here Peter repeats what he said to Cornelius, Acts x. 34.—*Respect of persons,* is explained, Rom. ii 11. note. This can have no place with God, who hath nothing either to hope or fear from any of his creatures.

2. *Pass the time of your sojourning.* The word παροικιας properly signifies the stay which travellers make in a place, while finishing some business. The term, therefore, is applied with great propriety, to the abode of the children of God in the present world, as it signifies that this earth is not their home, and that they are to remain in it only a short time. See Heb. xi. 13. note 5.

Ver. 18.—1. *Not with corruptible things, as silver and gold, ye were redeemed.* Properly speaking, *To redeem,* means, to procure life to a captive, or liberty to a slave, by paying a sum

delivered to you by your fathers; [2]

19 but with the precious blood of Christ, as of a lamb [1] without blemish and without spot,

20 *foreknown indeed* before the foundation of the world, *but manifested* in these last times for you,

21 who *through him believe* (εις) in God, [1] *who* raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 WHEREFORE, *having* purified your souls (εν, 65.) *by* obeying the truth through the Spirit, *to* unfeigned *brotherly love, ye will love* one another, (εκ) *from* a pure heart *continually*: [1]

was *taught you by your fathers*, and from the miserable consequences of that kind of life;

19 *But with the precious blood of Christ as of a lamb without blemish and without spot.* By dying, Christ hath obtained power to deliver sinners, both from the power and from the punishment of their sins.

20 The sacrifice of Christ, was *appointed of God indeed, before the foundation of the world; but was offered, in these last times* of the Mosaic dispensation, *for you,*

21 *who through his gospel believe in God, who raised him up from the dead, and gave him* the *glory* of sitting at his own right hand, as Saviour and King, *that your faith* in him *and hope* of eternal life, *might be* founded *in* the power and veracity of *God.*

22 *Wherefore having purified your souls, by embracing the gospel through* the influence of *the Spirit,* (this sentiment Peter delivered in the council, Acts xv. 8, 9.) so as *to* have attained an *unfeigned love of your Christian brethren, ye will* without doubt *love one another*, not from a carnal passion, but *from a pure heart continually:*

sum of money for them. In scripture *to redeem* frequently signifies *to deliver* from any misfortune simply, without marking the means made use of for that purpose. See 1 Tim. ii. 6. note 1. In this sense the word is used in the passage before us.

2. *Delivered to you by your fathers.* The Jews derived from their fathers, that implicit regard for the traditions of the elders, by which they made the law of God of none effect. In like manner the gentiles derived their idolatry and other vicious practices, from the teaching and example of their fathers. For in general, as Whitby observes, the strongest argument for false religions, as well as for errors in the true, is, that men have received them from their fathers.

Ver. 19. *As of a lamb without blemish.* See Levit. xxii. 21. 22. where the things reckoned blemishes in the animals to be sacrificed are enumerated.—Ασπιλος means without any excrescence, as Αμωμος means without any defect. The sacrifice of himself, which Christ offered to God without spot, being here likened to the sacrifice of the paschal-lamb, and to the lambs daily offered as sin-offerings for the whole nation, we are thereby taught that the shedding of Christ's blood is a real atonement for the sins of the world. Hence John Baptist called him *the Lamb of God which taketh away the sin of the world.* And to shew the extent of the efficacy of his atonement, He is said to be *a lamb slain from the foundation of the world*, Rev. xiii. 8.

Ver. 20. *Fore-known indeed before*, &c. See the illustration prefixed to Rom. v. paragr. 3. from the end.

Ver. 21. *Who through him believe in God* The gentiles, might justly be said to have believed in God through the ministry of Christ and of his apostles, because before the gospel was preached to them, they were utterly ignorant of the true God. But this could not be said of the Jews.

Ver. 22. *From a pure heart continually.* So the original word εκτενως, is translated in our Bibles, Acts xii. 5. *Prayer was made.* εκτενως, *without ceasing of the church, unto God for him.* —Peter's description of Christian love is excellent. It springs up in a heart purified by truth through the assistance of the Spirit, it is sincere in its operation, it is unmixed with carnal passions, and it is permanent.

Ver. 23.

23 *Having* all *been regenerated* as sons to God, *not of corruptible seed, but incorruptible,* namely *through the word of the living God, which* with its offspring, doth not like the corruptible seed with its offspring, *remain* only in the present world, but *for ever.*

24 *For* as Isaiah hath said, chap. xl. 6. 8. *every thing pertaining to our flesh is* weak and perishing *like grass, and all the glory of man as the flower of grass. The grass withereth and the flower of it falleth down*; so the noblest races of mankind, with all their glory, quickly decay.

25 *But the word of the Lord,* the incorruptible seed, with the noble nature which it conveys to its offspring, *remaineth forever. Now this* word *is that gospel which is preached to you* by us apostles.

23 *Having been regenerated,* [1] not of corruptible seed, but incorruptible, (δια, 113.) *through the word of the living God* [2] (και, 219.) *which remaineth* for ever. [3]

24 (Διοτι, 123.) For all flesh is as grass, [1] and all the glory of man as the flower of grass. The grass withereth, and the flower *of it* falleth *down:*

25 But (ρημα) the word of the Lord *remaineth* for ever. (Δε, 103.) *Now* this is *that* word *which is preached to you.* [1]

Ver. 23.—1. *Having been regenerated.* In this expression the apostle insinuated to the Jews, that they were not the children of God and heirs of immortality by their being begotten of Abraham, nor by their obeying the law of Moses, but by their being begotten of the incorruptible seed of the preached word of the living God. See ver. 25. The same thing our Lord declared to Nicodemus, when he told him, John iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* See 1 John ii. 29. note 1.

2. *But incorruptible, through the word of the living God:* So the clause δια λογȣ ζωντος Θεȣ, should be translated. The incorruptible seed, through which believers are born again, is not bodily seed but *the word of the living God;* the doctrines of the gospel. These are called the *word of God,* because they were given to Christ by God; and are said to be *incorruptible,* because they are never to be altered.

3. *Which remaineth for ever.* I acknowledge, that λογȣ ζωντος Θεȣ και μενοντος εις τον αιωνα, may be translated, *the word of God who liveth and remaineth for ever.* But as in verse 25. after telling us that *the word of the Lord remaineth for ever,* the apostle adds, *Now this is that word which is preached to you,* he plainly shews that his meaning in this verse is, not that God, but that his word remaineth for ever.—The incorruptible seed, the word of God, differeth intirely from the corruptible seed which produceth the human body. For whereas that seed, with the high birth and other distinctions which it conveys to those who are born from it, remaineth only during the present life, the incorruptible seed, together with the new and and noble nature, which it conveys to them who are born from it, will remain through all eternity.

Ver. 24. *All flesh is as grass.* The word χορτος, denotes not only grass, but all kinds of herbs; and among the rest those which have stalks and flowers. Nay it seems to be used for shrubs, Matth. vi. 30.—This is a quotation from Isa. xl. 6.—8. where the preaching of the gospel is foretold, and recommended from the consideration that every thing which is merely human, and among the rest the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence: As also the arts which men have invented, and the works they have executed, all decay as the flowers of the field. But the incorruptible seed, the gospel, called by the prophet *the word of the Lord,* shall be preached while the world standeth; and the divine nature which it is the instrument of conveying to believers, will remain in them to all eternity.—James likewise hath illustrated the brevity and uncertainty of human life with its glory, by the same figures, chap. i. 11. See also chap. iv. 14. note.

Ver. 25. *The word of the Lord,* &c. See ver. 24. note.

CHAP. II.

View and Illuſtration of the Directions in this Chapter.

IT being of great importance in the firſt age, that the diſciples of Chriſt, by a holy and virtuous behaviour, ſhould confute the calumnies of their adverſaries, who charged them with all manner of crimes, the apoſtle Peter earneſtly exhorted the brethren of Pontus, from the conſideration of their character and dignity as the children of God, deſcribed in the preceding chapter, to lay aſide all malice, guile, hypocriſies, envyings, and calumnies, things utterly inconſiſtent with brothery love, ver. 1.—And, as new-born babes, by the unadulterated milk of the word of God, to nouriſh the divine nature in themſelves to maturity, ver. 2, 3.—that they might be fit to be built into the temple of God, as living ſtones, upon the foundation Chriſt, ver. 4.—agreeably to what Iſaiah foretold, ver. 6.—And to encourage them he obſerved, that to all who believe, the great honour belongs of being built into the temple of God, as conſtituent parts thereof. Whereas all who refuſe to believe in Chriſt, are not only diſhonourable, but miſerable, ver. 7.—becauſe they are to be broken in pieces by Chriſt, the ſtone againſt which they ſtumble, ver. 8.—Next, he told both Jews and gentiles, that by their believing on Chriſt, being built up into a temple for the worſhip of God, all the honourable titles formerly appropriated to the Jews, as the viſible church and people of God, now belonged to them, ver. 9.—ſo that the gentiles in particular, were much more happy, as members of the church of Chriſt, than ever they had been in their heathen ſtate, ver. 10.—And ſeeing they were now become conſtituent parts of the temple of God, he earneſtly exhorted them to abſtain from fleſhly luſts, ver. 11.—and to have their behaviour comely in the eyes of the gentiles, who by their holy lives would be ſenſible of the falſehood of the calumnies uttered againſt the Chriſtians, ver. 12.—In particular, they were in every thing innocent to obey the heathen magiſtrates of all denominations, becauſe their office required them to puniſh the bad and reward the good, ver. 13, 14.—Thus to ſhew themſelves good ſubjects, he told them was the moſt effectual method of ſilencing thoſe fooliſh men, who ſlandered them as ſeditious perſons, ver. 15.—This advice, I ſuppoſe, was intended more eſpecially for the Jewiſh Chriſtians, to prevent them from joining their unbelieving brethren, in the rebellion againſt the Romans, which was ready to break out about the time the apoſtle wrote his letter.—See the Illuſtr. prefixed to James, chap. iv.—Farther, becauſe many ſlaves who had embraced the goſpel, hearkening to the doctrine of the

Judaizing teachers, ſuppoſed they were made freemen by their faith, and in conſequence of that opinion had deſerted their maſters, the apoſtle told them plainly, that the freedom beſtowed on them by the goſpel, was a ſpiritual not a political freedom; and ordered them not to uſe that freedom as a cloak for wickedneſs, but to behave as the bondmen of God, who enjoined them to obey their earthly maſters, ver. 16.—Next, becauſe the Jewiſh zealots affirmed, that no obedience was due from the people of God, to the emperor, or any other prince who was not of their religion, and who did not govern them according to the law of Moſes, the apoſtle commanded them to pay to all men, the honour which was due to them on account of their rank, or office, or perſonal merit; to love the brotherhood; to fear God; and to honour the emperor.

Having thus enjoined ſuch of the Chriſtians as were freemen, to obey the heathen magiſtrates in all things conſiſtent with their obedience to Chriſt, St Peter proceeded to direct ſuch of them as were ſlaves to obey their maſters in the ſame manner with all reverence, whether they were believers or unbelievers, and whether they were gentle in their manners, or froward, ver. 18.—aſſuring them, that it was an acceptable thing to God, if a ſlave from a principle of religion, ſuffered bad uſage patiently, ver. 19, 20.—And that they were called to patience under unjuſt ſufferings, from the example of Chriſt, who, though he was a perſon of ſuch dignity and power, ſubmitted to ſuffer wrongfully for our ſakes, leaving us when he returned to heaven, an example that we ſhould follow his ſteps, ver. 21.—Farther, that the example of Chriſt in ſuffering injurious treatment patiently, might make the deeper impreſſion upon them, he gave them an account of his innocence, ſincerity, willingneſs to forgive injuries, and ſelf government, ver. 22, 23.—and of the end for which he ſuffered, namely, that we being freed from the dominion of ſin, might have faith counted to us for righteouſneſs, who have been healed by Chriſt's ſtripes, ver. 24.—Laſtly, by obſerving, that the ſojourners of the diſperſion had been as ſheep going aſtray, but were now returned to the ſhepherd and overſeer of their ſouls, he inſinuated the obligation which lay on them, to obey and imitate Chriſt their ſhepherd and overſeer in all things, ver. 25.

COMMENTARY.	NEW TRANSLATION.
CHAP. II. 1 *Seeing ye are born again* through the incorruptible ſeed of the word, *laying aſide every degree of ill will, and every kind of guile* not excepting flattery and inſincere compliments, *and hypocriſies* in religion, *and envyings* of the proſperity of others, *and every kind of evil ſpeaking,*	CHAP. II. 1 Wherefore laying aſide all malice, and all guile and hypocriſies, and *envyings,* and all evil ſpeakings,
2 *as new born children of* God, *earneſtly deſire the*	2 as new born babes [1]

Ver. 2.—1. *As new born babes.* Wolfius obſerves, that the Jewiſh Doctors were wont to call

earnestly desire *the unadulterated*[2] milk of the word, that ye may grow thereby.[3]

unadulterated milk of the gospel doctrine, that ye may grow thereby to the proper stature and strength of the children of God.

3 (Ειπερ, 128.) *Because indeed* ye have tasted that the Lord *is good.*[1]

3 This desire will be strong in you, *because indeed ye have tasted* in the unadulterated milk of the word, *that the Lord* Jesus, in what he hath already done and in what he is still to do for you, *is good* to you.

4 To whom coming AS TO a living (50.) stone,[1] *rejected* indeed (ὑπο) of men,[2]

4 *To whom coming* by faith, *as to a living* foundation-*stone, rejected indeed of the Jewish builders* the chief priests and scribes, *but chosen by God* to be the

call new proselytes, *little children*, and *new born babes*. The apostle Peter gave the Christians of Pontus the latter appellation, perhaps because many of them were but newly converted.

2. *The unadulterated milk of the word.* Because the offering of our bodies living sacrifices to God is called, Rom. xii. 1. λογικην λατρειαν our *reasonable worship* some critics translate λογικον αδολον γαλα in this passage, *the unadulterated rational milk.* But as λογος is often used in scripture to denote the word of God preached, the translation in our English Bible is perfectly just.—By adding the epithet αδολον, *unadulterated*, the apostle hath taught us that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human mixtures.

3. *That ye may grow thereby.* In the former chapter, the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he told them, that the word is also the milk, by which the new-born grow to maturity. The word therefore is both the principle by which the divine life is produced, and the food by which it is nourished.

Ver. 3. *Tasted that the Lord is good* Vulgate, *dulcis, sweet.* This is an allusion to Psal. xxxiv. 8. *O taste and see that the Lord is good.* The goodness of the Lord, which the new-born taste in the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible inheritance, and to give them in the present life every thing necessary to prepare them for enjoying that inheritance.

Ver. 4.—1. *To whom coming as to a living stone.* Here St Peter had in his eye Isa. xxviii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple which God was to build on Messiah as the foundation-stone thereof. *Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.*

The apostle here terms the Lord Christ, *a living stone*, to shew that the temple of which he is the foundation is built of living men, and represents their entering into the Christian church by their *coming to this living stone* to be built thereon *as living stones.* Withal to shew that this is his meaning, he adds ver. 5. *Ye also as living stones are built up a spiritual temple.*—The laying this precious corner stone in Zion for a foundation, signifies that the Christian church, the new temple of God, was to begin in Jerusalem. See ver. 6. note 2.—The apostle Paul likewise, in allusion to Isaiah's prophecy, represents the Christian church Ephes. ii. 20. as a great temple *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone thereof.*

2. *Rejected indeed of men.* By calling the Lord Christ *a living stone who was rejected of men*, Peter intimates that he is the person spoken of Psal. cxviii. 22. *The stone which the builders refused is become the head-stone of the corner.* 23. *This is the doing of the Lord, and it is marvellous in our eyes.* In applying this prophecy to Christ the apostle was authorized by Christ himself, who said to the chief priests and elders Matt. xxi. 42. Did ye never read in the scriptures, *The stone which the builders rejected, &c.* For by proposing this question, after he had delivered in the hearing of the chief priests and elders the parable of the vineyard let out to husbandmen, who put the Lord of the vineyard's son to death, and who for that crime were destroyed by the armies of the Lord of the vineyard; also by adding that the kingdom of God should be taken *from them* and given to another nation, Christ intimated, that the chief priests and elders were the builders spoken of Psal. cxviii. 22. (See the following ver. 7. note 3.) that the stone which they rejected was Messiah God's son: that their rejection of that stone consisted in their refusing to acknowledge Christ as the foundation of the new temple of God

chief corner foundation-ſtone of his temple, *and* therefore a *precious* ſtone,

5 *ye alſo as living ſtones, are built up* on him, ſo as to make *a ſpiritual temple.* Ye are alſo *an holy prieſthood*, appointed by him *to offer* in that temple, *ſpiritual ſacrifices* of prayer and praiſe; ſacrifices *moſt acceptable to God, through* the mediation of *Jeſus Chriſt.*

6 In calling Chriſt the foundation of the temple of God, I ſpeak truth. *For even it is contained in the ſcripture, Behold I lay in Zion* for a foundation of the new temple of God, *a ſtone, a tried ſtone, a pre-*

but choſen (παρα) *by* God,[3] *and* precious, [4]

5 ye alſo, as *living* ſtones, [1] are built up a ſpiritual *temple,* [2] an holy prieſthood, [3] *to offer* ſpiritual ſacrifices, *moſt* acceptable to God, *through* Jeſus Chriſt.

6 (Διο και) *For even* it is contained in the ſcripture, [1] (Iſa. xxviii. 16.) Behold, I lay in Zion a chief-corner ſtone, [2] *elected*, precious, and

foretold to be laid in Zion: and that the taking of the kingdom of God from them becauſe they crucified Chriſt, meant that the Jews were no longer to be the viſible church and people of God, but that another nation was to obtain that honour.

3. *But choſen of God.* Although the Jewiſh builders rejected Chriſt, the ſtone which God laid in Zion for the foundation of his new temple, Yet he was choſen of God to be both the chief corner ſtone in the foundation of God's temple whereby the two ſides of the building were united, and the top corner ſtone by which the building was completed.

4. *And precious.* Iſaiah termed the *tried ſtone* which God laid in Zion for a ſure foundation *precious*, to ſignify its excellence and efficacy in ſupporting the great temple of God, the Chriſtian church built thereon.

Ver. 5.—1. *Ye alſo as living ſtones.* Becauſe the Hebrews uſed the epithet *living* to denote excellence (Eſſ. iv. 50.) *living ſtones*, in this and the preceding verſe, are by ſome thought to mean *excellent ſtones.* Nevertheleſs as the Chriſtian church is built upon Chriſt and his apoſtles, and conſiſts of living men, I think the word *living* may be underſtood literally, ſo as to diſtinguiſh the Chriſtian church the ſpiritual temple of God, both from the temples of idols and from the temple of Jeruſalem, which were built of nothing but dead materials.

2. *A ſpiritual temple.* The word Οικος, *Houſe* often ſignifies *a temple.* See 1 Tim. iii. 15. and note 2. on Epheſ. ii. 21. where it is ſhewed in what ſenſe the Chriſtian church is *the temple of God.*

3. *An holy prieſthood* Ἱερατευμα, properly is *a college* or *company of prieſts.*—Chriſtians are called a *prieſthood*, in the ſame ſenſe that the Iſraelites were called *a kingdom of prieſts*, Exod. xix. 6.—They are called likewiſe *a kingly prieſthood* 1 Pet. ii. 9. perhaps on account of that pre-eminence over others to which they ſhall be raiſed in the life to come. Hence they are ſaid Rev. i. 6. to be made *Kings* as well as *prieſts.* The apoſtle's deſign in giving theſe titles to Chriſtians, is to ſhew that in the Chriſtian church or temple, there is no need of the mediation of prieſts to preſent our prayers to God. Every ſincere worſhipper has acceſs to the Father through Chriſt, as if he were really a prieſt himſelf. The ſacrifices which the Chriſtian prieſts offer to God are deſcribed, Heb. xiii. 15.

Ver. 6.—1. *It is contained in the ſcripture.* Beza thinks the active verb περιεχει is put for the paſſive περιεχεται, becauſe in the Syriac verſion the tranſlation is, *Dicitur in ſcriptura.* Others think that the reading of the Vulgate verſion, *Propter quod continet ſcriptura*, ſhould be adopted, becauſe ſome ancient MSS. have περιεχει ἡ γραφη; a reading which Eſtius ſuſpects was formed on the Vulgate. See Mill.

2. *Behold I lay in Zion a chief corner ſtone;* a principal corner ſtone in the foundation for uniting the two ſides of the building. This, as explained Epheſ. ii. 21. ſignifies the union of Jews and gentiles in one faith, baptiſm, and hope, ſo as to form one church or temple, for the worſhip of God through the mediation of Jeſus Chriſt.—This chief corner-ſtone is ſaid ver. 8. to be the ſtone of ſtumbling, and the rock of offence foretold Iſaiah viii. 14. againſt which *many were to ſtumble, and fall, and be broken*, Iſaiah xxviii. 16 Wherefore, this chief corner ſtone was a *crucified Chriſt* or *Meſſiah;* and it is ſaid to be *laid in Zion*, that is in Jeruſalem, becauſe there Meſſiah was crucified, and by his death aboliſhed the Jewiſh church, and laid the foundation of the new temple of God, the Chriſtian church, agreeable to Iſaiah ii. 3. *Out of Zion ſhall*

 go

he *who* believeth on him [3] ſhall not be *aſhamed.* (See Rom. ix. 33. commentary.)

cious corner-ſtone, a ſure foundation, *he that believeth on him ſhall not make haſte.*

7 *To* you, therefore, *who* believe *is* (ἡ, 71.) *this honour.* [1] But *to the* diſobedient, [2] the ſtone which the builders *rejected*, [3] the ſame is *become* the head of the corner;

7 *To you therefore who believe, is this honour* of being built on him, and of not being aſhamed. *But to the diſobedient*, is the diſhonour written, Pſal. cxviii. 22. *The ſtone which the builders rejected, the ſame is become the head of the corner* of God's temple:

8 *alſo* a ſtone of ſtumbling, and a rock of offence. [1] *The diſobedient ſtumble againſt the word to which* (και, 218.) *verily* they were appointed. [2]

8 *Alſo* it is become *a ſtone of ſtumbling, and a rock of offence* to both houſes of Iſrael. *The diſobedient ſtumble againſt the word*, and fall, and ſhall be broken; *to which* puniſhment *verily they were appointed.*

go forth the law, and the word of the Lord from Jeruſalem. All which was ſo offenſive to the Jews, that moſt of them rejected the goſpel, on which account their nation was broken and their temple deſtroyed.

3. *He who believeth on him.* Some tranſlate ὁ πιϛευων επ' αυτῳ, *He who confideth in it.* But the common tranſlation is ſupported by ver. 7.

Ver. 7.—1. *To you therefore who believe, is this honour;* the honour of being built on Chriſt, the foundation or chief corner-ſtone of the new temple of God.

2. *But to the diſobedient*, λιθον ὁν, *the ſtone which, &c.* Becauſe it is difficult to know, how λιθον comes to be put here in the accuſative caſe, our tranſlators are ſuppoſed to have followed the reading of ſome MSS. which inſtead of λιθον, have λιθος, but ſuch a reading is unneceſſary, in regard that according to the common reading, the apoſtle hath quoted the paſſage exactly as it ſtands in the LXX. tranſlation of Pſal. cxviii. 22. where, to complete the conſtruction, the prepoſition κατα muſt be ſupplied, thus, κατα τον λιθον ὁν, &c. with reſpect to the ſtone which the builders rejected, &c. Now in quoting that paſſage, if the words are exactly quoted, it is by no means neceſſary that they ſhould accord in their conſtruction with the words of the context where they are inſerted. This every reader who is ſkilled in the Greek language muſt allow. Wherefore the apoſtle's meaning is fitly expreſſed in the commentary; for it was a great diſhonour to the perſon who refuſed to be built on the rejected foundation corner ſtone, that that ſtone is become the head of the corner of God's new temple, the Chriſtian church.

3. *The builders rejected.* The Jewiſh chief prieſts, elders, and ſcribes, are called *builders*, becauſe in the oracles of God of which they were the keepers, having the coming of Chriſt, the demolition of the Jewiſh church, and the erection of the Chriſtian in its place, all foretold; they ought to have been active in building the new temple of God. on Chriſt the foundation-ſtone. Nevertheleſs, they zealouſly upheld the ancient fabric, and utterly rejected Chriſt and his claim to be the foundation of God's new temple. And to annihilate his claim, they impiouſly put him to death as an impoſtor: But without effect. For notwithſtanding their oppoſition, he is become the head of the corner.

Ver. 8.—1. *Alſo a ſtone of ſtumbling and a rock of offence.* The apoſtle means, that to the diſobedient there is this diſhonour likewiſe, which is mentioned, Iſa. viii. 14. namely, That Chriſt is a ſtone of ſtumbling, and a rock of offence, on which the diſobedient ſhall fall and be broken.

2. *The diſobedient ſtumble againſt the word. to which verily they were appointed.* In our Bible the tranſlation is, *and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed:* which implies that the diſobedient were appointed to be diſobedient. But the original which runs thus, 'Οι προσκοπτυσι τῳ λογῳ απειθυντες, εις ὁ και ετεθησαν, does not convey that idea. For the words in conſtruction ſtand connected in this manner, 'Οι απειθυντες προσκοπτυσι τῳ λογῳ, εις ὁ και ετεθησαν: *The diſobedient ſtumble againſt the word, to which verily they were appointed.* They were appointed to ſtumble againſt the word, but not to *be diſobedient.* Now, to underſtand what the apoſtle means by the diſobedient's ſtumbling againſt the word, let it be obſerved, firſt, That the ſtone of ſtumbling, and the rock

9 *But* ye who believe have not ſtumbled againſt the ſtone of ſtumbling, ſo that the high titles given to God's ancient people belong to you, whether ye be Jews or gentiles: *Ye are an elected race*, Deut. vii. 6.—*a kingly prieſthood, an holy nation*, Exod. xix. 6.—*a purchaſed people*, Iſa. xliii. 21. LXX. which honours ye enjoy, *that ye ſhould declare the perfections of him who hath called you from darkneſs into his marvellous light*,

9 But ye ARE *an elected race*, (See chap. i. 1. note 3.) a *kingly* prieſthood, *an* holy nation, (See Eſſ. iv. 48.) a *purchaſed* people, that ye ſhould *declare the perfections*[1] of him who hath called you *from* darkneſs into his marvellous light,[2]

rock of offence, Iſa. viii. 14. is the ſame with the chief corner ſtone laid in Zion, Iſa. xxviii. 16. called in chap. viii. 14. *A ſtone of ſtumbling and a rock of offence*, becauſe it was rejected by the Jewiſh builders, and lay in the way of the diſobedient.—Secondly, ſince the chief corner ſtone which the builders rejected ſignifies Chriſt, the ſtone of ſtumbling and rock of offence, muſt ſignify Chriſt likewiſe. And therefore, when the apoſtle ſays *the diſobedient ſtumble againſt the word*, he does not mean that they ſtumbled againſt the preached word, but againſt Chriſt himſelf, one of whoſe titles is ὁ λογος, *the word*.—Thirdly, to underſtand what Peter means by the diſobedient's being appointed to ſtumble againſt the word, let it be obſerved that he alludes to Iſa. viii. 15. where it is ſaid, *And many among them ſhall ſtumble, and fall, and ſhall be broken;* conſequently their being appointed to ſtumble, muſt be taken in connexion with the words, *and fall and ſhall be broken* which *follow in the* ſame ſentence, but which the apoſtle hath not expreſſed, becauſe being well known to his Jewiſh readers, he ſuppoſed they would naturally occur to them. On this ſuppoſition the apoſtle's meaning will be, either that the diſobedient were appointed to ſtumble and fall: Or, that they were appointed to be broken as the conſequence and puniſhment of their ſtumbling and falling. That this latter ſenſe is the apoſtle's meaning, I think plain from what our Lord ſaid to the chief prieſts and elders in explication of Iſaiah's prophecy, chap. viii. 14. *He ſhall be—for a ſtone of ſtumbling—to both the houſes of Iſrael.*—15. *And many among them ſhall ſtumble, and fall, and be broken.* For having told them that God's Son is the ſtone which the builders rejected, and that the builders were to be deſtroyed for that crime, (See 1 Pet. ii. 4. note 2.) he added, that this puniſhment was foretold in the paſſage of Iſaiah quoted above: Matth. xxi. 44. *Whoſoever ſhall fall on this ſtone ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder* Chriſt being both the chief foundation corner-ſtone and the top corner-ſtone, whoſoever through heedleſſneſs falls on the foundation corner-ſtone rejected and laid in his way by the builders, *ſhall*, as the appointed conſequence and puniſhment of his falling, *be broken* or deſtroyed: but whoſoever maliciouſly endeavours to pull down the top corner-ſtone from its place, *it will* fall on him and *grind him to powder*.—This meaning of the clauſe, *ſtumble againſt the word, to which verily they were appointed*, would plainly appear, if Iſaiah's words quoted by the apoſtle were ſet down at full length in the tranſlation, as follows: *The diſobedient ſtumble againſt the word*, and fall, and ſhall be broken *to which verily they were appointed.* They were appointed to be broken in conſequence of their ſtumbling and falling, and as the puniſhment thereof: but were not appointed to ſtumble.—Or, ſince the Hebrews uſed active verbs to expreſs merely the permiſſion of a thing, Eſſ. iv. 4. we may underſtand the apoſtle's meaning to be, That the diſobedient were permitted to ſtumble, and fall, and be broken, as the puniſhment of their diſobedience.—The firſt interpretation however being more gramatical, ſhould be preferred.

Ver. 9.—1. *Declare the perfections:* Αρετας, literally *the virtues*, the wiſdom, goodneſs, juſtice, and truth of God, who hath called you; in alluſion to Iſa. xliii. 21. LXX.

2. *Called you from darkneſs into his marvellous light.* *Darkneſs* was the peculiar characteriſtic of the ſtate of the gentiles, Acts xxvi. 18. *To open their eyes, and to turn them from darkneſs to light.* This, with verſe 10. ſhews plainly that the ſojourners of the diſperſion to whom Peter wrote this epiſtle, were many of them gentile believers.—The light of the goſpel, is called *marvellous light*, becauſe of the many wonderful things it diſcovers.—Benſon ſays, "The cloud of glory was a marvellous light to the Iſraelites in their paſſage through the "wilderneſs. Chriſtianity is a more excellent light, to guide us through the wilderneſs of "this world to the heavenly country."

10 *who formerly were* not a people, [1] but now ARE *a* people of God, *who* had not obtained mercy, [2] but now have obtained mercy.

10 *who formerly were not a people* of God, being worſhippers of idols; *but now are a people of God*, having ſubjected yourſelves to his government; *who had not obtained* the benefit of *an external revelation*, *but now have obtained* that *mercy* jointly with the Jews.

11 *Beloved*, I beſeech YOU, as *ſojourners* and *travellers*, [1] abſtain from fleſhly luſts, which war againſt the ſoul. (Rom. vii. 23. note.)

11 *Beloved, I beſeech you, as ſojourners and travellers* who have no inheritance on this earth, but are travelling to the heavenly country, *abſtain from* indulging *fleſhly luſts, which* though pleaſant to the ſenſes *are deadly enemies to the ſoul.*

12 *Have* your *behaviour* among the gentiles *comely*, (chap. iii. 16.) that whereas they ſpeak againſt you [1] as evil doers, *when they behold* SOME *of* YOUR *good works*, [2] *they may* glorify God in the day of viſitation. [3]

12 *Have your behaviour among the* unbelieving *gentiles, comely*, eſpecially towards magiſtrates, *that whereas they ſpeak againſt you* as ſeditious perſons and atheiſts, becauſe ye do not worſhip their falſe gods, *when they behold* many *of your good actions, they may glorify God in the day of perſecution*, by acknowleging the truth concerning your behaviour.

13 *Be ye ſubject, therefore*, to every *human creation* OF MAGISTRATES, [1] for the Lord's

13 *Be ye ſubject therefore to every magiſtrate of human creation, from a regard to the will of Chriſt;*

Ver. 10.—1. *Who formerly were not a people, but now*, &c. This is a quotation from Hoſea ii. 23. where the converſion of the gentiles is foretold, as the apoſtle Paul informs us. See Rom. ix 25. notes 1. 2.

2. *Who had not obtained mercy*. Any great favour beſtowed on men by God, is called *mercy:* In particular *mercy*, Rom. xi. 31. ſignifies the great favour of being introduced into the viſible church.

Ver 11. *As ſojourners and travellers abſtain.* The ſettled inhabitants of a country are anxious to acquire riches, to purchaſe lands, and to build houſes. But they who ſtay but a few weeks in a country, or who only travel through it, are not commonly ſolicitous to ſecure to themſelves accommodations which they are ſo ſoon to leave. In the ſame manner believers being only ſojourners on earth, and travellers to a better country, ought not to place their happineſs in the enjoyment of thoſe objects, by which the luſts of the fleſh are gratified, and which are peculiar to this earthly ſtate, but in ſecuring themſelves poſſeſſions in the heavenly country, the proper habitation of the righteous.

Ver. 12.—1. *Speak againſt you as evil doers.* See preface, Sect. 3. The calumnies which the heathens ſpread concerning the Chriſtians, is termed a ſpeaking againſt them, becauſe what they ſaid was greatly to their diſhonour.

2. *Of your good works*, namely your obedience to the juſt laws of the ſtate, your ſubmiſſion to magiſtrates, and your patience and meekneſs when unjuſtly puniſhed.

3. *May glorify God in the day of viſitation*, that is, in the time of perſecution. For a time of great affliction and ſuffering, is called *a day of viſitation*, Iſa. x. 3. And when God afflicts he is ſaid to *viſit*, Jerem. vi. 15.—It is well known, that the patience, fortitude, and meekneſs, with which the firſt Chriſtians bare perſecution for their religion, and the forgiving diſpoſition which they expreſſed towards their perſecutors, made ſuch an impreſſion on the heathens who were witneſſes to their ſufferings, that many of them glorified God by embracing the goſpel.

Ver. 13.—1. *Every human creation of magiſtrates.* So I ſupply and tranſlate πασῃ ανθρωπινῃ κτισει, becauſe both Greeks and Romans, called *the appointment* of magiſtrates, *a creation* of them. In this paſſage the abſtract word, *creation*, is put for the concrete, *the perſon created;* juſt as *governments and powers*, are put for the perſons exerciſing government and power. The phraſe *human creation of magiſtrates*, was formed by St Peter, with a view to condemn the principles of the zealots, who maintained that obedience was due to no magiſtrates but to thoſe who were appointed by God, as the Jewiſh kings had been.

2. *Whether*

whether it be to the emperor, as the supreme magistrate,

14 *or to the governors* of provinces, *as* persons *sent by the emperor, for the punishing indeed of evil doers, but* for *protecting and rewarding, them who give due obedience to the good laws of the state.*

15 *For*, by inspiration I assure you, *so is the will of God, that obeying the magistrates ye put to silence those ignorant wicked men* who affirm that your religion makes you bad subjects.

16 Your religion frees you only from sinful laws. With respect to these, *Live as freemen, and do not make your freedom from them a covering of disobedience to rulers. But live as bond-men of God*, observing all his laws.

17 *Honour all your superiors: Love your Christian brethren: Fear God: Honour the emperor* as the minister of God for good to the people, by protecting the virtuous and restraining the vicious

18 *Household slaves, be subject to your own lords with all reverence*, although they be unbelievers; and

sake, *whether to* the king [2] as supreme,

14 or *to* governors, *as those* sent by him [1] for the punishment *indeed* of evil-doers, (δε) *but praise* of them *who do good.*

15 For so is the will of God; THAT *by doing good, ye* put to silence [1] the ignorance of foolish men.

16 *Live as free-men;* [1] *yet do not use* YOUR *freedom* (ὡς επικαλυμμα της κακιας) *as a covering of wickedness.* [2] But *LIVE as bond men of God.*

17 Honour (παντας) all [1] *YOUR SUPERIORS:* Love the brotherhood: Fear God: Honour the king. [2]

18 *Household* servants, (οικεται) BE subject to YOUR *lords*, with all *reverence*, [1]

2. *Whether to the king*, that is to the emperor. For though at Rome the name of *king* was odious, the people in the provinces, gave that name to the emperor, John xix. 15. Acts xvii. 7.—At the time this epistle was written, Nero was emperor.

Ver. 14. *Or to governors, as those sent by him.* See Pref. sect. 5. paragr. 2. From the precepts given to the brethren of Pontus in this and the preceding verse, we learn that it is the duty of Christians residing in foreign, and even in infidel countries, to obey the laws of these countries, in all things not sinful, without considering whether the religion of the magistrate and of the state, be true or false.

Ver. 15. *Put to silence.* Φιμων properly signifies to muzzle a beast to hinder it from eating, or from biting, 1 Tim. v. 18.

Ver. 16 —1. *Live as freemen.* The Jews boasted in their having been at all time freemen; that is, in having been always governed by their own laws, John viii. 33. In this sense, the precept *live as freemen*, means, live according to the rules of your religion, free from complying with the established idolatry.

2. *A covering of wickedness.* Though κακια often signifies *maliciousness*, it also signifies *wickedness* in general. In this passage it means disobedience to magistrates, as is plain from the subsequent verses.

Ver. 17.—1. *Honour all your superiors.* As the adjective παντας hath no substantive expressed, the word to be supplied is not ανθρωπυς *men* but αρχοντες, all having dignity or power.

2. *Honour the King.* The honour, which subject owe to magistrates and other superiors consists, not only in paying them outward respect according to the custom of the country, but in giving due obedience to their commands, in so far as it can be done consistently with our duty to God, whom we are bound, in the first place, to honour and fear.—This verse is a beautiful instance of the nervous Laconic style, in which a great deal is expressed in the fewest words possible.

Ver. 18.—1. *Household servants, be subject to your own Lords.* See Col. iii. 22. note. The slaves who were employed in the house, were more exposed to suffer from the vices and bad temper of their masters, than those in the field. Wherefore to reconcile them to their lot the apostle called them *Domestics* rather than *slaves*, in imitation of the Romans, who, as Macrobius informs us, " to take away all envy from the masters and all reproach from

not only to the good and gentle, but also to the froward. [2]

give obedience *not only to the humane and gentle, but also to the ill natured and severe.*

19 For this IS *an acceptable thing* (see ver. 20. note 3.) if *any one from* conscience *of God's* COMMAND, *sustains sorrows*, suffering *unjustly*. [1]

19 *For this is an acceptable thing* to God, *if any slave, from a regard to the will of God, patiently bears* the *sorrows* attending the service of a passionate, insolent, rigorous master, *suffering* punishment from him *unjustly.*

20 *But* what *praise* [1] IS DUE, if when *ye commit faults and are buffeted, ye bear* IT patiently? *Yet* if when ye do well, [2] and *suffer, ye bear* IT patiently, this IS *an* acceptable *thing* [3] with God.

20 *But what* extraordinary *praise*, from God or man, *is due* to you, *if, when ye commit faults and are beaten, ye bear it patiently?* The punishment being just, ought to be born. *Yet if, when ye do your duty* conscientiously *and suffer* for it, *ye bear it patiently* from a regard to the commandment of God, *this is an acceptable thing with God.*

21 (Γαρ, 91.) *Besides, to this ye were called:* (οτι, 256.) *for even* Christ suffered for us, [1] leaving us *a pattern* [2] that ye should follow IN his *footsteps*,

21 *Besides, to suffer for well doing ye were called* by the gospel. *For even Christ* our master whom we are bound to obey, *suffered for us, leaving us* when he returned to heaven, *an example* of suffering for well doing, *that ye should follow in his footsteps.*

22 who did no sin, neither was guile found (see Philip. ii. 8. note 1) in his mouth;

22 These sufferings Christ did not deserve: being one *who did no sin* whatever, *neither was any falsehood found in his mouth;*

" from the slaves, called the former *Pater-familias*, and the latter *familiares*." Saturnal. Lib. i. c. 11.

2. *But also to the froward.* In this verse, the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to relative duties, does not depend, either on the character of the persons to whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of things established by God.

Ver. 19. *Suffering unjustly.* The apostle had here in view, those punishments, which according to the customs of that age, tyrannical masters were allowed to inflict on their slaves, however contrary to justice and mercy these punishments might be.

Ver. 20.—1. *But what praise.* The word κλεος, properly signifies *renown;* here it is put for that praise which follows great and noble deeds, and which is the spring of renown.

2. *Do well.* Among other instances of well doing, the apostle no doubt meant, the Christian slaves refusing to join their masters, in worshiping idols.

3. *This is an acceptable thing.* I have here followed Beza who supposes that χαρις is put for χαριεν by a common Hebraism. Others translate the word here, and in ver. 19. by *beauty;* so as to imply that God the Supreme Judge of beauty in characters, is delighted with the spectacle of a slave suffering punishment for acting conscientiously.

Ver. 21.—1. *For even Christ suffered for us.* Some MSS and printed editions have here *suffered for you, leaving you an example, that ye* &c. which Estius thinks the true reading, because the apostle is addressing himself to slaves, (see the last clause of the verse,) on whom the argument would make the greater impression when he told them, that Christ suffered even for them. This reading Bengelius has adopted. But Mill and Benson prefer the common reading.

2. *Leaving us a pattern.* Beza says, ὑπογραμμον signifies such a pattern, as painters and writing masters place before their scholars, to be imitated.

Ver. 22. *Who did no sin, neither was guile* &c. This is an allusion to Isaiah's account of Messiah, chap. liii. 9. *Because he had done no violence, neither was any deceit in his mouth.* Our Lord's absolute freedom from sin, is asserted by the other inspired writers also (2 Cor. v. 21. Heb vii. 28. 1 John iii. 5.) It was asserted likewise by himself once and again, John viii. 46. xiv. 30. and it is fully verified by the history of his life.—The apostle mentions *guile*, because slaves are apt to tell lies to screen themselves from punishment.

23 *who when he was reviled* by the Jews, *did not revile in return;* when *he suffered* crucifixion, *he did not threaten* his persecutors, though he could easily have destroyed them; *but* by repeating the words of Psal. xxii. *he* meekly *committed his cause to God who judgeth righteously*, and forgave his murderers.

23 who, when he was reviled, *did not revile in return*; when he suffered, he *did not threaten*, [1] but committed (Syriac, *causam suam*) HIS CAUSE to him *who* judgeth righteously.

24 From gratitude, ye ought for the gospel to suffer patiently in imitation of your master, *who himself bare our sins in his own body on the cross, that we being freed from the* power and the punishment of *sins, should live to righteousness: By whose own stripes ye are healed* of the wounds and bruises in your souls, occasioned by sin.

24 *He* (αυτος, 65.) *himself* bare [1] our sins in his own body on the tree that we (απογενομενοι) being *freed from sins* should live (τη δικαιοσυνη) *to* righteousness: (Τω μωλωπι) By *whose own* stripes ye *are* healed. [3]

Ver. 23. *Who, when he was reviled, did not revile in return. When he suffered, he threatened not.* Christ was exceedingly reviled, and evil treated by the Jews. They said he was possessed with a devil: They called him a Samaritan, a glutton, a wine biber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people. In the high priest's palace, his judges spit in his face: The servants covering his face, smote him with the palms of their hands, and in derision of his pretensions to inspiration, bade him prophesy who it was that smote him. In the common hall, the soldiers crowned him with thorns; put a reed into his hand, and smote him therewith, and bowing the knee, said, *Hail King of the Jews.* While hanging on the cross, the chief priests with the scribes and elders, mocking him, said, *He saved others, himself he cannot save.* But, though he could both have saved himself, and destroyed them, he did not threaten to punish them: on the contrary he prayed from the cross for forgiveness to his murderers. He said once indeed to the Jews, *Ye are of your father the devil, and the works of your father ye will do:* This, however, was no reviling speech, but a true description of their character, and a prediction of their murdering him. These reproofs he forbore in his last sufferings, lest they might be thought to have proceeded from resentment.

Ver. 24.—1. *He himself bare our sins in his own body, on the tree.* This is an allusion to Isaiah liii. 12. LXX. ανηνεγκεν *He bare the sins of many.*—The phrase *bearing iniquity*, is often used in the Old Testament. It signifies, sometimes the making atonement for sin, Levit. x. 17. sometimes the suffering punishment for sin, Levit. xxii. 9. Ezek. xviii. 20. and sometimes the carrying away sin from the sight of God; as the scape goat is said to do, Levit. xvi. 22. The apostle uses here the first person, *our sins*; to shew that Christ bare the sins of believers in every age and country; and to make us sensible how extensive the operation of his death is in procuring pardon for sinners.

Ver. 24.—1. *That we being freed from sins.* (Ταις ἁμαρτιαις απογενομενοι, *extra fieri*; *sejunctum, aut separatum esse.*) This translation Beza and Schmidius approve, who by the expression *freed from sins*, understand our being freed from the dominion of sins. But I think the apostle means, freed from the punishment as well as from the power of sins, because the former is the immediate effect of Christ's death as a sacrifice for sin, and the greatest encouragement to live righteously.

2. *By whose own stripes ye are healed.* This is an allusion to Isa. liii. 5. *With his stripes we are healed.* The word μωλωψ signifies that swelling on the flesh which is occasioned by a severe stroke. By changing his discourse from the first to the second person, the apostle addressed those slaves, who might be beaten unmercifully by cruel masters; because of all the considerations by which they could be animated to patience, the most powerful was, to put them in mind of the painful stripes with which Christ was beaten, when he was scourged by Pilate's order, Matth. xxvii. 26.; and to tell them, that with these stripes, the wounds in their souls occasioned by sin are healed; wounds far more painful and deadly, than those inflicted on them by their froward masters.

Ver. 25.

25 For ye were as ſheep going aſtray, but are now returned *to* the ſhepherd and *overſeer* [1] of your ſouls.

25 *For ye were* formerly *as ſheep going aſtray* from their paſture, and in danger of being loſt or deſtroyed by wild beaſts. *But now ye are returned* from your wandering, *to the ſhepherd and overſeer of your ſouls*, who will direct and defend you.

Ver. 25. *Returned to the ſhepherd and overſeer of your ſouls.* Though in this paſſage, the apoſtle addreſſed his diſcourſe to ſlaves, yet by giving titles to Chriſt which marked his relation to men of all ranks and conditions, he hath intimated, that his exhortation to ſuffer unmerited evils patiently, is intended for all who profeſs the goſpel.—Our Lord delighted in the title of *ſhepherd*, John x. 11. 14. *I am the good ſhepherd.* Hence Peter calls him, *the chief ſhepherd*, 1 Pet. v. 4. And Paul, *that great ſhepherd of the ſheep*, Heb. xiii. 20. See note on that verſe.—The title of *ſhepherd*, our Lord took, if I miſtake not, to ſhew that he is the perſon propheſied of by Ezekiel, under the title of the *one ſhephered* whom God was to ſet over his flock, Ezek. xxxiv. 23. Farther, Peter by calling Chriſt *επισκοπον the overſeer of our ſouls*, ſeems to allude to verſe 11. of that prophecy, where God in the character of a good ſhepherd ſays, *εκζητησω τα προβατα μου, και επισκεψομαι αυτα* LXX. *I will ſeek out my ſheep, and will overſee them.*

CHAP. III.

View and Illuſtration of the Precepts and Directions delivered in this Chapter.

THAT the brethren might know how to behave in the various relations of life, the apoſtle in this chapter firſt of all commanded the Chriſtian women in Pontus, who were married, to obey their own huſbands, although they were heathens; that by their cheerful ſubmiſſive behaviour, they might allure their huſbands to embrace the goſpel, ver. 1.—when they found it had ſuch an happy influence on the temper and behaviour of their wives, ver. 2.—With reſpect to their dreſs, the apoſtle ordered all the women who profeſſed the goſpel, to adorn their minds with the ornament of a meek and quiet ſpirit, rather than their bodies with ornaments of gold, and ſilver, and coſtly apparel, ver. 3, 4.—propoſing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being ſubject to their own huſbands, ver. 5.—Such as Sarah, who obeyed Abraham, and ſhewed how greatly ſhe reſpected him by calling him her lord, ver. 6.

Then turning his diſcourſe to huſbands, the apoſtle ordered them to live with their wives, in the performance of all the duties of the married ſtate, ſuitably to the more enlarged views which the goſpel gave them of theſe duties. And in the treatment of their wives, to have a regard to the weakneſs of their bodily frame, ver. 7.—Next, addreſſing the diſciples in general, he ordered them in their intercourſe with one another, to be ſympathizing, tender hearted, and courteous, ver. 8.—never returning evil for evil, nor railing for railing; but on

the contrary, bleſſing; that they might obtain the bleſſing of inheriting the heavenly country, according to Chriſt's promiſe, ver. 9.—and David's declaration concerning thoſe who deſire to enjoy life, and ſee good days, ver. 10, 11.—He told them farther, that the divine protection is promiſed to the righteous; but that the anger of God is threatened againſt the wicked, ver. 12.—Beſides, to forgive our enemies, is the way to diſarm them, and reſtrain them from hurting us, ver. 13.—Then returning to the ſubject of ſuffering, he told them, that if they ſuffered for righteouſneſs ſake, they were happy, as Chriſt declared, Matt. v. 10.—12.—And exhorted them, not to be terrified by the threatnings of their perſecutors, ver. 14.—but to be always prepared to give with calmneſs, an anſwer to every one who aſked a reaſon, concerning their hope of an eternally happy life in the body, after death. This hope, the Chriſtians were to profeſs, more eſpecially, when their enemies were putting them to death, becauſe the heathens who heard them on theſe occaſions declare their hope, perceiving that it was what ſupported them under their ſufferings, and made them fearleſs in death, could not avoid being curious to know, what the foundation of that hope was whoſe influence was ſo powerful, ver. 15.—Alſo becauſe the declaration of their hope at ſuch a time, might induce ſome of the heathens to embrace the goſpel, who, with admiration, beheld their courage in ſuffering death.

Becauſe the diſciples of Chriſt, on account of their averſion to idolatry, and of their deſerting the temples of the heathen deities, were repreſented as atheiſts, ſeditious perſons, and the moſt profligate of mankind, the apoſtle exhorted the brethren of Pontus, while they reſiſted idolatry, and refuſed obedience to the ſinful commands of the heathen magiſtrates, to maintain a good conſcience in every part of their behaviour; that their perſecutors, who ſpake loudly againſt them as evil doers, might be put to ſhame, ver. 16.—Beſides, if they were to ſuffer, it was better for them to ſuffer as well-doers than as evil-doers, ver. 17.—And leſt their enemies might conclude from their ſufferings, that they were wicked perſons, or at leaſt perſons with whom God was diſpleaſed, the apoſtle obſerved, that Chriſt, though a moſt righteous perſon and greatly beloved of God, had been put to death as an evil-doer; but was demonſtrated to be innocent of the crimes laid to his charge, by his reſurrection from the dead. This example ſhewed the brethren, that ſufferings are no mark of God's diſpleaſure; and that if they ſuffered with Chriſt, their innocence ſhould be made manifeſt at leaſt in the end, when being raiſed from the dead, as Chriſt was, they ſhould be brought to God to enjoy eternal life with him in heaven, ver. 18.—Farther, to prove what he had affirmed, ver. 12. that God protects the righteous, and will ſeverely puniſh the wicked, the apoſtle, as an example of both, obſerved that Chriſt, 2 Pet. iii. 6. by God's command, brought a flood on the old world

world and destroyed the ungodly, to whom, without success, he had preached by his Spirit speaking in his prophet Noah; but saved Noah and his family, by that very water with which he destroyed the ungodly, ver. 19, 20.—That the purpose for which St Peter appealed to these ancient facts, was what I have mentioned, is evident, not only from what is said, ver. 20. but from 2 Pet. ii. 5. where, after mentioning God's saving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9. *The Lord knoweth to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished.*—Farther, that the brethren might be in no doubt concerning the apostle's design in mentioning the salvation of Noah and his family, he assured them, that the salvation of these eight persons by the water of the deluge, is a type of the salvation of believers from death by the water of baptism, through the resurrection of Christ. Which baptism, he told them, consists not in the washing away of the filth of the flesh, but in the answer of a good conscience, ver. 21.—Then to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the present world, and of eternal salvation in the world to come, and at the same time to fill the wicked, against whom the face of God is set, with a just dread of the future judgment, the apostle declared that Christ our master, since his resurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge universal; every creature in the universe, whether good or bad, being put in subjection to him, ver. 22.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 *In like manner, wives*[1] BE in subjection to your own husbands, that *even* if any OF THEM obey not the word, *they* (*ανευ λογω*, 60.) without *speech*[2] *may* be won by the *behaviour* of the wives;	CHAP. III. 1 As I have exhorted servants to be in subjection to their masters, I *in like manner* say, *Wives, be in subjection to your own husbands, that even if any of them obey not the gospel, they without speech* from their wives, *may be allured* to believe the gospel, *by the* good *behaviour* of the wives;
2 *When* they behold your chaste *behaviour* JOINED with *reverence.*[1]	2 *When* with admiration and increasing love, *they* daily *behold your chaste* affectionate *behaviour*, joined with a *respectful submission* to them.

Ver. 1.—1. *In like manner wives,* &c. To account for the apostle's not having inculcated the duties of masters towards their slaves. Estius supposes that most of the Jews living in Pontus, Galatia, &c. were slaves, and few of them masters. But his precepts concerning the dress of the women, shews that the brethren in Pontus, &c. were many of them rich, and in the higher ranks of life; consequently they may be supposed to have had slaves. Wherefore, there must have been some other reason for the omission, which at this distance of time we are not able to find out.

2. *They without speech,* &c. Here, Peter wisely intimated to the women, that the silent but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects.

Ver. 2. *Joined with reverence.* Εν φοϐῳ. This is similar to Paul's precept, Ephes. v. 33. *And the wife see that she* (φοβηται) *reverence her husband.*

Ver. 3.

3 *Of these let the adorning* to secure their husbands affection *be, not what is outward only, of* nice *plaiting of hair, and of putting round golden chains, or of putting on costly apparel*: These ornaments are foreign to the person, and of a perishing nature.

4 *But let the mind be adorned with the unperishing ornament of a meek and quiet spirit, which is* the greatest beauty of the female sex: and *in the sight of God*, who is the best judge of beauty, it is *an ornament of great value*; as it is likewise in the sight of men.

5 *For thus, anciently, the holy women also, who were eminent for piety, adorned themselves*, not with apparel only, but chiefly with meekness and quietness, *being in subjection to their own husbands*; a method of adorning which hath always been the prevailing fashion in the family of God;

3 (Ὧν, 67.) *Of these let the adorning be, not what* is *outward* ONLY,[1] of plaiting *of* hair, *and* of *putting round golden* CHAINS, (Syriac version) or of putting on *clothes.*

4 But LET *the* hidden man of the heart[1] BE ADORNED *with the incorruptible* ORNAMENT *of* a meek and quiet spirit,[2] which is in the sight of God of great *value.*

5 *For thus, anciently*, the holy women also, who trusted in God, adorned themselves, being in subjection *to* their own husbands;

Ver. 3. *Let it not be the outward adorning only.* The word *only*, is supplied here, agreeably to the known phraseology of scripture, and to the nature of the precept. For we cannot suppose that the apostle forbids Christian women to adorn themselves with apparel suitable to their station, any more than our Lord forbade his disciples to labour for the meat that perisheth, John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for the meat which perisheth, only; but also for the meat enduring to everlasting life. I therefore think the meaning of the precept under consideration is, that women are not to adorn their bodies only, but chiefly their mind; because a mind adorned with the different virtues proper to the female character, will by attracting esteem secure a lasting love; whereas the adorning of the body catches the fancy of the vain and foolish only, and creates no real affection, at least in the breast of the wife. See 1 Tim. ii. 9, 10. notes, where the same directions are given, concerning the dress of women, with this addition, that instead of adorning themselves with jewels and costly attire, they ought to adorn themselves with good works: by which the apostle insinuated, that works of charity performed to the distressed with the money necessary for purchasing ornaments of gold, and costly attire, will render women much more beautiful in the eye both of God and man, than if they were decked with all the vain ornaments in which the lighter part of the sex delight.

Ver. 4.—1. *The hidden man of the heart.* In scripture *the heart* is represented as the seat, not only of passion and affection, but of intelligence, reason, and will. Luke xxiv. 25. *O fools, and slow of heart to believe all that the prophets have spoken.* The heart therefore is what St Paul calls (ὁ εσω ανθρωπος) *the inward man*, Rom. vii. 22. In like manner St Peter calls the *female mind*, the *hidden*, or invisible, *man of the heart*, as opposed to the *outward man*, or *body*.

2. *Incorruptible ornament of a meek and quiet spirit. Meekness* consists in the bearing of provocation patiently: but *quietness*, in abstaining from giving provocation, especially by bitter language. This meek and quiet spirit, is called an *incorruptible ornament*, because it does not like ornaments of gold and silver, grow out of fashion, by age, nor ugly by wearing, but preserves its beauty always: and in this respect also, it is much more valuable than the other. In illustration of the sentiment contained in this verse Blackwall writes as follows: "How must "all the short lived beauties, the shapes, features, and most elegant and rich ornaments of "the mortal body, which attract the eyes and admiration of vain mortals, fade away and lose "their charm and lustre, when compared with the heavenly graces of a pious and regular tem-"per, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of "high value in the eye of God the Sovereign Judge of what is good and beautiful?" Sacred Class. v. 1. p. 164.

6 Even as Sarah obeyed Abraham, calling him Lord;[1] whose daughters ye *have become*, [2] *by doing well, and not being frightened* with any *terror*. [3]

6 *Even as Sarah*, adorned herself by *obeying Abraham, calling him lord*, in token of her subjection. *Whose daughters ye* Christian women *have become*, by *behaving well* towards your husbands, *and not being frightened* to actions contrary to your religion *through fear* of displeasing them.

7 *In like manner*, husbands *cohabit with* YOUR WIVES according to knowledge, giving honour [1] *to* the wife *as the* weaker vessel, [2] and *as joint heirs* of the grace [3] of life, *in order* that your prayers be not hindered. (Εκκοπτεσθαι, *cut off*.)

7 *From a like regard to the will of God*, Christian *husbands cohabit with your wives*, performing your duties to them *according to* the superior *knowledge* which your religion gives of these duties; *giving to the wife as the weaker person, the necessaries and conveniencies of life* suitable to your station, *and as heirs equally with you of the blessings of* the present and future *life, that your prayers be not hindered*, nor improperly performed, by reason of family quarrels.

8 (Το δε τελος, supp. κατα) Finally, BE *all* of one mind,[1]

8 *Finally*, in managing your affairs as a religious society, *be all*, whether married or not, *of one mind*;

Ver. 6.—1. *Calling him Lord.* Gen. xviii. 12. The argument in this verse, is founded on the manners of the ancients, who by giving titles of respect to their superiors, acknowledged their own inferiority. Wherefore, by mentioning the reverence with which Sarah spake of Abraham, the apostle intimates, that she entertained the highest respect for him, and a just sense of her own subjection to him.—By the Jewish women, Sarah was considered as an illustrious pattern of a dutiful wife.

2. *Whose daughters ye have become.* Sarah being constituted by God the mother of all believers, Gal. iv. 26. even as Abraham was made their father, the believing women of Pontus, by imitating Sarah's virtues, became her children though not descended from her This the gentile women would consider as a great honour, more especially as they had been taught by the Jews, to look on themselves as unclean, on account of their being gentiles by birth.

3. *And not being frightened with any terror.* Μη φοβουμεναι μηδεμιαν πτοησιν. This is an hebraism of the same kind and signification with that found ver. 14. τον δε φοβον αυτων μη φοβηθητε, *be not affraid of their fear.*—It is worthy of notice, that while the apostle enjoined wives to be in subjection to their husbands, he cautioned them against committing sin, especially that of idolatry, either from a desire to please their husbands, or from the fear of offending them.

Ver. 7.—1. *Giving*, τιμην, *honour to the wife.* In scripture, *honour* is used to signify *maintenance*, because to supply any one with the necessaries and conveniences of life, was considered in ancient times, as doing him honour. Accordingly the Greeks, in reward of eminent services done to the community, decreed maintenance at the public expence, to those who had performed these services.

2. *As the weaker vessel.* The Greek word σκευος being used to denote the human body, 1 Thes. iv. 4, it may here be translated *body* or *person.*—By assigning as the reason why honour should be given to the wife, that she is weaker than the husband in body, the apostle hath insinuated, not only that he ought to afford her a competent share of the necessaries and conveniences of life, but as much relief from bodily labour as his circumstances will allow: all which is most reasonable, considering the many bodily troubles women are subject to, in the breeding, bearing, and nursing of children.—Adam shewed his indulgence to Eve, by allowing her to give names to their children.

3. *Joint heirs of the grace of life.* The word here translated *grace*, is rendered *a gift*, 1 Cor. xvi. 3. margin. According to this sense, Peter's meaning is, that by God's original grant, the woman being *a joint heir* with man, of *the gift of life*, is equally entitled with man, to all the innocent injoyments of life, Gen. i. 28. 29. This interpretation is confirmed by the clause, *in order that your prayers be not hindered* For if honour is thus given to the wife, family quarrels will cease, and family prayers will not be neglected.

Ver. 8.—1. *Be all of one mind.* Ὁμοφρονες. The sense of this word given in the commentary

sympathizing with thoſe in affliction, *loving one another as brethren* in Chriſt, *tender hearted*, and *affable* in the whole of your deportment.

ſympathizing, *lovers of the brethren*, *tender hearted*,[2] *courteous.* See Acts xxviii. 7.

9 *Not returning evil for evil, nor railing for railing, but on the contrary*, in return for railing *do ye wiſh bleſſings*, *knowing that to* be of *this* beneficent forgiving temper, *ye were called* by God, *that ye might inherit the bleſſing* of pardon and life.

9 Not *returning* evil for evil, or railing for railing, but *on the contrary, do ye bleſs*: knowing that *to this ye were called*,[1] *that ye might* inherit *THE* bleſſing.

10 David enjoined the ſame diſpoſition, as neceſſary to the inheriting the earthly country. *For he who deſires to enjoy life with comfort, and to ſee happy days, let him reſtrain his tongue from railing, and his lips from ſpeaking deceit.*

10 For he *who is deſirous to enjoy life, and to ſee* good days,[1] let him *reſtrain* his tongue from evil, and his lips *from ſpeaking deceit.* Pſal. xxxiv. 12.

11 *Let him turn away from evil* actions of every kind, *and do good. Let him ſeek* to live in *peace* with mankind; *and* though it ſeem to flee from him, *let him purſue it.*

11 Let him *turn away from* evil, and do good. Let him ſeek peace, and *purſue* it. Rom. xiii. 18.

12 This is the way to ſecure the favour of God. *For*, as the pſalmiſt obſerves, *the Lord looks upon the righteous to protect them, and his ears are open to their ſupplication* when in diſtreſs; *but the anger of the Lord is ready to fall on the workers of iniquity.*

12 For the eyes of the Lord ARE (επι) *upon* the righteous, and his ears ARE OPEN *to their ſupplication.* But the face of the Lord[1] IS (επι) againſt *the workers of iniquity.*

13 *Beſides*, in ordinary caſes ye will have the favour of men; for *few will do evil to you, if ye be imitators of God* by forgiving injuries, and doing good to the unthankful.

13 (Και, 224.) *Beſides*, who is he that *will do evil to* you, if ye be *imitators of the good one?*[1]

mentary ſeems to be its true meaning, becauſe uniformity in religious opinions, being ſcarce poſſible, and not at all neceſſary, cannot be the ſubject of a divine precept. See Rom. xii. 16. xv. 5. 1 Cor. i. 10. Philip. ii. 2.

2. *Tender hearted.* Ευσπλαγχνοι literally *of good bowels.* See. Eſſ. iv. 34. The meaning is, be moved with compaſſion on beholding the weakneſſes and diſtreſſes of others, and do what ye can to aſſiſt them.

Ver. 9. *To this ye were called*; namely, to bleſs them who curſe you, and to pray for them who deſpitefully uſe you and perſecute you, that by poſſeſſing the diſpoſitions of God ye may become his children, and inherit the bleſſing of eternal life.

Ver. 10. *He who is deſirous to enjoy life, and to ſee good days.* Ὁ γαρ θελων ζωην αγαπαν. This is generally conſidered as a quotation from Pſal. xxxiv. 12. But in the LXX. it is Τις εϛιν ανθρωπος ὁ θελων ζωην, αγαπων ἡμερας ιδειν αγαθας; *Who is the man that deſireth life, loving to ſee good days?*—The Syriac tranſlator hath rendered the paſſage in Peter, as follows: *He therefore who deſireth life, and loveth to ſee good days.* But Peter's words will not bear that tranſlation. To give a proper meaning to his words, I have tranſlated αγαπαν *to enjoy*, though I know no paſſage in any Greek writer in which it is ſo uſed. See the general preface, page 30. at the top.—In this and the following verſes, the apoſtle offers three arguments, of great importance to induce men to the practice of virtue. 1. It ſecures the happineſs both of the preſent, and of the future life. 2. It procures the favour and protection of God, ver. 12. 3. It commonly diſarms the malice of men, ver. 13.

Ver. 12 *But the face of the Lord.* In ſcripture *the face of God* ſignifies the anger of God, Pſal. xxi. 9. Sometimes it ſignifies *the favour of God*, Numb. vi. 25.

Ver. 13. *Imitators* (τȣ αγαθȣ) *of the good one.* This epithet is applied to God, to the excluſion of all others: Matth. xix. 17. As on the other hand, the devil is, by way of emi-

 nence,

14 *Neverthelefs, although ye even fuffer* for righteoufnefs fake, [1] *bleffed* ARE ye. (Δε, 106.) *Therefore do not fear their fear,* [2] neither be troubled:

15 But fanctify (53.) the Lord God in your hearts, [1] and BE always *prepared for GIVING* an anfwer with meeknefs and *reverence* to every *one who* afketh *of* you a reafon (περι) *for* the hope [2] *which* is in you. (See the illuftration of this verfe given in the View.)

16 (Εχοντες) *Hold faft a* good confcience, [1] that where-

14 *Neverthelefs, although* through the extreme malice of particular wicked men, *ye even fuffer for righteoufnefs fake, happy are ye,* for great is your reward. *Therefore do not fear the threatnings of your perfecutors, neither be troubled* at the rage of the heathen rulers:

15 *But honour the Lord God in your hearts* by entertaining juft conceptions of his perfections, by fubmitting to his appointments, and by relying on him; *and be always prepared for giving an anfwer with calmnefs and reverence to every one,* who in a court of judicature, or in private with a good intention, or at death, *afketh of you a reafon for the hope ye entertain* of an eternal life of happinefs in the body after death.

16 *Hold faft a good confcience,* both by never denying your religion, and by behaving properly toward

hence, called *the evil one.* The apoftle's intention in this queftion is to fhew that few of mankind are fo wicked, as to do evil to one who is remarkably benevolent, meek, and forgiving.—Others interpret the queftion thus, The righteous being under the efpecial protection of God, who is he that can do you evil, if ye are righteous, and God is pleafed to protect you?

Ver. 14.—1. *Suffer for righteoufnefs fake.* By *righteoufnefs* fome underftand adherence to the gofpel. But I rather think the apoftle means, *well-doing* in general, ver. 17: and particularly the imitation of God, mentioned in the preceding verfe.

2. *Therefore do not fear their fear.* This exhortation Ifaiah gave to the Ifraelites, when threatened with an invafion by the Affyrians, Ifa. viii. 12. *Neither fear ye their fear, nor be affraid.* 13. *Sanctify the Lord of hofts himfelf, and let him be your fear,* &c.—The expreffion *fear not their fear,* is an Hebraifm the meaning of which is, be not affected with the fear which they endeavour to raife in you by their threatenings.

Ver. 15.—1. *But fanctify the Lord God in your hearts*; namely, by fearing him more than men, by believing all his promifes, by trufting in his power and goodnefs, by acknowledging his juftice in the punifhments which he inflicts, and by patiently bearing all the trials he is pleafed to appoint. By thefe difpofitions, believers fanctify God in their hearts; they give him the glory of all his perfections.—The Syriac and Vulgate verfions read here *Dominum Chriftum, the Lord Chrift.*

2. *Afketh of you a reafon for the hope which is in you.*—The Spectator No. 471. obferves, That man would be a very miferable being were he not endowed with hope: That hope quickens all the ftill parts of life, and keeps the mind awake in her moft indolent hours: And that no kind of life is fo happy as that which is full of hope; efpecially when the hope is well grounded, and when the object of it is in its nature fitted to make the perfon happy who entertains it.—He next obferves, That a religious life is that which moft abounds in a well grounded hope, and fuch an one as is fixed on objects which are capable of making us entirely happy. This hope in a religious man is much more fure and certain than the hope of any temporal bleffing, as it is ftrengthened not only by reafon but by faith.—He then concludes his difcourfe as follows: "Religious hope has likewife this advantage above any other kind "of hope, that it is able to revive the dying man, and to fill his mind not only with fecret "comfort and refrefhment, but fometimes with rapture and tranfport. He triumphs in his "agonies, whilft the foul fprings forward with delight to the great object which fhe has always "had in view, and leaves the body with an expectation of being re-united to her in a glorious "and joyful refurrection." How eminently was this power of hope exemplified in the confolation and fupport, which the hope of a refurrection to eternal life afforded to the firft Chriftians, when tormented and put death by their cruel perfecutors

Ver. 16.—1. *Hold faft a good confcience.* They hold faft a good confcience, who are always careful to do what a good confcience approves.

the magistrates, *that whereas they speak against you as seditious persons, they may be put to shame who arraign your attachment to your religion*, when they find the whole of your behaviour good, as Christians.

17 *For it is better in every respect, for us as well-doers to suffer, if the will of God appoints us to suffer, than as evil-doers* to suffer.

18 Our sufferings are no proof that our cause is bad, and that God is displeased with us: *For even Christ hath suffered once for* the *sins* of others; *he who was perfectly righteous* suffered *for the unrighteous, that* by making atonement for our sins he *might bring us to God* as acceptable worshippers; *being put to death indeed in the flesh, but made alive by the Spirit*, as approved of God in dying for the sins of the world.

19 *By which* spirit *also*, speaking in Noah,

as they *speak against you, as evil-doers*, they may be *put to shame who arraign* [2] your good *behaviour* in Christ.

17 For IT IS better, *AS well-doers, to suffer, if the will of God* (θελει) *appoints* [1] *IT, than AS evil-doers.*

18 For *even* Christ hath once suffered for sins, [1] the just for the unjust, that he might bring us to God; being put to death *indeed IN* the flesh, but *made alive BY* the Spirit. [2]

19 By which [1] also (πο-

2. *Who arraign your good behaviour in Christ.* Elsner says the word επηρεαζοντες here used hath often a forensic sense, and denotes the bringing a criminal charge against one. It occurs, Matth. v. 44. *Pray for them* επηρεαζοντων υμας, *who arraign you*, namely in criminal courts, *and persecute you.*

Ver. 17. *If the will of God appoints.* The apostle adds this, to shew that the wicked can do no evil to believers, but by the permission of God.

Ver. 18.—1. *For even Christ hath once suffered for sins.* In the sufferings of Christ, we have a clear proof, that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover, in the resurrection of Christ, we have a convincing proof, that the sufferings of good men are not inconsistent with the perfections of God. For he will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore, the power of God, visible in Christ's resurrection, affords to all who lose their life for the gospel, a sure ground of consolation and hope that God will raise them at the last day.

2. *But made alive by the Spirit.* As Christ was conceived in the womb of his mother by the Holy Spirit, Luke i. 35. so he was raised from the dead by the same Spirit; on which account he is said 1 Tim. iii. 16. to have been *justified by the Spirit*; and Heb ix. 14. to have offered himself without fault to God, *through the eternal Spirit.*—It is true the resurrection of Christ is ascribed to the Father, 1 Cor. vi. 14. 2 Cor. iv. 14. Ephes. i. 20. But that is not inconsistent with Peter's affirmation in this verse; For the Father may, with the strictest propriety, be said to have done what the Spirit did by his appointment; especially as it was done to shew that God acknowledged Jesus to be his Son.—What our Lord said concerning his own resurrection, John ii. 19. *Destroy this temple and in three days I will raise it up*, is to be understood in the same manner. For having told the Jews, John x. 18. *I have power to lay down my life, and I have power to take it again*, he added, *this commandment I received of my Father.*—Christ's resurrection being an example as well as a proof of our resurrection, he was raised by the agency of the Spirit, perhaps to shew that we shall be raised by the same power exerted agreeably to the will of God and of Christ; on which account the resurrection of the dead is ascribed sometimes to the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. but more frequently to the Son, John v. 28. vi. 39, 40. 1 Cor. xv. 21, &c. 1 Thess. iv. 16, &c.

Ver. 19. *By which also he preached to the spirits in prison.* Christ is said, by the same Spirit who made him alive, to have preached to the antediluvians, because his Spirit inspired Noah to preach to them, as is plain from Gen. vi. 3. *My Spirit shall not always strive with man.*—Hence *Noah is called a preacher of righteousness*, 2 Pet. ii. 5. note.—By attributing the preaching of the ancient prophets to Christ, the apostle hath taught us, that from the beginning, the œconomy of man's redemption hath been under the direction of Christ. Accordingly, the

ϱευθεις εκηρυξεν, 57.) *he preached to* the spirits in prison, [3]

20 *who formerly* were disobedient, [1] *when the patience* of God (απαξ) once waited in the days of Noah, while *an* ark *was preparing*, (εις, 141.) *in which* few, that is, eight souls were *effectually saved* by water. [2]

(2 Pet. ii. 5.) *he preached to the* persons now *in prison*,

20 *who formerly were disobedient, when the patience of God, once* for all, *waited* for their reformation *in the days of Noah*, during an hundred and twenty years *while an ark was preparing, in which few, that is, eight persons* only, *were effectually saved by* the *water* of the flood itself, which bare up the ark in which they were inclosed.

same apostle hath expresly affirmed, 1 Pet. i. 11. That the spirit who was in the ancient prophets, was the Spirit of Christ.

2. *He preached.* Ποϱευθεις εκηϱυξεν, Syriac version *Et predicavit.* Elsner, on this passage, hath produced examples from the scriptures, and from Demosthenes, to shew that the phrase, *he went and preached.* is a pleonasm for *he preached.* See Ess. iv. 57. Among the examples from scripture, the clearest and most direct is, Ephes. ii. 15. *Having abolished*, &c. 17 (*και ελθων ευαγγελισατο*) *and came and preached peace to you who were afar off, and to them who were nigh.* For it is certain, that our Lord after his resurrection, did not go personally to the gentiles, to preach peace to them. He preached to them by his apostles only. But if Christ is said by Paul to go and do, what he did by his apostles, he may with equal propriety be said by Peter, to go and do, what he did by his prophet Noah. See Jude ver. 14.

3. *To the spirits in prison.* Some commentators, supposing that the word Πνευμασι *spirits* is of the same signification with ψυχαι *souls*, ver. 20. interpret this passage, of Christ's descending into Hades and preaching to all the wicked who are there in prison. But since the spirits in prison to whom Christ preached are said to have been disobedient in the days of Noah, this interpretation cannot be admitted.—Others therefore think *the spirits in prison*, to whom Christ preached, were the wicked antediluvians to whom he preached by his Spirit speaking in Noah during the time the ark was preparing; for these might be called *spirits in prison*, by the same figure that the wicked Jews, to whom Christ preached in the days of his flesh, are called *prisoners*, Isa. xlii. 7. xlix. 9. But although, by *the spirits in prison*, the apostle means the wicked antediluvians, I do not think he meant to represent them as in prison in the days of Noah, but as in prison at present. And to convey this meaning I have in the commentary added the word *now*; the antediluvians were men on earth when Christ preached to them by his Spirit speaking in Noah: But they are now *spirits in prison*, detained, like the fallen angels, (Jude ver. 6.) *unto the judgment of the great day.* In the Syriac version the clause is thus translated, *animabus illis quæ inclusæ fuerunt in sepulchro.*—By *the spirits in prison*, L. Barrington understands Noah's family shut up in the ark. But it does not appear that they were disobedient.

Ver. 20.—1. *Who formerly were disobedient.* This clause being connected in the original, with the clause, *spirits in prison*, it is evident that *the spirits in prison* to whom Christ preached, are the persons who were disobedient in the days of Noah, but who now are spirits in prison.

2. *Eight souls were effectually saved by water*, or, *safely conveyed through* the *water*. Thus, Acts xxiv. 24. ινα επιβασαντες τον Παυλον διασωσωσι πϱος Φηλικα τον ηγεμονα, is translated, *that they may—bring Paul safe unto Felix the governor.*—Christ's preaching to the antediluvians by Noah, the destruction of these antediluvians for their disobedience to that preaching, the preservation of Noah and his family in the ark by means of the water of the deluge, are all fitly mentioned, to shew that it hath been God's way from the beginning of the world, when the wickedness of men becomes general to oppose it, by raising up prophets to reprove them and to warn them of their danger; and after waiting for their repentance to no purpose, to destroy them: while he delivers the righteous from the evils to which they are exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many, nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord, wicked men and persecutors are taught to dread the judgments of God.

21 *To which water* of the deluge, *the antitype baptism* (I do *not* mean *the washing away of the filth of the flesh* only, *but* the thing signified thereby, *the*

21 *To which* WATER, [1] *the antitype baptism,* [2] (not the putting away of the filth of the flesh, [3] but the answer of

Ver. 21.—1. *To which water.* The relative ὡ being in the neuter gender, its antecedent cannot be κιβωτος *the ark*, which is feminine, but ὑδωρ *water*, which is neuter. I have therefore supplied that word in the translation.

2. *The antitype baptism.* The word τυπος *type*, denotes a thing that is so formed, as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies *a pattern*, according to which a thing is made. Thus the visionary tabernacle, shewn to Moses in the mount, is called τυπος *a type* or *pattern*, because he was to make the material tabernacle exactly like it, Heb. viii. 5. In scripture likewise, τυπος *a type* signifies an example of moral conduct, to be followed or avoided, 1 Cor. x 6. 11.—The word αντιτυπος *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24. the Mosaic tabernacles are called αντιτυπα *antitypes*, or *likenesses of the true tabernacle* or habitation of the Deity, because they were formed according to the τυπον, *pattern* shewed to Moses, which was considered as the true tabernacle.—Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (See Gal. iv. 24. note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Rom. v. 14. Adam is called, τυπος, *the type* of Christ, who on that account is called *the second Adam*. Thus also the water of baptism, is here called *the antitype to the water of the flood*, because the flood was *a type or emblem* of baptism, in the three following particulars. 1. As by building the ark and by entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to be buried in the water of baptism, we shew a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.—2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead, so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event.—3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the Ark in which he was shut up, till the waters were assuaged and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life.—These things considered, may not our Lord's words to Nicodemus, *Except a man be born again of water*, be an allusion to the history of the deluge, and a confirmation of its typical meaning. For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being *born of water*. Consequently, as baptism is *the antitype*, or thing signified by the deluge, a person's coming out of the the water of baptism, may have been called by our Lord, his being *born again of water*.

3. *Not the putting away the filth of the flesh*, (See 2 Pet. i. 9. note 3.) *but the answer of a good conscience.* Here a twofold baptism is spoken of; the one consisting in *the putting away the filth of the flesh* by washing; the other *in the answer of a good conscience.* This latter, the apostle tells us is the baptism which is the antitype to the deluge. From this the Anabaptists infer that baptism ought not to be administred to infants, because they are incapable of giving the answer of a good conscience. But if this inference were just, it would follow, that circumcision could not have been administred to infants, seeing it is said, Rom. ii. 28, 29. circumcision *is not that which is outward in the flesh, but of the heart in the spirit.* Infants however, being capable of the outward circumcision and of the outward baptism, these rites are fitly administred to them as the seals of God's covenants, and as the rites of initiation into these covenants See Rom. iv. 11. note 1.—Commentators are divided about the meaning of the original word επερωτημα. Our translators have rendered it by the word *answer*, and Beza by

a good conſcience toward God) *now ſaveth us alſo through* the reſurrection of Jeſus Chriſt, [4]

anſwer of a good conſcience toward God) now ſaveth us alſo; gives us the aſſurance that we ſhall be ſaved out of the grave, *through the reſurrection of Jeſus Chriſt* emblematically repreſented in baptiſm,

22 who *having gone* into heaven, [1] *is* (εν) *at* the right hand of God; angels, and authorities, and powers, being *ſubjected* [2] *to* him.

22 *who having gone into heaven, is* ſitting *at the right-hand of God,* as governor of the univerſe; *angels* both good and bad of every order, *and human rulers* of every denomination, *and* whatever elſe hath *power*, *being* abſolutely *ſubjected to him,* that he may be able to ſave his people.

by the word *ſtipulation*, on ſuppoſition, that the apoſtle had in his eye, the anſwers which perſons to be baptized, gave to the queſtions put to them, before their baptiſm, of which Cyprian hath given an account. But it does not appear, that theſe queſtions and anſwers were uſed in the apoſtle's days. Allowing however that, by an enallage, the word *queſtion*, is here put for the word *anſwer*, this *anſwer of a good conſcience* being made to God, is an *inward anſwer*, and means the baptized perſon's ſincere perſuaſion of the things, which by ſubmitting to baptiſm he profeſſes to believe; namely, that Jeſus, in whoſe name baptiſm is adminiſtred, aroſe from the dead, and that at the laſt day he will raiſe all from the dead to eternal life, who ſincerely obey him. This ſignification of baptiſm, the apoſtle Paul hath taught, Rom. vi. 4, 5. and therefore he calls it, *our begun confidence*, Heb. iii. 14. and exhorts the Hebrews, *to hold it ſtedfaſt to the end.*

4. *Now ſaveth us alſo, through the reſurrection of Jeſus Chriſt.* The baptiſm, which conſiſts in the anſwer of a good conſcience towards God, and which is the *antitype* or thing which was ſignified by the deluge, now ſaves us as effectually as the water of the deluge preſerved Noah by bearing up the ark.—Here it is proper to obſerve that Noah gave the anſwer of a good conſcience towards God, by entering into the ark in the firm belief that God, according to his promiſe, would preſerve him and his family, by that very water which he knew was to deſtroy all the reſt of mankind.—*Baptiſm*, underſtanding thereby the anſwer of a good conſcience, *now ſaveth us alſo through the reſurrection of Jeſus Chriſt*; becauſe if Chriſt had not riſen, being an impoſtor, he could not have ſaved any one. But, by his reſurrection from the dead being demonſtrated to be the Son of God, he is able to ſave all who believe on him; and in his reſurrection he hath given an example, as well as a proof of the reſurrection of believers to eternal life.

Ver. 22.—1. *Who having gone into heaven, is at the right hand of God.* The Vulgate verſion hath here, *who is at the right hand of God, having ſwallowed up death that we might be made the heirs of eternal life, having gone, &c.* But this is an interpretation rather than a various reading.—Burnet, De Statu Mort. p. 155. thus deſcribes our Lord's departure from the earth. "Non "tantum a mortuis ſurrexit Chriſtus, ſed in cœlum etiam aſcendit. Partâ victoriâ, triumphum "egit: atque nube vectus lucida, veluti triumphali curru, aſpectantibus diſcipulis, comitan- "tibus angelis, et ad priſtinas ſedes in patriam, et ad Deum patrem redijt. Hæc eſt vera "αποθεωσις, quam fruſtra affectarunt Cæſares, et Heroes, aliique inter gentes, dignitate, for- "titudine, aut ſapientia, eximii."

2. *Angels, and authorities, and powers, being ſubjected to him*; that is angels both good and bad, being ſubjected to him; and among the reſt, the one who hath the power of death, that is the devil. The ſupreme dominion of Chriſt over every created nature, is mentioned by the apoſtle, as a proof that he is able to ſave the whole human race from death, the puniſhment which the devil brought on them by ſeducing their firſt parents; able alſo to beſtow on believers eternal life, after having conducted them ſafe through the difficulties and dangers of their preſent trial. For, this is the ſalvation of believers through the reſurrection of Jeſus Chriſt, which the apoſtle affirms ver. 21. was typified by the ſalvation of Noah and his family.

CHAP.

CHAP. IV.

View and Illuſtration of the Matters contained in this Chapter.

THE apoſtle having told the brethren of Pontus, that it was better to ſuffer as well-doers than as evil-doers; alſo having inſinuated, that the dignity and power with which Chriſt is inveſted to enable him to ſave his people, was the reward of his ſufferings, He begins this chapter, with an exhortation to them to arm themſelves with the ſame reſolution to ſuffer death for the goſpel, which Chriſt manifeſted when he ſuffered death for calling himſelf the Son of God: and gave this reaſon for their doing ſo. that the perſon who is firmly reſolved to ſuffer death, rather than renounce his religion, hath freed himſelf from the dominion of ſin, ver. 1.—ſo that he does not live the reſt of his life, according to the inclinations of his perſecutors, but according to the will of God, ver. 2.—Beſides, the time paſt of their life, he told them, was ſufficient to have complied with the will of the gentiles, by walking in laſciviolneſſes, &c. ver. 3.—And, although their heathen acquaintance might be ſurpriſed, that they did not ſtill accompany them in theſe vicious courſes, and might revile them on that account, they were not to be moved thereby, ver. 4.—Theſe wicked men, ſhall be called to an account for their crimes, and be puniſhed, ver. 5.—They were likewiſe to conſider, that the goſpel had been preached to the dead gentiles, for the very purpoſe of aſſuring them that, although for their faith they might be condemned to death in their fleſhly body by men, they ſhall at the laſt day be raiſed and rewarded in their ſpiritual body, ver. 6.—Farther, he aſſured them, that the end of all things, the end of the Moſaic diſpenſation and of the Jewiſh ſtate, was at hand; ſo that the power of the unbelieving Jews, their greateſt perſecutors, would ſoon be broken. And from that conſideration, he exhorted them to continual ſobriety and watchfulneſs, ver. 7.—and to comfort one another under their ſufferings, by mutual love which would lead them to overlook each others faults, ver. 8.—and to be hoſpitable, ver. 9.—and to exerciſe their ſpiritual gifts for each others benefit, ver. 10, 11.—Next, he told them they were not to think it ſtrange, that God had permitted ſo hot a perſecution to fall on them. It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be the greater at the revelation of Jeſus Chriſt, ver. 13.—Beſides, if they were reviled for the name of Chriſt, they were happy for this other reaſon, that the Spirit of Chriſt reſting on them and ſtrengthening

ing them to ſuffer, would be a ſpirit of glory to them in the eyes of their perſecutors, ver. 14.

About the time the apoſtle wrote this letter, the unbelieving Jews, eſpecially the zealots, were raiſing great diſturbances, both in Judea and in the provinces; and in theſe confuſions, they murdered their brethren who were of a different faction, and plundered their goods. Theſe fanatics, fancying that no obedience was due from the people of God to idolatrous princes, paid no regard to the heathen laws and magiſtrates, but were guilty of the groſſeſt outrages in the countries where they lived, by which they often brought on themſelves puniſhment. Wherefore, to prevent the Jewiſh Chriſtians from joining their unbelieving brethren in theſe outrages, the apoſtle exhorted them, not to bring puniſhment on themſelves as murderers or thieves, &c. becauſe to ſuffer for ſuch things was extremely diſgraceful, ver. 15.—But if any of them ſuffered as a Chriſtian, he was not to be aſhamed, but rather to glory in it, ver. 16.—In the mean time, leſt the Jewiſh believers might have entertained harſh thoughts of God, on account of their ſufferings, the apoſtle told them, the time was come, in which the Jews, the ancient houſehold of God, were to be puniſhed as a nation, for all the crimes committed by them from the beginning; that the Jewiſh Chriſtians were to be involved in the general puniſhment; and that it was proper to begin at them, as a part of that devoted nation, notwithſtanding they were now become the houſe of God; becauſe the juſtice of God would be the more illuſtriouſly diſplayed thereby. However, to terrify their perſecutors he obſerved, that if the puniſhment of the nation was to begin at the Jews, who were become the houſe of God by believing in Jeſus, the puniſhment of thoſe Jews who obeyed not the goſpel of God, would be moſt terrible, ver. 17.—And, that if the righteous, the Jewiſh believers, would be ſaved with difficulty from periſhing in the impending deſtruction, the ungodly and ſinners of the nation, could not hope to eſcape, ver. 18.—Laſtly, he told the brethren, that as in the general calamity ſome of them who were in Judea, when God's judgments fell on the nation, might ſuffer death by the will of God, they ought on that occaſion to commit their lives in well-doing to him, as to a faithful creator, ver. 19.

NEW TRANSLATION.

CHAP. IV. 1 *Chriſt then having* ſuffered for us in the fleſh [1] (chap. iii. 18.) *do ye alſo arm yourſelves* with the ſame mind: [2] for he *who*

COMMENTARY.

CHAP. IV. 1 *Chriſt then having ſuffered* death *for us in the fleſh, do ye alſo arm yourſelves with the ſame reſolution* of ſuffering death for him when called; *becauſe he who hath reſolved to ſuffer* death *in the fleſh*

Ver. 1.—1. *Having ſuffered for us in the fleſh,* namely death, with all thoſe previous and concomitant evils, which rendered his death in the fleſh bitter.

2. *Arm yourſelves with the ſame mind.* Chriſt having ſuffered in the fleſh, that is, in his embodied

for Christ, having overcome the strongest temptation, *hath* thereby *freed himself from* the solicitations of *sin;*

2 *so that he no longer liveth his remaining time in the flesh, agreeably to the corrupt inclinations of his persecutors, but agreeably to the will of God,* who hath commanded him to shun idolatry, and all the vices practised by idolaters.

3 *For* reason teaches us that *the time which hath passed of* our *life, is too much to have fully performed the* corrupt *inclination of the gentiles, having* long *walked in all kinds of lasciviousnesses, base passions, excessive drinkings of wine, revellings,* (κωμοις. See Rom. xiii. 13. note 1.) *luxurious feastings,* (ποτοις), *and abominable idolatries,* and all the shameful vices connected therewith.

4 *On account of your former life they wonder that ye* shun their company, and *do not run with them into the same slough of dissoluteness, reviling you* on that ac-

hath suffered [3] in the flesh, hath *rested* FROM sin; [4]

2 (εις το, 154.) *so that* he no longer *liveth* HIS *remaining time* in the flesh to the lusts of men, but to the will of God.

3 For the time *which hath passed of life,* IS *a sufficient* TIME [1] *for us* to have *wrought out* the will of the gentiles, *having* walked in *lasciviousnesses,* [2] lusts, *excesses in* wine, (κωμοις) revellings, banquetings, [3] and abominable idolatries.

4 (Εν 'ω, 167.) *On which account* they *wonder* [1] that *ye do not run* [2] with THEM (εις)

embodied state, to arm ourselves against our persecutors with the same mind, is to arm ourselves with the same resolution to suffer all the evils to which we are exposed in the body; and particularly to suffer death, when called by God to do so for our religion.

3. *For he who hath suffered in the flesh.* The apostle having exhorted the brethren of Pontus, to arm themselves with the resolution of suffering death in the flesh, he considered that resolution, as an actual suffering of death; just as God considered Abraham's resolution to offer Isaac, as the actual offering of him, Gen. xxii. 18. That this is the apostle's meaning, is evident from ver. 2. where the person who hath suffered death in the flesh, is represented as still living in the flesh.

4. *Hath rested from sin.* So the phrase πεπαυται ἁμαρτιας literally signifies, the preposition απο being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience.—This happy efficacy of arming themselves with the resolution of suffering for Christ, the apostle explained to the brethren of Pontus to excite them to attain that resolution.

Ver. 3.—1. *For the time that hath passed of life is a sufficient time.* The word αρκετος, translated *sufficient*, being in the masculine gender, the word with which it agrees, is χρονος *time*, which though not expressed, must in the translation be supplied from the precedent clause, as I have done. The phrase *a sufficient time*, is a soft expression which conveys the strongest meaning; namely, that in no period of their life, ought they to have wrought the will of the gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xliv. 6.

2. *Having walked in lasciviousnesses.* Πεπορευμενους. This is an example of the accusative absolute. See Ess. iv. 23.—*Lasciviousness* as distinguished from *lust*, denotes outward actions of a base kind: Fornication, adultery, incest, sodomy. Whereas, *lust* consists in impure desires inwardly cherished.

3. *Banquetings.* Ποτοις, *Banquetings*, according to Estius, were those meetings in which the heathens strove with each other who should continue longest to drink, consequently the original word might be translated *drinking matches*. But as *excesses in wine* are mentioned in the precedent clause, our translators supposed that ποτοις was put for συμποσιαις, a word which anciently signified *feastings;* which when they consume too much time, or occasion intemperance, are certainly blameable.

Ver. 4.—1. *They wonder.* The Greeks used the word ξενιζεσθαι, to express that admiration and wonder with which a stranger is struck, who beholds any thing uncommon or new.

2. *Run with them.* Here the apostle alludes to the practice of the votaries of Bacchus, who

into the same *slough of dissoluteness*, [3] *reviling* YOU.

5 ('Οι, 67.) *They* shall give account to him, *who is prepared* to judge the *living* and the dead. [1]

6 (Εις τυτο γαρ) *Besides*, for this *purpose* the gospel *hath been* preached *even to the* dead, that ALTHOUGH they might be *condemned indeed* (κατα, 229.) *by men* in the flesh, [1] (δε) *yet they might live* ETERNALLY *by God* in the spirit. [2]

7 (Δε, 103.) *Now* the end of all things [1] *hath approach-*

count as unsocial, and making you every where objects of scorn.

5 But be not troubled at their speeches: *They shall give* an *account* of them *to him, who*, by the commission and power which he received from God, *is prepared to judge the living and the dead*.

6 *Besides*, to encourage you to suffer death for Christ, know that *for this purpose the gospel hath been preached even to the dead* in sins, Ephes. ii. 1. to the gentiles, to assure them *that although they may be condemned* to death *indeed by men in their fleshly body* as Christ was, *yet they shall live* eternally *by* the power of *God in their spiritual body* as Christ *now liveth*.

7 *Now the end of the temple, of the law, and of the Jewish state, hath approached. Be ye therefore*

ran about the streets and fields like mad people committing every sort of excess.

3. *The same slough of dissoluteness.* The word αναχυσις signifies a collection of water, a miry pool. The other word ασωτια signifies a dissolute course of life, Luke xv. 13.—The metaphorical expression *slough of dissoluteness*, strongly marks the danger and misery of living in the vices mentioned verse 3. vices which the heathens practised in the temples of their gods as worship.

Ver. 5. *To judge the living and the dead.* From the following verse it appears, that by *the dead*, the apostle meant the gentiles, said in other passages to be *dead* through ignorance and sin. Consequently by *the living*, we are to understand those, who by their profession of the gospel, are reputed to be alive; Rev. iii. 1. *Thou hast a name that thou livest, and art dead.* See also 1 Tim. v. 6. The living and the dead therefore are the Jews and gentiles.

Ver. 6.—1. *That although they might be condemned indeed by men in the flesh.* According to the common translation of this passage, the apostle is represented as saying, that the gospel was preached to the dead gentiles, in order that they might be condemned by men in the flesh. But as this cannot be the apostle's meaning, I suppose there is here an ellipsis of the word *although*, as is plain from the adversative particle Δε, which follows. See Ess. iv. 109. I have therefore ventured to supply it in the translation. We have the same ellipsis, Rom. vi. 17.

2. *Yet they might live eternally by God in the Spirit.* As St Paul, speaking of the body of the righteous, says, 1 Cor. xv. 44. *It is sown an animal body, it is raised a spiritual body*, we may, by *the flesh* here, understand the *animal* body in which men now live, and by *the Spirit* the *spiritual* body which the righteous are to receive at the resurrection. This interpretation, makes one of the darkest passages of the New Testament, intelligible. However, although *spirit* were taken literally in this clause, yet as *flesh* in the former clause, does not signify the body separate from the spirit, but human nature as it consists at present of flesh and spirit, so *the spirit* in which we are to live after death, does not signify the spirit separate from the body in which the saints are to be raised, but their spirit united to an immortal incorruptible body. In the same manner, *the salvation of souls*, chap. i. 9. is not to be understood, of a salvation of the soul exclusive of the body, but a salvation of both.—Knatchbul supplies and translates this verse, in the following manner: *that* (οι εισι) *they who live according to men in the flesh may be condemned, but* (οι εισι) *they who live according to God in the spirit may live.* But the translation I have adopted is more easy, and gives a sense of the passage more analogous to the scripture phraseology.

Ver. 7.—1. *The end of all things hath approached.* That by *the end of all things* which had approached, when Peter wrote this epistle, he did not mean the end of this mundane system, but the end of the temple, of the Levitical priesthood, and of the whole Jewish œconomy, see proved, pref. to 2 Thess. sect. 4. paragr. 1. 2, 3.—This epistle being written, A. D. 67. about a year after the war with the Romans began, which ended in the destruction of Jerusalem and of the Jewish state, Peter who had heard his master's prophecy concerning these events, and concerning the signs of their approach, had good reason to say, that they had approached. It will be said perhaps, that the brethren in Pontus had little interest in

ſober, and watch unto prayers, in the hope of being ſoon delivered from your bittereſt perſecutors.

8 *And above all things, have fervent love to one another*; *for love will make you pardon a multitude of faults* in each other, whereby, in your preſent perſecuted ſtate, ye will be the more diſpoſed to aſſiſt each other.

9 In this time of perſecution eſpecially, *be hoſpitable one to another, without murmurings* on account of the trouble and expence it occaſions to you.

10 *Let every one, according as he hath received any ſpiritual gift, exerciſe it for the benefit of each other, as becomes good ſtewards of the manifold gifts of God,* which are beſtowed, not for the receiver's advantage only, but for the benefit of others alſo.

11 *If any one ſpeak* by inſpiration, *let him ſpeak* with fidelity and earneſtneſs, *as the oracles of God require. If any one miniſter* to the neceſſities of the ſaints, *let him do it ſuitably to the ſtrength* of body and mind *which God ſupplieth* to him; *that in* the exerciſe of *all his gifts, God may be glorified through Jeſus Chriſt* the wiſe diſpenſer of theſe gifts; *to whom be* aſcribed *the glory* of them, *and the power* of diſpenſing them, *for ever and ever. Amen.*

12 *Beloved, wonder not at the fire* of perſecution now raging *among you, which is* appointed *to you for a trial* of your faith, *as if ſomething happened to you* which never happened to the people of God before.

ed. Be ye therefore ſober, [2] and watch unto *prayers.*[3] See chap. v. 8. note.

8 And above all things have fervent *love* (εις ἑαυτους) *to one another*; for *love will* cover *a* multitude of ſins. (See James v. 20. note 2.)

9 *Be hoſpitable* (ſee 1 Tim. iii. 2. note 5.) *to one another,* without *murmurings.*

10 *Let every one according as he hath received* (χαρισμα) *a ſpiritual gift,* miniſter *it* (εις ἑαυτους) *to one another,* as good ſtewards of the manifold grace of God.

11 If any *one* ſpeak, LET HIM SPEAK as the oracles of God REQUIRE.[1] If any *one* miniſter, LET HIM DO IT as *from the ſtrength* which God *ſupplieth,* that in all things God may be glorified thro' Jeſus Chriſt, to whom be *the glory*[2] *and the power* for ever and ever. Amen.

12 Beloved, *wonder not at the burning*[1] *among you,* WHICH *is to you for a trial, as if ſome* ſtrange thing happened *to* you.

the deſtruction of the Jewiſh ſtate. Yet as the Jews were the bitter perſecutors of the Chriſtians, in all the countries where they had any power, it muſt have been a great conſolation to the brethren every where, to be aſſured that the power of their chief perſecutors was ſoon to be utterly broken. Alſo, to know that the law of Moſes was ſoon to be aboliſhed, muſt have prevented the gentiles from receiving the Jewiſh rites.

2. *Be ye therefore ſober.* The word σωφρονειν, ſignifies to rule, both the paſſions of the mind and the appetites of the body, with wiſdom. When applied to the mind, as in this paſſage, it ſignifies to be meek under provocation: when applied to the body, it ſignifies to be temperate in the uſe of meat and drink, and other ſenſual gratifications.

3. *And watch unto prayers.* This is the advice our Lord gave to his diſciples when he foretold the deſtruction of Jeruſalem, Luke xxi. 36.—The word νηψατε ſignifies both *to be ſober,* and *to watch.* In this paſſage, it ſignifies *to watch,* becauſe it follows a word which ſignifies *to be ſober*; and both are neceſſary preparations for *prayer,* which to thoſe who might have occaſion to go to Jeruſalem, the apoſtle recommended as the beſt means of avoiding the calamities, that were coming on that devoted city.

Ver. 11.—1. *If any one ſpeak, let him ſpeak as the oracles of God require.* Let him ſpeak nothing but what hath been revealed to him; and let him ſpeak with gravity and earneſtneſs.—For the meaning of λογια *oracles,* See Rom. iii. 2. note 2. Heb. v. 12. note.

2. *To whom be the glory.* It is uncertain, whether the relative (ᾡ) refers to God, or to Chriſt. Underſtood of Chriſt this doxology is perfectly proper, being given to him, Rev. i. 6.

Ver. 12. *Wonder not* (See verſe 4. note 1.) *at the burning*; the word πυρωσις *burning,* denotes the grievous perſecution which the Chriſtians in Pontus &c. were ſuffering for their faith. The metaphor is bold but noble. It repreſents them as having fire caſt on them for the trial of their faith, as gold is tried by fire, chap. i. 7. to which the apoſtle alludes. This figure in a lively manner expreſſes the painful and dangerous nature of their trial.

13 (Αλλα καθως, 203.) But *seeing ye partake of the sufferings of Christ*, rejoice, *that* also *at the revelation of his glory* (chap. i. 7. note 2.) ye may *rejoice, leaping for joy*.

13 *But seeing*, for calling him the Son of God, *ye partake of the sufferings which Christ endured* for the same cause, *rejoice* in your sufferings, *that also at* the day of *the revelation of his glory* as the Son of God *ye may rejoice, being transported with joy* on account of the greatness of your reward.

14 If ye be reproached [1] (εν) for the name of Christ, YE ARE happy, *because* the Spirit of glory and of God resteth upon you. [2] (Κατα, 229.) *By them indeed* he is evil spoken of, but (κατα) *by you* he is praised.

14 Besides, *if ye be reproached for* bearing *the name of Christ, ye are happy* even in the present life, *because the Spirit of honour, and of God resteth upon you. By your persecutors indeed, Christ is evil spoken of* as an impostor, *but by you* who suffer for believing him to be the Son of God, and who are supported by him in your sufferings, *he is* greatly *praised*.

15 (Γαρ, 93.) *Wherefore*, [1] let none of you suffer as a murderer, *or a* thief, *or a malefactor*, [2] *or as a meddling person*. [3]

15 *Wherefore, let none of you suffer* by your own fault *as a murderer, or a thief, or a malefactor, or as a meddling person;* sufferings of this kind, however courageously born, bring neither glory nor reward to the sufferers.

16 *However*, if ANY ONE SUFFER as a Christian, [1] let him not be ashamed, but let him *even* glorify God *on that account*.

16 *However, if any one suffer because he is a Christian, let him not be ashamed* of his sufferings, though ever so ignominious. *But let him* rather *even praise God, for having judged him worthy to suffer* in so good a cause, and enabled him to suffer.

Ver. 14.—1. *If ye be reproached.* To an ingenuous mind, reproach is often worse than the spoiling of goods, or even than bodily pain. Wherefore to comfort the brethren when reviled, the apostle put them in mind of Christ's words, Matt. v. 11. *Blessed are ye when men shall revile you*, &c.

2. *The Spirit of glory and of God resteth upon you.* This is an allusion to Isaiah xi. 2. The *Spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a *Spirit of fortitude* enabling them to suffer the greatest evils without shrinking; a virtue which the heathens greatly admired. For which reason, when they put the first Christians to death for refusing to worship idols, they were so struck with the constancy, patience, meekness, and benevolence wherewith they suffered, that it led many of them to think well, both of a religion, which inspired its votaries with such admirable virtues, and of these votaries themselves. And, as this constancy in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it, both the Spirit of glory, and the Spirit of God.

Ver. 15.—1. *Wherefore, let none of you suffer as a murderer*, &c. This caution the apostle gave to the Jewish Christians, because at the time he wrote his epistle, the unbelieving Jews in Judea were extremely addicted to murder, and robbery, and every kind of wickedness; for they robbed and killed not only the heathens, but their own brethren who would not join them in their opposition to the Romans, as appears from the account which Josephus hath given of them.

2. *Or a malefactor*, that is an adulterer, a sodomite, a perjured person.

3. *Or as a meddling person.* Αλλοτριοεπισκοπος: *alienorum inspector*, Estius.—As the apostle is speaking of their suffering for being meddling persons, *meddling* must be something criminal: According to *Le Clerc*, it was the inspecting of the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which was the practice of the Jews in Alexandria, Cesarea, and other places, as Lardner hath shewn, Credibil. B. 1. c. 8. page 443. L'Enfant takes this word, in the more general sense of meddling with other peoples affairs, from avarice, anger, revenge, malice, or other bad passions. Estius thinks it denotes, one who covetously looks on the goods of others, with an intention to take them away by force. In the Vulgate it is translated, *alienorum appetitor*.

Ver. 16. *Suffer as a Christian.* This, with Acts xi. 26. xxvi. 28. are the only passages of scripture in which the disciples are called *Christians*, after the name of their master.

17 *Indeed the time is come, that* the *punishment* to be inflicted on the Jews as a nation, for their crimes from first to last, *must begin at* you Jewish Christians now become *the house of God. And if it begin first at us*, who are so dear to God on account of our faith in his Son, *what will the end be of those* Jews *who obey not the gospel of God?*

18 *And* when God thus punishes the nation, *if the righteous* Jews who believe in Christ *with difficulty can be saved, where will the ungodly, and the sinful part of the nation, shew themselves* saved from the divine vengeance?

19 In thus punishing the Jews, God is just: *Wherefore let even the gentile Christians, who suffer* with them in Judea *by the will of God*, use no unlawful means for preserving themselves, but *commit their own lives to him in well-doing, as to a faithful creator*, who can and will most certainly restore their lives to them at the resurrection.

17 (Ὅτι, 260.) *Indeed* the time IS COME that *punishment* [1] must begin at the house of God, [2] (chap. ii. 5. note 2.) and if IT BEGIN first (αφ') at us, what *WILL* the end BE of them *who* obey not the gospel of God?

18 And if the righteous *with difficulty* [1] *can* be saved, where *will* the ungodly and the sinner (φανειται, 2d future of the Indic. Med. voc.) *shew themselves?*

19 (Ὥστε, 331.) Wherefore, let *even those who* suffer *by* the will of God, [1] (ver. 15.) commit (τας ψυχὰς ἑαυτων) *their own lives* [2] TO HIM in well-doing, as *to* a faithful creator.

Ver. 17.—1. *Indeed the time is come that punishment must begin.* The punishment which the apostle speaks of, is that which Christ had described, Matt. xxiii. 35. *That on you may come all the righteous blood, shed* &c.

2. *At the house of God.* So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the view.

Ver. 18. *With difficulty* (so the word μολις signifies) *can be saved.* That the apostle is not speaking here, of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who considers, 2 Pet. i. 11. *Thus there shall be richly ministred to you, an entrance into the everlasting kingdom.* What he speaks of, is the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea nor any where else.

Ver. 19.—1 *Let even those who suffer by the will of God*, &c. The apostle added this direction, for the sake of such gentile Christians as might be in Judea during the war. For the Christians in the first age being considered by the heathens as a sect of the Jews, the Romans could not distinguish them from the Jews, in the punishments which they inflicted on that rebellious nation.

2. *Commit their own lives.* Παρατιθεσθωσαν. commit them as a deposite (See 2 Tim. i. 12. note 3.) to be restored to them at the resurrection.—*Lives.* So the word ψυχας is translated Matt. x. 39.—But, if it is understood in this passage of our *souls*, there is an allusion, in this direction, to Christ's words on the cross, Luke xxiii. 46. *Father into thy hands* (παραθησομαι το πνευμα μȣ) *I commit my spirit.*

CHAP. V.

View and Illustration of the Precepts given in this Chapter.

Because the knowledge and good behaviour of the people, depend in a great measure upon the kind of instruction which they receive from their teachers, the apostle in this chapter, addressed the *elders*, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1.—exhorting the bishops in particular, to

to feed the flock of God committed to their care, faithfully: and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their master and to the flock, ver. 2.—and not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people, ver. 3.—This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs, and his sheep.—Next, because the faithful performance of the bishop's office, was in that age attended with great difficulty and danger, the apostle to encourage the bishops, assured them that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ver. 4. The distinguished reward, which Christ is to bestow on those who have suffered for his sake, being a favourite topic with our apostle, he introduces it often in this epistle.

Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they owed to each other, according to their different stations and relations, ver. 5.—But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6.—casting all their anxious care on God, because he cared for them, ver. 7.—and to watch against the Devil, who went about as a roaring lion seeking to destroy them, by instigating the wicked to persecute them, and drive them into apostasy, ver. 8.—But they were to resist that terrible enemy, by stedfastness in the faith; and not to think themselves hardly dealt with when persecuted, knowing that their brethren every where, were exposed to the same temptations of the Devil, ver. 9.—In the mean time, to give them all the assistance in his power, the apostle prayed earnestly to God to stablish and strengthen them, ver. 10.—and ended his prayer with a doxology to God, expressive of his supreme dominion over the universe and all the things it contains.

The apostle informed the brethren of Pontus, that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12.—Then giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called *his son*, either because he had converted him, or on account of the great attachment which Mark bare to him, ver. 13.—And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14.

New Translation.	COMMENTARY.
CHAP. V. 1 The elders[1] *who* are among you I exhort,	CHAP. V. 1 *The elders who are among you* in your different churches *I exhort* in what follows; *who am*.

Ver. 1.—1. *The elders.* *Elder* as a name of office, belonged indifferently to *bishops, presidents, teachers, and deacons*, Acts xiv. 23. See 1 Tim. v. 17. note 1.

a fellow elder, and a witness of the sufferings of Christ in the garden and on the cross, *and also a partaker of his glory* of governing the world by the gospel, *which* glory *is to be manifested* at the last day.

who AM (συμπρεσβυτερος) *a fellow elder*, [2] and a witness [3] of the sufferings of Christ, and also a partaker of the glory [4] *which is to* be revealed.

2 *Feed the flock of God which is committed to your care* faithfully, *exercising the bishop's office, not constrained thereto* by men, *but willingly* from a sense of the excellence and usefulness of the office; *neither* exercise it *for the sake of gaining a maintenance, but from* a *good disposition* to promote the glory of God and to save souls;

2 Feed the flock of God which is (εν, 162.) *with* you, (επισκοπουντες) *exercising the bishop's office, not* by constraint, but willingly; [1] *neither for the sake of base gain, but* (προθυμως) *from good disposition*; [2]

3 *neither as lording it over* the flocks which are *the heritages of God: But being patterns to the flock* in disinterestedness, temperance, humility, and charity.

3 neither *as lording it over the heritages of God:* [1] But being (τυποι) *patterns* to the flock,

4 *And* to encourage you, know that *when the chief Shepherd shall appear* to judge the world, *ye* who have discharged your duty to your flocks faithfully, *shall receive* from him *the crown of glory which fadeth not away.*

4 and when the chief Shepherd (see chap. ii. 25. note) shall appear, ye shall receive *the* crown of glory, *which* fadeth [1] not away.

2. *Who am a fellow elder.* Here Peter shewed his great modesty. For though he was one of the chief apostles, he took the title of *elder* only. And to render his exhortation acceptable to the elders of Pontus, he called himself their *fellow elder.*—The commentators justly observe, that if Peter had been the prince or chief of the apostles, as the Papists affirm, he would in this place, and in the inscription of his two epistles, certainly have assumed to himself that high prerogative.—The circumstances of Peter's being a fellow elder, and a witness of the sufferings of Christ &c. are mentioned to give weight to his exhortation.

3. *And a witness of the sufferings of Christ.* One of the purposes for which Christ chose twelve of his disciples to be with him always, was, that having heard his discourses, and seen his miracles and sufferings, they might be able to testify these things to the world as what they themselves heard and saw. Wherefore μαρτυς *A witness*, in this passage signifies not only one who was present at a transaction, but who testifies it to others.

4. *A partaker of the glory which is to be revealed. The glory to be revealed,* is Christ's glory of governing the world by his gospel. This glory, of which Peter and the rest who preached the gospel by inspiration were partakers, is to be illustriously manifested at the last day, when Christ will judge the world by the gospel which was preached by his apostles.

Ver. 2.—1. *Exercising the bishop's office, not by constraint, but willingly.* In the first age, when the profession of the gospel exposed men to persecution, and when the persecution fell more especially on the bishops,, it may easily be imagined, that some who were appointed to that office, would undertake it unwillingly; perhaps because they were not disposed to do the duties thereof diligently, or because they were not willing to suffer.

2. *But from good disposition:* So I have translated προθυμως, because it is opposed to the desire of base gain, mentioned in the preceding clause; also to distinguish it from εκουσιως willingly, mentioned in that clause.—In the Syriac version this is translated, *toto corde.*

Ver. 3. *Over the heritages of God.* The word κληρος properly signifies *a lot.* But because the land of Canaan was divided among the Israelites by lot, the word came to signify *an heritage.* Wherefore believers being God's people, or portion, the different churches or congregations for worship, are called here God's *heritages.*—From this prohibition it would seem, that in the apostle's days, the bishops were beginning to assume that dominion over their flocks, which in after times they carried to the greatest height of tyranny. Or St Peter, foreseeing what was to happen, condemned in this prohibition the tyranny which in after times the clergy exercised.

Ver. 4. *Which fadeth not away.* This is an allusion to the crowns of green leaves of trees and herbs, bestowed by the ancients as the rewards of military prowess, or of victory in the games. See 1 Cor. ix. 25. note 2. These, together with the honours of which they were the symbols, soon faded away. But the crown of glory, to be given to faithful shepherds, never fade, being *a crown of righteousness,* 2 Tim. iv. 8. and *a crown of life,* James i. 12.

5 *For the like reaſon*, [1] ye younger *perſons*, [2] *ſubject* yourſelves to the *elders*, Yea *all be* ſubject *to one another*, and be clothed with humility; for God reſiſteth the proud, *but* giveth grace to the humble.

5 *For the like reaſon, ye the people ſubject yourſelves to the elders*, receiving their reproofs, with humility. *Yea, all* of you *be ſubject to one another*, in the various relations wherein ye ſtand to each other, *and be clothed with humility; for God reſiſteth the proud*, and caſteth them down; *but giveth the aid of his Spirit to the humble.*

6 *Be humbled, therefore,* under the *ſtrong* hand of God, (chap. iv. 12.) that he may exalt you in due time.

6 *Seeing God reſiſteth the proud, be humbled under the ſtrong hand of God;* take his corrections patiently; *that* according to his promiſe *he may exalt you* to the poſſeſſion of heaven *in due time.*

7 *Caſt* all your *anxious care on* him [1] (ὅτι, 254.) *becauſe* he careth for you.

7 In your diſtreſſes, *caſt all your anxious care on God*, (Pſal. lv. 22.) *becauſe*, in the moſt affectionate manner, *he careth for you* effectually.

8 Be ſober, be vigilant; [1] (ὅτι) becauſe your adverſary the devil, *is walking about* as a roaring lion, ſeeking whom he may *ſwallow up*.

8 Yet do not neglect lawful means for delivering yourſelves out of trouble. Wherefore, *Be temperate, Be vigilant* at all times, *becauſe yonr adverſary the devil, is going about* continually *as a fierce lion, ſeeking whom he may ſwallow up.*

9 *Him* reſiſt ſtedfaſt in the faith, [1] knowing that the *ſame* KINDS *of ſufferings* are accompliſhed in your brethren *who* are in the world.

9 *Him reſiſt*, (ſee James iv. 7.) by being *ſtedfaſt in the faith, knowing that the* very *ſame kinds of ſufferings*, proceeding from the devil and his inſtruments, which ye now ſuſtain, *are alloted to your* Chriſtian *brethren who are diſperſed through the world.*

10 *And may* the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, *after ye* have

10 *And may God the author of all goodneſs, who hath called us to* the enjoyment *of his eternal happineſs by Chriſt Jeſus, after ye have ſuffered a little, him-*

Ver. 5.—1. *For the like reaſon.* So the word ὁμοιως ſignifies here. For the preceding, being an exhortation to the elders, to feed the flock, and not to lord it over God's heritages, the apoſtle could not begin his exhortation to the people with ſaying to them, *In like manner ſubject yourſelves to the elders:* But he might ſay to them, with propriety, *For the like reaſon* that ye are to receive a crown of glory, ſubject yourſelves to the elders.

2. *Ye younger perſons ſubject yourſelves.* As in the preceding part of this chapter the apoſtle by an *elder*, means a perſon holding a ſacred office, ſuch as a paſtor or teacher, it is reaſonable to think that he uſes the word in the ſame ſenſe here: Conſequently, that νεωτερος which ſignifies an inferior of any kind, Luke xxii. 26. and which is oppoſed to it here, denotes the *laity* of the churches of Pontus, whom the apoſtle further exhorts to be ſubject to one another.

Ver. 7. *Caſt all your anxious care on him.* Leſt the brethren of Pontus might have been too much diſtreſſed with the fears of their being reduced to want by the perſecution they were ſuffering, and of their being tempted thereby to renounce the goſpel, the apoſtle exhorted them to be only moderately ſolicitous to avoid theſe dangers, and to caſt their anxious care on God.

Ver. 8. *Be ſober, be vigilant,* &c. This advice the apoſtle had given before, chap. iv. 7. (See note 2. there.) But he enforces it here by a new reaſon, That *the devil is going about, ſeeking whom he may ſwallow up:* So the word καταπιῃ literally ſignifies; being uſed concerning ſolids as well as liquids. It ſtrongly expreſſes the inſatiable rage of the enemy of mankind to hinder their ſalvation, and the danger we are in from his devices. For he ſometimes attacks the people of God in perſon though not viſible; and ſometimes by his miniſters the other evil ſpirits who are in league with him; and ſometimes by wicked men his ſubjects, whom he inſtigates to tempt them by the terror of perſecution. This account of the devil's malice is given with great propriety by Peter, to whom our Lord ſaid, *Simon, Satan hath deſired to have you, that he may ſift you as wheat; but I have prayed for thee.* Peter likewiſe had good reaſon, as Doddridge obſerves, to recommend watchfulneſs, ſince he had fallen ſo ſhamefully himſelf, notwithſtanding this warning from his maſter.—Benſon by the *devil* underſtands the unbelieving Jews who perſecuted the Chriſtians with great fury.

Ver. 9. *Him reſiſt, ſtedfaſt in the faith.* To ſhew the efficacy of faith in enabling us to re-

ſiſt

ſelf make you complete in the virtues, *ſupport* you in the exerciſe of them, *ſtrengthen* you to reſiſt temptations and *ſettle you* in the profeſſion of the goſpel.

11 *To him be the glory* of all perfection, *and the dominion* of the univerſe *aſcribed* by us *for ever and ever. Amen.*

12 *By Silvanus, a faithful brother as I conclude* from the general tenor of his behaviour, *I have written to you in few words,* to encourage you to perſevere in the belief and profeſſion of the goſpel, *exhorting you and ſtrongly teſtifying* to you, *that this is the true goſpel of God, in which ye ſtand:* it contains a true account of the ſalvation of ſinners.

13 The members of *the church which is in Babylon who are elected jointly with you* to be the people of God, *and Mark,* whom I love as *my* own *ſon, ſalute you.*

14 *Salute one another with a kiſs* in teſtimony *of* your mutual *love. Happineſs be to all* among you *who are* ſtedfaſt *in* the belief and profeſſion of the *goſpel. Amen.*

ſuffered a *little,* [1] (αυτος, 65.) *himſelf* make you *complete, ſupport,* ſtrengthen, ſettle YOU.

11 (Αυτῳ) To him BE *the* glory [1] and *the* dominion for ever and ever. Amen.

12 (Δια) By Silvanus, [1] a faithful brother *as I conclude,* [2] *I have written* TO YOU *in few words,* exhorting YOU, and *ſtrongly teſtifying* that this is the true grace of God *in which* ye ſtand.

13 The CHURCH [1] *WHICH* IS at Babylon elected *jointly* with YOU, and *Mark* [2] my ſon *ſalute* you.

14 *Salute one* another *with* a kiſs of *love.* (See Rom. xvi. 16. note 1.) *Peace to you* all *who* ARE in Chriſt Jeſus. Amen

ſiſt temptation. Paul calls it *a ſhield,* Eph. vi. 16. *wherewith the fiery darts of the wicked one,* &c.

Ver. 10. *After ye have ſuffered a little.* St Peter calls the ſufferings of the firſt Chriſtians ολιγον *a little,* either in reſpect of *time,* or of *degree*; or perhaps in reſpect of both, becauſe compared with the joys of heaven, the ſufferings of this life are both *light* and *momentary.*

Ver. 11. *To him be the glory,* &c. By this doxology Peter expreſſed his firm perſuaſion that the devil hath no title to any honour from men, nor any dominion in the univerſe, nor power to tempt men, but by permiſſion from God.

Ver. 12.—1. *By Silvanus a faithful brother.* If Silvanus, by whom this letter was ſent, is, as Oecumenius ſuppoſes, the perſon of that name, who joined Paul in writing the epiſtles to the Theſſalonians, he is the *Silas* who is called, Acts xv. 22. *A chief man among the brethren,* and ver. 32. *a prophet.* And being Paul's conſtant companion in travel, after the defection of John Mark, he no doubt aſſiſted in planting churches in Galatia and the other countries of the leſſer Aſia mentioned in the inſcription. So being well known to the brethren in theſe parts, he was a fit perſon to carry this letter. He is called here by Peter *a faithful brother.* And without doubt he muſt have been an excellent perſon, and very zealous in the cauſe of the goſpel, who attended Paul in ſo many painful journeys, undertaken for the ſervice of Chriſt: and who on this occaſion was willing to go into Pontus, Galatia, &c. with Peter's epiſtle to the churches in theſe widely extended countries.

2. *A faithful brother as I conclude.* Peter having become intimately acquainted with Silvanus only ſince Paul's death, he *concluded him to be a faithful brother,* from his having ſo long jointly laboured with Paul in the work of the goſpel.

Ver. 13.—1. *The church which is in Babylon.* (See pref. ſect. 5.) The word *church* is not in the original. But it is ſupplied in the Syriac, Vulgate, and other ancient verſions and by Oecumenius. Grotius approves of the addition: and Beza obſerves very well that Peter omitted the word *church,* as is often done with regard to words of common uſe. But Mill and Wall think the tranſlation ſhould be, *She who is in Babylon;* and that the apoſtle meant his own wife; or ſome honourable woman in that city. Lardner ſays, it is not probable that Peter would ſend a ſalutation to the Chriſtians of ſo many countries from a woman not named.

2. *And Mark my ſon.* Heuman, following the opinion of ſome of the ancients mentioned by Oecumenius, ſuppoſes this *Mark* to be Peter's own ſon by his wife. But others are of opinion, that he calls him his *ſon* becauſe he had converted him: This is John Mark, who was Barnabas's ſiſter's ſon, Col. iv. 10. and the perſon who accompanied Paul and Barnabas, as their miniſter, in their firſt journey among the idolatrous gentiles, Acts xiii 5. But he deſerted them in Pamphylia ver. 13. Afterwards however he accompanied Paul in ſome of his journeys, Col iv. 10. And during his ſecond impriſonment at Rome, the apoſtle ordered Timothy to bring Mark to Rome, to aſſiſt him in the miniſtry.

A NEW

LITERAL TRANSLATION

OF THE SECOND EPISTLE OF THE APOSTLE

PETER.

PREFACE.

SECT. I. *Of the Authenticity of the Second Epiſtle of Peter.*

IN the preface to the epiſtle of James, (Sect. 2. initio.) and in that to 1 Peter, (ſect. 2. initio.) the doubts which the ancients entertained, concerning the authenticity of five of the ſeven Catholic epiſtles, are faithfully declared. But at the ſame time it is proved, that the doubted epiſtles were very early known, and well received by many. On this ſubject, it is proper to put the reader in mind, that theſe epiſtles were rendered doubtful by a circumſtance mentioned in the Gen. Pref. p. 2. namely, that the doubted epiſtles are omitted in the firſt Syriac tranſlation of the New Teſtament, which is ſuppoſed to have been made in the ſecond century. But the only concluſion that can be drawn from the omiſſion is, that the author had not ſeen theſe epiſtles, or rather that they were not generally known, when he made his verſion. Now this might eaſily happen, if as it is probable he was a Syrian Jew. For Syria being at a great diſtance from Pontus, Galatia, Cappadocia, the proconſular Aſia and Bithynia, to whoſe inhabitants the epiſtles under conſideration were originally ſent, it would be a conſiderable time before copies of them were diſperſed among the people for whom the Syriac verſion of the New Teſta-

ment was made, ſo that the author might think it uſeleſs to tranſlate them.

With reſpect to the doubts, which ſome entertained of theſe epiſtles, after they came to be known, they ſerve to prove that the ancient Chriſtians were very cautious of receiving any books as canonical, whoſe authority they were not perfectly aſſured of. For as Wall, Crit. Notes, vol. iii. p. 358. very well obſerves, "They not only rejected all the writings forged by heretics under the names of the "apoſtles.—But if any good book, affirmed by ſome man or by ſome "church, to have been written and ſent by ſome apoſtle,—was offered to them, they would not, till fully ſatisfied of the fact, receive "it into their canon." Wherefore, though the five epiſtles above mentioned, were not immediately acknowledged as inſpired writings, in the countries at a diſtance from the churches or perſons, to whom they were originally ſent, it is no proof that they were looked on as forgeries. It only ſhews, that the perſons who doubted of them, had not received complete and inconteſtible evidence of their authenticity: Juſt as their being afterwards univerſally received, is a demonſtration that, upon the ſtricteſt enquiry, they found them the genuine productions of the apoſtles of Chriſt, whoſe names they bear. For the churches to whom theſe letters were ſent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when aſked concerning them, declare them to be genuine. And their atteſtation made public, joined with the marks of authenticity found in the epiſtles themſelves, in time eſtabliſhed their authority beyond all poſſibility of doubt. The truth is, ſuch good opportunity the ancient Chriſtians had to know the truth in this matter, and ſo well founded their judgment concerning the books of the New Teſtament was, that as Lardner obſerves, no writing which was by them pronounced genuine, hath ſince their time been found ſpurious; neither have we at this day, the leaſt reaſon to think any book genuine, which they rejected.

Thus much was neceſſary to be ſaid concerning the five doubted of epiſtles in general. With reſpect to the ſecond epiſtle of Peter in particular, it remains to point out the marks of authenticity, contained in the epiſtle itſelf, which, with the atteſtations of the churches to which it was ſent, have fully eſtabliſhed its authority.

I. And firſt, it is obſervable that the writer ſtyles himſelf *Symeon Peter*; from which we conclude that this epiſtle is the work of *the apoſtle Peter*.—If it be objected, that the apoſtle's name was *Simon* not *Symeon*, the anſwer is, that although in Greek, this apoſtle's name was commonly written *Simon*, the Hebrew form of it was *Symeon*. For in the hiſtory of Jacob's ſons it is ſo written. Beſides, this very apoſtle is called (Συμεων) *Symeon*, Acts xv. 14.—Next, it is objected, that

that in the first epistle, which is undoubtedly the apostle Peter's, he styles himself, not *Simon Peter*, but *Peter* simply. But I observe, that Luke hath called this apostle *Simon Peter* : Chap. v. 8. And that John hath given him that name no less than seventeen times in his gospel ; perhaps to shew that he was the author of the epistle which begins, *Symeon Peter, a servant, and an apostle,* &c.—Farther, though in the inscription of the first letter, Peter's sirname only is mentioned, because by it he was sufficiently known, he might in the inscription of the second, for the greater dignity, insert his name complete ; because he intended authoritatively to rebuke the false teachers, who had already arisen, or were to arise. Upon the whole, *Symeon Peter*, being the same with *Simon Peter*, no objection can be raised against the authenticity of this epistle, on account of the name.

2. The writer of this epistle, expresly calls himself in the inscription, *an apostle.* He does the same, chap. iii. 2. And in other places, he ascribes to himself things which agree to none but to Peter the apostle. For example, chap. i. 14. *Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me :* alluding to John xxi. 19. where we are told, that Jesus signified to Peter, by what death when old *he should glorify* God.—Chap. i. 16. This writer affirms, that he was one of the three apostles, who were with Jesus at his transfiguration, when by a voice from God he was declared to be *his Son the beloved.*—Chap. iii. 15. This writer calls Paul *his beloved brother*, in allusion no doubt to his having given Paul the right hand of fellowship : withal he commends his epistles as *scriptures*, that is, divinely inspired writings. The writer therefore, having thus repeatedly taken to himself the name and character of an inspired apostle, if he was an impostor, he must have been the most profligate of men. See 1 Pet. Preface, Sect. 2. paragr. 2.

3. By calling this, *his Second Epistle*, chap. iii. 1. the writer intimates that he had written to them formerly. He insinuates the same thing, chap. i. 12.—15. and by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grotius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle ; for besides a variety of important discoveries, (See Sect. v.) all tending to display the perfections of God, and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling, which shew the author to have been incapable of imposing a forged writing upon the world ; and that his sole design in this epistle, was to promote the interests of truth and virtue in the world.

II. But, in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers, since the days

of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor, who personated the apostle Peter. This objection shall be fully considered immediately. At present suffice it say in the general, that if this were awriting forged in the name of an apostle, by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which by all are acknowledged to be divinely inspired; in a word nothing unsuitable, but every thing consonant, to the character of an inspired apostle.

This argument appeared so strong to Grotius, that although, on account of the difference of the sentiments and style observable in the two epistles, he would not allow the second epistle to be Peter's, he did not venture to call it the work of an impostor, but supposed it to have been written after the destruction of Jerusalem, by *Symeon* who succeeded James our Lord's brother in the bishoprick of Jerusalem. And because the inscription, with the other particulars in the epistle relating to the writer's character, are utterly inconsistent with Grotius's opinion, he uses a method of removing these difficulties, unworthy so learned a critic, and so good a man. Without the least authority from any ancient MSS. or versions, he confidently affirms that the inscription is interpolated, and that originally it was *Symeon, a servant of Jesus Christ.*—With the same unauthorized boldness, he proposes to expunge the words *our beloved brother*, which precede the word *Paul*, chap. iii. 15.—And with respect to the words, which this writer says he heard coming from the excellent glory, when he was with Jesus on the holy mount, chap. i. 16. Grotius affirms, "that if some more "ancient MSS. could be found, it might thence appear, that these "words were added in this place, as other words in other places, by "those who were willing to have this pass for an epistle of Peter." But I reply: That if the texts of ancient books are to be altered, at the pleasure of every rash critic, for the sake of supporting some groundless conceit, there will be no such thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with prophane authors, far less are they to be allowed in settling the text of the books of scripture, whose authority depends on our having, not the conjectural emendations of fanciful critics, but the very words of the inspired authors themselves.—With respect to the insinuation, that the author of this epistle wrote the first also, contained in the expression, *This second epistle, beloved I now write to you,* chap. iii. 1. Grotius says, that the two preceding chapters are the

the firſt epiſtle, and that the ſecond epiſtle begins with the words, *This ſecond epiſtle*, &c. But, as in no ancient MS. or verſion of this epiſtle, it is ſo divided, and as no author ancient or modern hath ſpoken of its having been at any time ſo divided, Grotius's opinion merits no regard.

III. With reſpect to the objection againſt the authenticity of the ſecond epiſtle of Peter, taken from its ſtyle being different from the ſtyle of the firſt, it is to be obſerved, that in the opinion of many learned men this diverſity is found, only in the ſecond chapter of the ſecond epiſtle; the ſtyle of the firſt and third chapters, being pretty much a-kin to the ſtyle of the firſt epiſtle. Wherefore, if the firſt and ſecond epiſtles of Peter, are thought to have been written by different authors, becauſe the ſtyle of the ſecond epiſtle differs in one chapter from that of the firſt, we muſt think that the ſecond epiſtle itſelf was written by two different authors, becauſe the ſtyle of its firſt and third chapters, differs from that of the ſecond. Yet no ſuch concluſion ought to be drawn in either caſe; as it is well known that an author's ſtyle is regulated by the ſubjects of which he treats. If theſe are grand and intereſting, they naturally ſuggeſt animated and ſublime expreſſions; ſuch as thoſe in the firſt and third chapters of the ſecond epiſtle, in which Peter deſcribes the transfiguration of his maſter, with the auguſt circumſtances which attended it: alſo the creation of the world, its paſt demolition by water, and its future deſtruction by fire.—On the other hand, if the ſubjects treated of, raiſe an author's indignation and abhorrence, he will uſe an acrimony of ſtyle, expreſſive of theſe feelings. Of this kind is the ſtyle of the ſecond chapter of the ſecond epiſtle. For the apoſtle, whoſe love to his maſter was great, and who had the feeding of Chriſt's ſheep committed to him, regarding the falſe teachers as the moſt flagitious of men, wrote that chapter againſt them, with a bitterneſs, which he would not have uſed in correcting teachers who had erred through ſimplicity. Moreover in deſcribing the character, and in foretelling the miſerable end of theſe impoſtors, he adopted the bold figures and lofty expreſſions peculiar to the eaſtern writers, as even coming ſhort of what might with truth be ſaid concerning them.—Wherefore, ſince the the diverſity of ſtyle in the two epiſtles of Peter, can be ſo well accounted for, even on ſuppoſition that they were written by the ſame author, there is no reaſon to fancy with Grotius, that the ſecond epiſtle was written by *Symeon* biſhop of Jeruſalem: or with Jerome, that Peter made uſe of different interpreters for the purpoſe of turning his Syriac epiſtle into Greek; or with Biſhop Sherlock to ſuppoſe, that Peter in his ſecond epiſtle, and Jude in his epiſtle, copied ſome ancient Jewiſh writer, who deſcribed the falſe teachers of their own times, and denounced the judgments of God againſt them.

SECT.

SECT. II. *Of the Time when the Second Epistle of Peter was written.*

When Peter wrote his second epistle, he was old, and near his end: Chap. i. 14. *Knowing that the putting off of my tabernacle is soon* to happen, *even as our Lord Jesus Christ hath shewed me.* Besides, chap. iii. 16. he speaks as if he had then seen all Paul's epistles. *As also our beloved brother Paul, according to the wisdom given to him, hath written to you,* 16 *as indeed in all his epistles,* &c. If Peter had seen all Paul's epistles when he wrote this letter, it is probable that Paul was then dead. Nay it is thought that Paul was dead when Peter wrote his first letter; at least if he wrote it from Rome, as most of the ancient Christian writers testify, (See 1 Pet. Pref. Sect. v). The reason is, when Paul wrote his second to Timothy from Rome, a short while before his martyrdom, though he mentioned many who were then with him, he spake nothing in that letter of Peter; an omission, which, if Peter had been in Rome at that time, could not well have happened. Wherefore if Peter wrote his first epistle from Rome, he must have done it after Paul's death; consequently not sooner than the end of the year 66, or the beginning of the year 67, about three years before the destruction of Jerusalem. For Paul was put to death in the twelfth year of Nero, answering to A. D. 66.

With respect to the second epistle, which, as we have seen, was composed a little before Peter's death, it seems to have been written from Rome likewise, not long after the first. For as Lardner. Can. iii. p. 253. observes, "It is not unlikely, that soon after the apostle had "sent away Silvanus with the first epistle, some came from those "countries to Rome, where there was a frequent and general resort "from all parts, bringing him an account of the state of religion a-"mong them, which induced Peter to write a second epistle, for the "establishment of the Christians, among whom he had laboured. "And he might well hope, that his last words and dying testimony, "to the doctrines which he had received from Christ, and had taught "for many years with unshaken stedfastness, would be of great "weight with them." Indeed he seems to make that circumstance, his apology for writing a second letter to them, so soon after the first. See chap. i. 15. iii. 1.—If the second epistle of Peter was written not long after the first, we may date it in the year 67, or 68, while the persecution against the Christians raged at Rome, and when Peter had an immediate prospect of suffering martyrdom, as the Lord Jesus Christ had shewn him.

It was mentioned, No. 2. that Grotius supposed this epistle was written after the destruction of Jerusalem. But if his opinion be true, it will destroy the authenticity of the epistle, as an inspired writing, seeing the only ground on which he rests his opinion is chap. iii. 12.

where he says the writer speaks of the end of the world as then at hand. *Expecting, and earnestly desiring the coming of the day of God, in which the heavens being set on fire shall be dissolved*, &c. For as, according to him, it was a common opinion in the first age, that the end of the world was to succeed the destruction of Jerusalem, he supposed the writer of this epistle could not exhort the Christians to *expect and earnestly desire the coming of the day of the Lord*, &c. unless Jerusalem had been then destroyed. But an exhortation of this sort, is no proof that the writer, whoever he was, thought the end of the world was then at hand. He knew the contrary, as is plain from chap. iii. 3. where he expressly foretels, that *scoffers will come in the last days; saying where is the promise of his coming? For since the fathers fell asleep*, &c. In the last days the scoffers on account of Christ's long delaying to come, would ridicule his promises, and his disciples expectation of that grand event. It being thus evident, that the writer of this epistle, did not think the end of the world was then at hand, (see 2 Thess. Pref. sect. 3.) his exhortation to *expect, and earnestly desire, the coming of the day of the Lord*, does not imply that the day of the Lord's coming to destroy the world was then at hand, but that being kept hid from all mankind, and absolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed and the dead to be loosed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earnest desire, and of their firm hope. Grotius's argument, therefore, to prove that this epistle was written after the destruction of Jerusalem, taken from chap. iii. 12. being a misrepresentation of that text founded on a false fact, is not of the least value.

SECT. III. *Of the Persons to whom the Second Epistle of Peter was written.*

In the preface to 1 Peter, sect. 3. we have shewn, that that epistle was written to the whole of the brethren, whether of gentile or Jewish extraction, who were dispersed in the widely extended countries of Pontus, Galatia, Cappadocia, Asia and Bithynia. Wherefore they were the brethren to whom St Peter directed this his second epistle, 2 Pet. iii. 1. And as the matters which it contains, were admirably calculated for confirming them in the faith of the gospel, and for comforting them under the persecution to which they were exposed for their religion, it must have been of great use to all the brethren in these countries to have them in writing from an inspired apostle; and the epistle which contained them, could not fail to be exceedingly

valued.

valued by them, eſpecially as it is written in an higher ſtrain than common both of diſcovery and of language; (ſee ſect. v.) written alſo in the proſpect of his ſoon dying a martyr for the truths, which he had all along taught during the courſe of a long life.

Sect. IV. *Of the Occaſion on which the Second Epiſtle of Peter was written.*

For this ſee the quotation from Lardner, ſect. 2. penult paragr. See alſo the preface to James, ſect. 4. and the Illuſtrations prefixed to chapters i. and ii. of this epiſtle.

Sect. V. *Of the Matters contained in the Second Epiſtle of Peter.*

The ſpirit, who revealed to Peter, that falſe teachers and corrupt doctrine, would greatly diſturb the peace and purity of the church in after times, directed him to publiſh theſe diſcoveries in a ſecond epiſtle to the brethren of Pontus, &c. and to accompany them with the plaineſt and moſt expreſs declarations of the chief doctrines and precepts of the goſpel; and to aſſert the high character, the power, and the coming of Jeſus the author of the goſpel; that at whatever time theſe falſe teachers appeared, and this epiſtle was read, the faithful might diſcern the impiety of their tenets, by comparing them with the true doctrines of the goſpel ſet forth in this epiſtle, and ſtedfaſtly reſiſt them.

In ſpeaking of the matters contained in the ſecond epiſtle of Peter, I muſt not omit obſerving, that in it, as in the firſt epiſtle, there are diſcoveries of ſome important facts and circumſtances, not mentioned at all, or not mentioned ſo plainly, by the other inſpired writers. Such as, 1. That our Lord was transfigured for the purpoſe of exhibiting, not only a proof of his greatneſs and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: An example alſo, of his power to transform our corruptible mortal bodies, at the reſurrection, into the likeneſs of his own glorious body, as it appeared in his transfiguration.—2. That the deſtruction of the cities of the plain by fire, was intended to be an example of that deſtruction by fire from the preſence of the Lord, which will be inflicted on the wicked, after the judgment. Compare Jude ver. 7.—3. That in the laſt age of the world, ſcoffers will ariſe, who from the ſtability of the preſent mundane ſyſtem, will argue that the world hath exiſted as we ſee it, from eternity, and that it will continue for ever.—4. That after the judg-

 ment,

ment, this earth with its atmofphere fhall be fet on fire, and burning furioufly, the elements fhall be melted, and the earth with all the works of God and man thereon, fhall be utterly deftroyed.—That after the prefent heaven and earth are burnt, a new heaven and a new earth fhall appear, into which, according to God's promife, the righteous fhall be carried, there to live in unfpeakable happinefs; an event which Peter himfelf in his difcourfe to the Jews, Acts iii. 21. hath termed, *the reftitution of all things, which God hath fpoken by the mouth of all his holy prophets fince the world began.*

From the foregoing account of the difcoveries made in the fecond epiftle of Peter, the attentive reader muft be fenfible, that they are more grand and interefting, than even thofe contained in the firft epiftle; and that to the foreknowledge and declaration of them, a degree of infpiration was neceffary, fuperior to that required in the writing of the firft epiftle. Confequently, that the matters exhibited in the fecond epiftle, are every way worthy of an apoftle of Chrift really infpired, fuch as this writer exprefsly affirms himfelf to have been, and of which there can be no doubt.

CHAP. I.

View and Illuftration of the Matters contained in this Chapter.

IN the latter part of the apoftolical age many falfe teachers arofe, among whom the Nicolaitans and the Simonians were the moft remarkable. Thefe, as Jude tells us, ver. 4. *Perverted the grace of God to lafcivioufnefs.* They perverted the doctrine of the gofpel concerning mens being juftified of free grace by faith, without the works of law, fo as to make it a pretence for gratifying the lufts of their flefh without reftraint. And to gain credit to their impious explications of the doctrines of the gofpel, thefe impoftors denied the authority of the apoftles of Chrift, and arrogated to themfelves an illumination and authority fuperior to theirs. Nay they denied the authority of Chrift himfelf, chap. ii. 1. And having thus fet themfelves up as the only infpired teachers, (Jude ver. 16. 19.) they affured their difciples, that being juftified by faith without works, believers are under no obligation, either to abftain from fin, or to do what is morally good; that Chrift hath purchafed for them a liberty to gratify all their paffions and appetites; and that Chrift will not judge and punifh them for fo doing, nor for any fin whatever.

Thefe doctrines being extremely agreeable to the corruptions of the human heart, were embraced by many in the latter part of the firft age. Wherefore to ftop the mouths of thofe falfe teachers, who were now gone abroad among the churches, and to prevent the

faithful from being feduced by them, and to eftablifh them in the belief of the things which the Lord himfelf had taught, and which his apoftles had delivered in his name, Peter wrote this fecond epiftle, in which he brought thefe things to their remembrance.

And firft of all, in oppofition to the calumnies of the falfe teachers, he affured the brethren to whom this epiftle was directed, that Chrift had gifted to his apoftles, every thing neceffary to qualify them for leading mankind to a godly life, and for making them partakers of the divine nature. He had beftowed on them infpiration to know the true doctrines of the gofpel, and authority to declare them to the world. From this it followed, that the teachers who pretended to poffefs a greater illumination than the apoftles, or greater authority, were impoftors, ver. 3, 4.—And becaufe thefe feducers taught their difciples, that morality was of no ufe in procuring falvation, Peter by his apoftolical authority, commanded all who profeffed the gofpel, to add to their faith courage, and to courage knowledge, &c. ver. 5.—7. —Declaring, that thefe excellent difpofitions would make them fruitful in good works, ver. 8.—That if they were deficient in thefe things they were blind, notwithftanding their pretenfions to illumination, ver. 9.—Moreover, the practice of good works the apoftle recommended to them from this important confideration, that thereby, and not otherwife, they would make their calling and election firm, ver. 10.—and have an entrance into the everlafting kingdom of the Saviour, richly or honourably miniftred to them, ver. 11.—Thefe things he told them, he would not ceafe to call to their remembrance while he was in life, although they knew and believed them already, ver. 12, 13.—Withall being fenfible that he was foon to die, he propofed, by committing his inftructions to writing in this epiftle, to put it in their power, after his deceafe, to have them always in remembrance, as his dying words, ver. 14, 15.

In the mean time, to give the faithful the fulleft affurance of the truth of all the things, which the apoftles with one confent had delivered to the churches, and which in part, he was now going to write; more particularly, to give them a perfect affurance of Chrift's being the Son of God, and of his coming to judge the world, which the infidels of that age loudly denied, St Peter told them, that in making known the power and coming of Chrift, he and his brethren apoftles, had not publifhed a fable cunningly devifed by Chrift, and credulouflly received by them. They had the cleareft evidence of their Mafter's power and coming, fet before them vifibly, in the honour and glory which he received from the Father, when he was transfigured in their prefence, and a voice came to him from the excellent glory, faying, *This is my Son, the beloved, with whom I am well pleafed.* This voice, faid he, we Peter, and James, and John, heard diftinctly, being with him, on that occafion, upon the holy mountain, ver.

ver. 16.—18.—He added, by these proofs of our Master's greatness, of which we were beholders, we and all mankind, have the ancient prophecies concerning the resurrection of the dead and the judgment of the world, as well as our Master's prophecies concerning these events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp shining in a dark place, until the day of judgment itself dawn, and Christ the morning star of that day, arise in your hearts, by his personal appearance from heaven, ver. 19—Knowing this first, as a circumstance necessary to confirm you in the belief of the ancient prophecies, that no prophecy of scripture, is of the prophet's own invention, ver. 20.—But that all the prophets, spake their prophecies by the inspiration of the Holy Ghost.

NEW TRANSLATION.

CHAP. I. 1 *Symeon* Peter, a servant *and apostle* of Jesus Christ, (see 1 Pet. v. i. note 2.) to them *who* have obtained like precious [1] faith with us, through the righteousness *of our God and Saviour* Jesus Christ. [2]

2 Grace and peace be multiplied *to* you, through the knowledge [1] of God, and of Jesus our Lord.

COMMENTARY.

CHAP. I. 1 *Symeon Peter, a servant and apostle of Jesus Christ, to all,* both Jews and gentiles *who have obtained like precious faith* in the gospel *with us* believing Jews, through *the righteousness of our God* who, by the prophets, promised that blessing to all nations; *and of our Saviour Jesus Christ,* who hath called us thereto.

2 *May good dispositions, and happiness* temporal and eternal, *be multiplied to you, through the knowledge of God, and of Jesus our Lord,* given you in the gospel.

Ver. 1.—1. *Precious faith.* Faith is called *precious,* because it is more essential to mens happiness, than all the things they esteem most precious.

2. *Of our God and Saviour Jesus Christ.* Τȣ Θεȣ ἡμων και Σωτηρ☉ Ιησȣ Χριϛȣ. On what authority our translators have rendered this, *of God and our Saviour Jesus Christ,* I know not. Perhaps they pointed the Greek text thus, Θεȣ, ἡμων και σωτηρ☉ Ιησȣ Χριϛȣ. But the propriety of the language does not admit of that punctuation.—Some understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of opinion that the relative *our,* in the first clause, though omitted in the second, is according to the idiom of scripture to be understood as repeated. Yet, as this is disputed, I have not ventured to supply it in the translation of the second clause.—Mill says one of Stephen's MSS. instead of Θεȣ ἡμων και σωτηρ☉ Ιησȣ, hath κυριȣ ἡμων Ιησȣ: and that the Syriac, by which he means the second Syriac version, hath *of our Lord and Saviour Jesus Christ*: and the Arabic, *God and our Saviour Jesus*: in which it is followed by our translators.—I have only to add, that in the following verse *God* is distinguished from *Jesus our Lord*; and that neither clause hath the article prefixed to it.

Ver. 2. *The knowledge,* &c. So επιγνωσις signifies, ver. 8. What an high value Peter put on the knowledge of God and of Christ may be known, not only from his account of its efficacy in producing good dispositions and inward peace in mens minds; but from his exhortation, ver. 5. to add to their faith knowledge, (see note 4. on that verse,) and from the advice with which he concludes this epistle, chap. iii. 18. *Grow—in the knowledge of our Lord and Saviour.* This knowledge, our Lord likewise highly commended, John xvii. 3. *This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent.*

3 *Certainly God's divine power, hath gifted to us* the apoſtles of his Son, *all things neceſſary to* bring mankind to *a godly life, on account of our acknowledgment of his Son, who* becauſe we acknowledged him, and accompanied him from the beginning, *hath called us to the glorious office of apoſtles, and to courage* in the exerciſe of that office.

4 *By whom the greateſt, even precious promiſes, are revealed to us* apoſtles with a commiſſion to publiſh them, *that by* believing *them, ye might become partakers of the divine nature*, the holineſs and immortality of God, *fleeing away from* all *the vices which are practiced by the wicked, through* the prevalence of fleſhly *luſts*. See 1 Pet. iv. 3.

5 *And for this very reaſon indeed*, that we make known to you the promiſes of the goſpel, *giving the greateſt diligence, do ye join to your* precious *faith*, (ver. 1.) *courage* to maintain it under perſecution,

3 (Ὡς, 319.) *Certainly his* divine power hath *gifted to* us, all things [1] *which* ARE NECESSARY *to* life and godlineſs, through the *acknowledgment* of him *who* hath called us (δια) to glory [2] and *courage*. [3]

4 (Δι' ὡν) *By whom* [1] *the greateſt, even precious promiſes,* [2] *are gifted to us*, that by theſe *ye* might *become* partakers of the divine nature, *fleeing away from* the corruption [3] *which* IS in the world through luſt.

5 (Και αυτο τȣτο δε, 107.) And FOR *this very reaſon indeed*, giving all diligence, *join* [1] (εν) to your faith [2]

Ver. 3.—1. *All things, which are neceſſary to life and godlineſs*, that is, *to a godly life*. The things, gifted by God's divine power to the apoſtles, to enable them to bring mankind to a holy life, were, 1. A complete knowledge of the doctrines of the goſpel.—2. A mouth to preach and defend theſe doctrines, which their adverſaries ſhould not be able to reſiſt.—3. Wiſdom to direct them to behave as teachers ſent from God, Luke xxii. 15.—4. Miraculous powers, to confirm their doctrine and miſſion.

2. *Hath called us to glory.* The apoſtle, 1 Epiſt. v. 1. denotes the apoſtolic office by the word *glory*.

3. *And courage.* So I have tranſlated the word αρετης, becauſe *courage* was one of the ſpiritual gifts beſtowed on the apoſtles, to fit them for their work. Accordingly, we find two of them praying for courage, Acts iv. 29. See ver. 5. note 3.—Others tranſlate δια δοξης και αρετης, *by* his *glorious power*.

Ver. 4.—1. *By whom.* If the third verſe is read as a parentheſis, the antecedent to the plural relative ὡν will be, *God* and *Jeſus*. See however, chap. iii. 6. note 1. at the end, where it is ſhewed, that according to the Hebrew idiom, a plural relative may have a ſingular antecedent: Conſequently, *Jeſus our Lord* may be intended by St Peter.—Two or three MSS. have δι ȣ here.

2. *Precious promiſes.* The apoſtle means, all the promiſes of the goſpel; which he calls *great*, becauſe the things promiſed, are the grandeſt that can be conceived by the human mind; ſuch as the pardon of ſin, the favour of God, the return of Chriſt, the reſurrection of the dead, the judgment of the world, &c. He likewiſe calls them *precious*, becauſe of their efficacy to make us partakers of the divine nature: a poſſeſſion more precious than all the riches in the univerſe.

3. *From the corruption:* This name, the apoſtle gives to vicious actions in general, becauſe they tend to deſtroy, both the ſouls and the bodies of men.

Ver. 5.—1. *Join*, &c. Επιχορηγησατε. Knatchbull ſuppoſing that the apoſtle alludes here to the ancient chorus in which they danced holding one another by the hand, would have this tranſlated, *join hand in hand with your faith, courage, and with courage knowledge*, &c.—Others, becauſe χορηγεω and επιχορηγεω ſignify to furniſh the expence neceſſary to a chorus, are of opinion that the clauſe ſhould be tranſlated, *miniſter*, or *ſupply by your faith, courage*, &c. in which ſenſe επιχορηγεω is uſed in ver. 11. of this chapter.

2. *To your faith.* *Faith* being here diſtinguiſhed from *knowledge*, means a general diſpoſition to know and do the will of God, which one may poſſeſs who has not attained an extenſive

courage, [3] and to *courage* knowledge; [4]

and to courage, increasing *knowledge* of the gospel-doctrine.

6 and to knowledge, temperance; [1] and to temperance, patience; [2] and to patience, godliness; [3]

6 *and to knowledge, the government of your passions, and to the government of your passions, patience* under afflictions, *and to patience, piety*,

7 and to godliness, *the love of the brethren; and to the love of the brethren*, *love* [1] *TO ALL MEN.*

7 *and to piety, the love of your Christian brethren, and to the love of the brethren, love to all men*, not excepting enemies and persecutors.

knowledge of the will of God: or it may mean, a general belief of the divine original of the gospel, such as those were impressed with who embraced it on their first hearing the apostles preach. See note 4. on this verse.

3. *Courage.* Αρετην, from Αρης Mars. This Greek word, is commonly used by the poets, to denote *military courage.* It has the same sense likewise in some prose writers. Afterward, it came to signify *virtue*, or a right moral conduct in general. Thus, Philip. iv. 8. *If there be any* (αρετη) *virtue, any praise.* But as αρετη is mentioned by Peter among a number of particular virtues, it cannot signify a right moral conduct in general, but agreeably to the original sense of the word, it means here, *courage* to profess one's faith.—In the first age, the disciples of Christ were often accused before the heathen magistrates of being Christians. On such occasions it was incumbent on them to acknowledge it, notwithstanding they exposed themselves thereby to persecution; because by boldly professing their faith, they not only encouraged each other to persevere in their Christian profession, but they maintained the gospel in the world. Accordingly, Christ solemnly charged all his disciples to confess him before men, and threatened to inflict the severest punishment on those who denied him, Matth. x. 32, 33. But to this difficult and dangerous duty, no small degree of fortitude being necessary, the apostle Peter ordered the brethren of Pontus to *add to their faith courage.*—In the present state of the world indeed the profession of the gospel does not commonly expose us to persecution. Nevertheless, it is still necessary to *join to our faith courage* in professing and defending our faith, that when infidels ridicule the doctrines of the gospel, or when the wicked openly transgress its precepts, we may not by our silence appear to be ashamed of our faith and practice as Christians, nor suffer the young and unstable to be drawn away by the error of the wicked.

4. *And to courage knowledge.* In the first age, the sermons and miracles of the apostles often produced a strong conviction of the divine original of the gospel, in persons who never had heard of the gospel before. Such, on their believing, must have had a very imperfect understanding of the doctrines and precepts of the gospel. It was therefore necessary that such should join to their faith, the knowledge of these things: especially as the influence of the gospel on mens temper and conduct, results in a great measure from their knowledge of its doctrines, precepts, and promises. It is still necessary, therefore, that Christians be at pains to increase their knowledge of spiritual things, that they may have grace and peace multiplied to them, ver. 2. and become partakers of the divine nature, ver. 4.—By γνωσις, in this verse, Benson thinks *prudence*, to prevent *courage* from degenerating into rashness, is meant.

Ver. 6.—1. *And to knowledge* (εγκρατειαν) *temperance.* This virtue consists, in a confirmed habit of governing all the affections, passions, and appetites of our nature, in a proper manner, by placing our affections on proper objects, by restraining our angry passions, and by gratifying our appetites in moderation. Where this virtue subsists, temptation can have little influence.

2. *And to temperance, patience.* This virtue consists, in bearing all kinds of afflictions, meekly and quietly, in the hope, whether of reward, or of deliverance, Rom. viii. 25. Heb. xii. 1. James v. 11. It differs from *courage* in this, that it is exerted under the actual suffering of evil; whereas *courage* is exerted, in encountering evil, with a view to avert it.

3. *And to patience, godliness.* By desiring us to join godliness to patience the apostle teaches us, that *piety*, or a firm belief of the wisdom and goodness of the divine dispensations, is the only foundation, by which patience can be effectually supported.

Ver. 7. *And to the love of the brethren, love to all men.* This chain of virtues, the apostle begins

8 *For these virtues being in you and abounding,* will *make you to be neither slothful* in endeavouring to do, *nor unfruitful in* actually doing, these good works, which *the knowledge of our Lord Jesus Christ* leads men to perform.

8 For *these* things *being* in you, and *abounding, make* YOU *TO BE neither slothful* nor unfruitful,[1] in the knowledge of our Lord Jesus Christ.

9 *But, he who hath* neither the good dispositions, nor the good actions I have recommended, *is* wilfully *blind, shutting his eyes* against the light, *and is at pains to forget* the vow, which he made at his baptism, *to purify himself from his former sins.*

9 (Γαρ, 98.) But he *who hath not* these things is blind,[1] *shutting his eyes*,[2] *AND taking up a forgetfulness of the purification of* his old sins.[3]

10 *Wherefore, the rather* that men are apt to forget their vows, do ye *brethren earnestly endeavour, to make your calling* as the sons of God, *and election* as his church, *sure*, by doing good works. *For continuing to do these things, ye shall never at any time fall* from your calling and election.

10 Wherefore the rather, brethren, *earnestly endeavour* to make your calling and election sure.[1] *For doing* these things, ye shall never *at any time* fall.

begins with *faith*, because it is the root from which they must all spring; and ends with *love*, because it is the point to which they all tend. Dr Wessel of Groningen, one of the reformers, observed on this passage, That the Spirit of God, hath, by Peter, established this the only *Bull of Indulgence*, whereby an entrance into the kingdom of God is obtained.

Ver. 8. *Slothful nor unfruitful.* The apostle, in the preceding verses, having recommended the acquisition of virtuous dispositions, he in this tells us, that these dispositions must lead us to good works.

Ver. 9.—1. *Is blind.* Good works, being the natural fruits of the knowledge of Christ, the person who pretends to have the knowledge of Christ, and yet does no good works, is blind with respect to the nature of the Christian religion. The Jews, though very faulty in their actions, gloried in the knowledge of true religion, which they derived from the Mosaic revelation; and took to themselves the pompous appellation of *guides of the blind* gentiles: Rom. ii. 19. This therefore may have been intended as a rebuke to them.

2. *Shutting his eyes.* Μυωπαζων, according to Bochart, this word comes from μυειν τας ωπας, to shut the eyes. The apostle uses this word, to shew that the blindness of which he speaks was wilful.

3. *The purification of his old sins.* This expression, which is an allusion to baptism, together with Ananias's words to Paul, Acts xxii. 16. *Arise and be baptized, and wash away thy sins*, is thought by many to imply, that in baptism, the guilt of former sins is washed away. But Paul himself. hath taught the sound meaning of Ananias's words: Heb. x. 22. *Having your hearts sprinkled from an evil conscience, and your body washed with clean water.* Besides Peter in his 1 Epist. iii. 21. tells us expresly, that *baptism, is not the washing away of the filth of the flesh, but the answer of a good conscience towards God:* in which respect, it resembles circumcision, *which is not that which is outward, but of the heart*, by cutting off all irregular passions and appetites. The washing in baptism, therefore, is not a real, but an emblematical washing of the sinner, from the guilt of his sins. Which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise. For, as the burying of the baptized person in the water, is an emblem of his death, the raising him out of the water, is an emblem of his resurrection to eternal life, if he forsakes his sins.

Ver. 10. *Make your calling and election sure.* The original word βεβαιαν signifies *firm*. The vulgate version is, *that by good works, ye make your calling and election firm.* And Beza tells us, that he found the same reading in two Greek MSS.—As mens election to eternal life, cannot be made more firm than it was at first, and as *calling* is here put before *election*, it is reasonable to think, the apostle is speaking of the brethren's *calling* and *election* to be the church and people of God, which they were to make firm by adding to their faith courage, &c especially as it is said, *if ye do these things, ye shall never at any time fall*; namely, from your election. Accordingly the word *fall*, is used to signify the rejection of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi. 11.

11 (Γαρ, 97.) *And thus, there shall be richly ministred to you,* (ἡ εισοδος) *an entrance* into the everlasting [1] kingdom of our Lord and Saviour Jesus Christ.

11 *And thus* not falling, *there shall be, in the most honourable manner, an entrance afforded to you, into the everlasting kingdom erected by our Lord and Saviour Jesus Christ,* and a place allotted to you there, suitable to the degree of virtue ye have attained.

12 Wherefore I will not *neglect* to put you always in remembrance *concerning* these things, although ye *know, and are* established in the present truth. (See 1 John ii. 21.)

12 *Wherefore,* as it is in this manner only that ye can enter, *I will not neglect to put you always in mind of these things, although ye know and are established in* the persuasion *of the truth which at present I am inculcating*; namely, that by doing good works ye shall enter honourably into Christ's kingdom.

13 Yea, I think it *fit,* as long as I am in this tabernacle, [1] to stir you up, by putting YOU in remembrance.

13 *Yea, I think it suitable* to my office as an apostle, *as long as I am in this body, to stir you up* to practice all the Christian virtues, *by putting you in remembrance* that they are necessary to your entrance into Christ's kingdom.

14 Knowing, that *the putting away of my tabernacle, is soon TO HAPPEN,* even as our Lord Jesus Christ hath shewed me. [1]

14 I am the more earnest in this, *knowing that my death is soon to happen, even in the manner our Lord Jesus Christ hath shewed me,* before he ascended into heaven.

15 (Δε, 106.) *Therefore,* I will *carefully endeavour,* that ye may be able after my decease, to have these things always in remembrance. [1]

15 *Therefore, I will carefully endeavour,* by writing these things in this epistle, *that ye may be able,* through frequently reading them, *after my decease to have these things always in remembrance* as my dying words.

Ver. 11. *Everlasting kingdom.* Since we are told, 1 Cor. xv. 24. That after the judgment, Christ will deliver up the kingdom to the Father, we must not think the kingdom into which the righteous shall enter after the judgment, is called *the everlasting kingdom of Christ,* because it will for ever be governed by him. *The kingdom of Christ* being the genitive of *the agent,* and not *of possession,* means the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises, he will at length fully establish. This kingdom is fitly called *everlasting,* because after it is delivered up to the Father it will continue throughout all eternity.—Some MSS. instead of αιωνιον, read here ουρανιον or επουρανιον. The MS. from which the Ethiopic version was made, instead of Κυριου read Θεου. But the common reading is best supported.

Ver. 13. *As long as I am in this tabernacle, to stir you up.* Here, the apostle seems to apologize to the brethren, for writing a second letter to them, so soon after the first.—He calls his body σκηνωμη, *a tabernacle,* to intimate, that the soul is a distinct substance from the body, that its continuance in the body is of short duration, and that its departure is easy.

Ver. 14. *Even as our Lord Jesus Christ hath shewed me*; meaning the revelation which Christ made to him, John xxi. 18, 19. But because he says, this was soon to happen, Estius following Hegesippus, thinks he speaks of some new revelation, signifying that he was to die soon. However, as our Lord, in the before mentioned revelation, told him he was to die *when he was old,* he might, from his own great age without any new revelation, know that his death was to happen soon.

Ver. 15. *May be able, after my decease, to have these things always in remembrance.* The apostle's care in this, was highly commendable; because the most important truths, if they are not remembered, have no influence on the mind.—The gradation in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some revealed truths with which they were acquainted: He proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed to put them in remembrance of these things, after his death. Wherefore the ministers of the gospel, following Peter's example, ought to insist most on the things which are of most importance to their people, although they are already well.

16 *For we have not publiſhed cunningly deviſed fables*, like thoſe fabricated by the heathen prieſts concerning the appearance of their gods on earth, *when we made known to you, the power and coming of our Lord Jeſus Chriſt* from heaven, to raiſe the dead and introduce his people into his kingdom. *But were beholders of his greatneſs* as the Son of God and Judge of the world, in the things which happened at his transfiguration,

17 *when indeed he received from God the Father honour and glory*, beyond what is competent to men or even to angels, (φωνης. See 1 Cor. xiv. 10. note.) *a ſpeech of this kind being brought to him from the*

16 For (ſee the View and Illuſtration here,) we have not followed cunningly deviſed fables, [1] when we made known *to* you (1 Ep. i. 5. 13.) the power and coming of our Lord Jeſus Chriſt, but were (εποπται) *beholders* [2] of his *greatneſs*, [3]

17 (λαϐων γαρ, 94.) *when indeed he received* from God the Father, honour and glory, *a voice of this kind being brought to him* [1] from the

well inſtructed in them; the influence of truth depending, not ſo much upon the knowledge, as upon the frequent recollection of it.

Ver. 16. *We have not followed cunningly deviſed fables.* The word σεσοφισμενοις in its bad ſenſe, denotes, as Benſon remarks, that which hath a falſe appearance of wiſdom and goodneſs.—From the apoſtle's uſing the term εποπται, *beholders*, in the end of the verſe, it is probable that the cunningly deviſed fables of which he ſpeaks, were thoſe concerning the appearance of the heathen gods on earth in human forms, which the heathen prieſts had contrived to aggrandize their particular temples, and which the legiſlators and ſtateſmen had adopted for the purpoſe of ſupporting the popular religions. To gain the greater credit to theſe fables, the prieſts and ſtateſmen inſtituted what they called the myſteries of the gods, in which the fabulous appearances of the gods were repreſented in myſtic ſhews. But one particular ſhew, none but the fully initiated were permitted to behold. Hence they were called Εποπται *Beholders*. See the following note.—In this paſſage the apoſtle, I ſuppoſe, meant to tell us that the account which he and his brethren gave of Chriſt's transfiguration, was not a cunningly deviſed fable, like thoſe exhibited in the heathen myſteries, but a real tranſaction of which they were Εποπται *beholders*.

2. *For we were* εποπται *beholders.* The initiated into the greater myſteries, were called εποπται *beholders*, becauſe they were admitted to behold a ſhining image which repreſented the ſupreme God, and heard an hymn in which his attributes were deſcribed and celebrated. In oppoſition to theſe vain myſteries, St Peter places the much more grand and important myſtery, of the transfiguration, in which, as our Lord told *the* εποπται *beholders*, there was exhibited, both a viſible example and a proof of the glory wherein, as the Son of God, he will appear at the laſt day to judge the world, Mat. xvi. 27.—In our Bibles εποπται is tranſlated *eye-witneſſes*; but the proper term for eye-witneſſes is αυτοπται, Luke i. 2.

3. *Of his greatneſs.* The change which our Lord produced in his own body, when he transfigured himſelf ſo that his face ſhone as the ſun, and his garments became white as the light by his body ſhining through them, together with the voice which came to him from the magnificent glory, is called by Peter *his* Μεγαλειοτης, *greatneſs*, both becauſe *the transfiguration* was an example and proof of his power to change our corruptible body into one which is incorruptible, and becauſe *the voice* was a declaration from God, aſſuring the (Εποπται) *beholders* that he is his Son. Theſe beholders were three in number, that the credit of ſo great a miracle might not reſt on the teſtimony of one perſon only, but be ſupported by the concurring teſtimony of a ſufficient number of credible witneſſes.—The appearing of Moſes and Elijah at the transfiguration, was not only an honour done to Jeſus in his humbled ſtate, but a proof from fact, that the dead have not loſt their exiſtence, and that God's beloved Son hath the keys of Hades and of death, Rev. i. 18. In the transfiguration therefore, having not only an image of the power and glory with which Chriſt will return to raiſe the dead and judge the world, but a proof that he will actually return and accompliſh theſe great events, the promiſe of his coming is worthy of the higheſt credit.

Ver. 17.—1. *A voice of this kind being brought to him.* The voice was not addreſſed to Jeſus,

magnificent glory,[2] This is my *Son, the beloved,* (εις, 143.) *with* whom I am well pleased.[3]

magnificent glory in which God dwells: *This is my Son, the beloved, with whom I am* always *delighted.*

18 And this voice *we heard brought from heaven,*[1] *being* with him (εν, 169.) *on* the holy *mountain.*[2]

18 *And this voice* declaring Jesus to be God's Son, *we* Peter, James, and John, *heard brought from God,* being *with him on the holy mountain.*

19 (Και, 212.) *And so* we have *the prophetic word* (chap. iii. 2.) *more firm,*[1] *to*

19 *And thus, we* apostles, and all men, *have the word of the Jewish prophets,* and of Christ himself, concerning his coming to raise the dead and judge

Jesus, but to the three apostles. Nevertheless as it spake of Jesus in his hearing, it might be said to have been *brought to him.*

2. *From the magnificent glory.* Μεγαλοπρεπες; literally, *the greatly becoming* glory. This was different from the glory in which Moses and Elijah appeared, Luke ix. 31. being *the glory of God* which Stephen beheld, Acts vii. 55. and *the glory of the Lord* in which Christ will come to judgment, Mark viii. 38.—At the transfiguration, it had the appearance of *a bright* or shining *cloud,* Matt. xvii. 5. which by the Jewish doctors was called *the schechinah;* But in the Old Testament it is termed *the face of God;* and by St Paul, *the presence of the Lord, and the glory of his power,* 2 Thess. i. 9.—This glory, or fiery shining cloud, appeared to the patriarchs when the Deity was pleased to make them sensible of his presence. In particular, this glory appeared to Moses at the bush, and on mount Sinai at the giving of the law. Hence he is said to have conversed with God *face to face,* Exod. xxxiii. 11. It accompanied the Jews in their journeyings from Egypt and through the wilderness, in form like a pillar of fire. On these occasions its brightness was softened by the cloud which attended it. See 1 Cor. x. 1. note 2.—When it appeared to Saul on the road to Damascus, it shone with a brightness above that of the sun. But in its greatest splendor it cannot be looked on with mortal eyes. Hence it is called, 1 Tim. vi. 16. Φως απροσιτον *the light which no man* can approach.

3. *With whom I am well pleased.* The Vulgate version, adds *hear ye him;* and all the evangelists mention these words as spoken on this occasion. They are a plain allusion to Moses's prophecy, Deut. xviii. 15. And being directed to the disciples, God thereby intimated that Jesus is the prophet foretold by Moses, to whom the Israelites were to hearken. Benson supposes, that, as at the transfiguration Moses and Elijah represented the law and the prophets, the uttering of the words, *hear ye him,* after they disappeared in the cloud, was intended as a declaration by action, that the dispensation of the law and the prophets was removed, and that from thenceforth mankind were to hearken to God's Son speaking to them in his gospel.

Ver. 18.—1. *We heard brought from heaven,* that is *from God.* For in this, as in other passages, *heaven* signifies *God.* Luke xv. 21. *I have sinned against heaven.* Besides from the voice itself it is evident that it was uttered by God: *This is my Son, the beloved.* And being directed to the three disciples, they could not but attend to it, and know that it was their master of whom these words were spoken.

2. *On the holy mountain.* Peter calls this mountain *holy,* on account of the appearance of God thereon, at the transfiguration. In this he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to put off his shoes, because *the place where he stood was holy ground,* Exod. iii. 5.—Concerning the mountain on which our Lord was transfigured, See Harmony, 2 edit. p. 301.

Ver. 19.—1. *We have the prophetic word* (Βεβαιοτερον) *more firm.* This, which is Oecumenius's translation, is the true literal translation of the passage, as Benson hath shewn by examples from Socrates and Josephus. Besides the Greek word (Βεβαιοω) signifies *to confirm,* or *make firm.* 1 Cor. i. 6. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. and vi. 16. *an oath* (εις βεβαιωσιν) *for confirmation.* The comparative (βεβαιοτερον) may therefore be translated *more confirmed* What the prophetic word was, which was made more firm by the transfiguration, is explained, chap. iii. 2. Sir Isaac Newton thought, it was St John's prophecies in the Revelation. But it is not certain that the Revelation was published when Peter wrote: wherefore, the common translation of this passage, which represents the *word of prophecy* as more sure than the miracle of the transfiguration, is utterly wrong.

the world, made *more firm; to which ye* will *do well to take heed, as to a lamp ſhining in a dark place, until the day* of judgment *dawn, and* Chriſt ſurrounded with the glory of the Father appear, like *the morning ſtar*, which by aſſuring you of his coming, may be ſaid to *ariſe in your hearts.*

which ye do well *to take heed, as to a lamp ſhining* in a dark place; [2] until the day dawn, [3] and (φωσφορος) the *morning ſtar* [4] ariſe in your hearts.

20 To receive comfort and direction from the prophetic word, ye muſt *know this firſt, that no prophecy of ſcripture is of the prophet's own invention.*

20 Knowing this firſt, that no propheſy *of ſcripture is of private invention.* [1]

21 *For never, either anciently or lately, was prophecy uttered by the will of the prophet, but the holy prophets of God, ſpake* their prophecies, *being inſpired by the Holy Ghoſt.* So that the prophecies recorded in the ſcriptures, are not the words of men, but of God.

21 For, *never at any time, was propheſy brought by the* will of man, but *the* holy men of God ſpake, *being moved* [1] by the Holy Ghoſt. (See 2 Tim. iii. 16.)

2. *As to* (λυχνῳ) *a lamp ſhining in a dark place.* Αυχμηρῳ, *Naſty*; ſuch as a dungeon, which is commonly dark. The preſent ſtate of mankind, in reſpect of their knowledge of ſpiritual things, is fitly compared to *the darkneſs of night.* During this night of darkneſs, the prophecies concerning the reſurrection, judgment, final iſſues of things, &c. contained in the writings of the prophets and apoſtles, perform the office of a lamp, by cheering and directing us in our journey through life.

3. *Until the day dawn.* The future ſtate, which is to *dawn* or begin with Chriſt's appearing to judgment, is fitly called *the day*, becauſe of the clear knowledge we ſhall then attain of ſpiritual matters, and becauſe it will be one never ending day, without any night.

4. *The morning ſtar ariſe in your hearts.* Our Lord calls himſelf, *the bright and morning ſtar*, Rev. xxii. 16. becauſe when he comes from heaven to judge the world, being ſurrounded with the glory of the Father, that bright light at a great diſtance, will have the appearance of a ſtar; which he termed *the morning ſtar*, becauſe it will uſher in the day of judgment. This ſtar, the apoſtle repreſents as ariſing in mens hearts, becauſe its appearing, will produce in their hearts the fulleſt conviction, of the truth of all Chriſt's promiſes.

Ver. 20. *Is of private invention.* Ιδιας επιλυσεως. That the Greek word, which I have tranſlated *invention*, hath that ſignification in any other Greek book, I will not take upon me to affirm. But, this I will venture to ſay, that the ſubſequent verſe plainly leads to that meaning. If ſo, why ſhould not the ſcope of the context, determine the meaning of the word? In tranſlating prophane authors, critics and dictionary writers give uncommon meanings to words, on no other authority, but that the ſcope of the paſſages where they are found leads to that meaning. In particular, what other reaſon had the Greek commentators, for interpreting μεμεριςαι, 1 Cor. vii. 34. τȣτ' εςι, διαφερȣσι αλληλων, *They differ from another?* In like manner, what other reaſon had our Engliſh tranſlators, for rendering Luke iii. 13. πρασσετε *Exact no more than that which is appointed you:* and for rendering εξȣσια 1 Cor. xi. 10. *a veil:* and πνευματα, 1 Cor. xiv. 12. *Spiritual gifts:* and for tranſlating ȣ κατεναρκησα. 2 Cor. xi. 8. *I have not been chargeable?* However, not to reſt the tranſlation of επιλυσις. ſolely on the ground of neceſſity, I obſerve, that it comes from the word επιλυω which ſignifies *to untie a knot, to unlooſe a bundle* ſo as to diſcloſe what it contains. Now, as a prophecy is a thing hidden from the prophet himſelf, till it is diſcovered to him by the Spirit, the diſcovery of it to him, may very properly be expreſſed by the word (επιλυσις) *untying*: conſequently the clauſe, *no prophecy of ſcripture is of private untying*, means, that the prophet did not make it known to himſelf: it is not of his own invention, or finding out.—If the reader deſires to know the various interpretations which have been given of this paſſage, he may conſult Benſon in loc. who rightly obſerves, "that this text ſays nothing about any man's interpreting or explaining the ſcriptures, but declares how the prophets who wrote the ſcriptures, came by the knowledge of the things they wrote."

Ver. 21. *Spake, being moved by the Holy Ghoſt.* Φερομενοι literally *being carried;* not however like the heathen prieſteſſes, by the agency of evil ſpirits who deprived them of the exerciſe of all their faculties, (See 1 Cor. xiv. 32. note 2.) but by the inſpiration of the Spirit of God, during which they had the entire uſe of their rational powers.

CHAP.

CHAP. II.

View and Illuſtration of the Subjects diſcourſed of in this Chapter.

THE entrance of falſe teachers into the church, their impious doctrines, their ſucceſs in perverting many, and the influence of their doctrines in corrupting the morals of their diſciples, were all very early made known by the Spirit to the apoſtle Paul; as we learn from his ſpeech to the elders of Epheſus, and from his epiſtles to the Theſſalonians, to Timothy, and to Titus. The ſame diſcoveries were made to the apoſtles Peter and John and Jude, who as well as Paul, publiſhed them in their writings, that the faithful might oppoſe theſe falſe teachers, and confute their errors, as ſoon as they appeared.

With this benevolent deſign, therefore, Peter, in his ſecond chapter, recorded the revelation which was made to him, concerning the falſe teachers who were to ariſe in the church, and concerning their deſtructive ways. But leſt the proſpect of theſe great evils, might have grieved the faithful too much, as if God had forſaken his church, he obſerved by way of preface, that in the Jewiſh church there were falſe prophets, even as among the diſciples of Chriſt there were to be falſe teachers, who, in a covert manner, would introduce moſt deſtructive hereſies, denying even the Lord who bought them, ver. 1.—and by their vicious manners, would occaſion the goſpel to be evil ſpoken of, ver. 2.—Theſe falſe teachers, Jude deſcribes, as in part actually come when he wrote his epiſtle, and mentions their perverting the grace of God to laſciviouſneſs. Both apoſtles, I ſuppoſe, ſpake of the Nicolaitans, whoſe deeds our Lord hated, Rev. ii. 6. 15. and of the peſtilent ſects which ſprang from them; namely the Gnoſtics, Carpocratians and Menandrians. See 1 John, pref. ſect. 3.—Farther St Peter foretold, that theſe teachers, actuated by an inſatiable love of gain, would make merchandiſe of the people with feigned words; but ſhould at length ſuffer condign puniſhment, ver. 3.—Of theſe feigned words, the moſt deſtructive it ſeems were, their confidently affirming, that God is ſo good that he will not puniſh men for their ſins. For in confutation of that peſtilent error, Peter appealed to the puniſhment of the angels who ſinned, and of the old world, and of Sodom and Gomorrha, as clear proofs from facts, that ſooner or later God will not ſpare impenitent ſinners, ver. 4, 5, 6.—By what other feigned words, the falſe teachers were to make merchandiſe of the people, Peter has not ſo plainly inſinuated; but from his appealing to the puniſhment of the antediluvians and Sodomites, in proof that heretical teachers and their diſciples ſhall not eſcape, and from

what he ſays, ver. 10. and downwards, concerning the practices of theſe men, it may be preſumed, that they were falſehoods, contrived to make the indulgence of their luſts conſiſtent with their hope of ſalvation. If this was the nature of their doctrine, it accounts for the great ſucceſs of theſe teachers in making diſciples; for with the bulk of mankind, inſtructors are moſt acceptable when they flatter the multitude in their vices.

But leſt it might be alleged, that the flood, which deſtroyed the old world, and the fire, which fell on the cities of the plain, were natural events, in which the wicked were no more concerned than the righteous, St Peter in deſcribing the deſtruction of the antediluvians and Sodomites, took care to mention the deliverance of Noah and Lot, as evident proofs, that theſe puniſhments fell on the wicked by the immediate interpoſition of God, ver. 7, 8.—And from the whole he draws this concluſion; the Lord is able and willing to deliver the godly, and to reſerve the wicked to the day of judgment to be puniſhed, ver. 9.—So that the righteous, have no reaſon to fear their being involved with the wicked, in the everlaſting deſtruction which in the end is to fall on them.—Farther, that the faithful might know who the falſe teachers and wicked men are, that ſhall be puniſhed at the judgment, the apoſtle told them, they are thoſe eſpecially, who go after the fleſh in the luſts of pollution, and who deſpiſe government, that is, the wholeſome laws of the countries where they live, and ſpeak evil of magiſtrates, ver. 10.—characters, by which falſe teachers in all ages, have been diſtinguiſhed. For their errors have conſtantly ended in the gratification of their luſts; and they themſelves have always hated laws and magiſtrates, becauſe they reſtrained and puniſhed their enormities. But the apoſtle juſtly obſerved, that perſons of this ſtamp, by their own corruptions deſtroy themſelves, both in the preſent and future life, ver. 12.—Then deſcribed the rioting of the falſe teachers, at the love-feaſts of the church, together with their laſciviouſneſs, ver. 13, 14.—And by remarking, that they followed in the way of Balaam, he inſinuated, that in oppoſition to their own knowledge and conſcience, they, for the ſake of drawing money from their diſciples, taught them to indulge themſelves in all kinds of ſenſuality, ver. 15, 16.—Next, becauſe theſe teachers never delivered any inſtructions really uſeful, the apoſtle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—while in the mean time, to draw diſciples after them, they boaſted of the excellency of their doctrine by which they permitted thoſe to live in laſciviouſneſs, who, by receiving the goſpel, had ſeparated themſelves from the wicked heathens, ver. 18.—But, of the miſerable ſtate into which they brought their diſciples, by promiſing them liberty from the reſtraint of all laws human and divine, theſe teachers were glaring examples; being themſelves ſlaves to their own luſts, which

which is a much worſe condition than to be under the reſtraint of good laws, ver. 19.—He therefore told the diſciples of theſe teachers, that if, after fleeing away from the pollutions of heatheniſm by profeſſing the goſpel, they were again entangled in the ſame pollutions through the baſe arts of their teachers, they would become even more vicious than formerly, ver. 20.—So that it had been better for them, never to have known the way of righteouſneſs, than having known it to forſake it, ver. 21.—For in that caſe, they would be like to dogs who turn again to their own vomit, and to the waſhen ſow which returns to its wallowing in the mire, ver. 22.

NEW TRANSLATION.

CHAP. II. 1 But there were alſo falſe prophets among the people, even as among you there *will* be falſe teachers, who *will privily introduce* [1] *deſtructive hereſies*, [2] denying *even* the Lord *who* bought them, [3] *bringing on* themſelves ſwift deſtruction.

COMMENTARY.

CHAP. II. 1 *But*, now that I am ſpeaking of the divinely inſpired Jewiſh prophets, I muſt remind you, that *there were alſo falſe prophets among the Jews, even as among you* Chriſtians *there will be falſe teachers, who will privily introduce deſtructive hereſies ;* In particular, *they will deny even the Lord who bought them* from ſin and death. (See 2 Cor. v. 15. note 1.) *bringing on themſelves irreſiſtible deſtruction.*

Ver. 1.—1 *Privily introduce.* So the word *παρεισαξουσι* properly ſignifies, as is plain from the uſe of the verbal noun *παρεισακτους privily brought in*, Gal. ii. 4.—Jude uſes a word of the ſame compoſition, in the ſame ſenſe : ver. 4. *Certain men παρεισεδυσαν have crept in privily.* By uſing the word under conſideration, Peter intimated, that the hereſies of which he ſpeaks, were to be introduced under the colour of true doctrine, in the dark as it were, and by little and little ; ſo that the people would not diſcern their real nature.

2. *Deſtructive hereſies.* Literally, *hereſies of deſtruction.* This is what grammarians call the *genitive of the agent ;* hereſies which cauſe deſtruction.—The word tranſlated *hereſy*, hath a middle ſignification in ſcripture. as well as in prophane authors. For as it ſignifies ſimply *a choice*, it is uſed to expreſs any ſyſtem of opinions in philoſophy or religion, whether true or falſe, which a perſon hath choſen to adopt. Thus, Paul ſaid to king Agrippa, Acts xxvi. 5. *after the moſt ſtraiteſt* (*αιρεσιν* hereſy) *ſect of our religion*, &c. But by Peter in this paſſage, it is uſed to ſignify opinions known to be falſe, taken up to to gratify pride, ambition, covetouſneſs, luſt, or other evil paſſions. Hence Paul tells Titus, chap. iii. 11. That an *heretic is ſelf condemned :* which he could not be, if hereſy were merely an error of judgment. Being therefore, an error of the will, it is reckoned among *the works of the fleſh*, Gal. v. 20. and the heretic himſelf is to be marked and avoided, Rom xvi. 17.—Doctrines known to be falſe, taken up and ſpread for the ſake of gain, are juſtly declared to be *deſtructive*, becauſe they will bring deſtruction, both on them who teach, and on them who receive them. But, if one is ſincerely perſuaded of the truth of the opinion he has embraced, and if neither his wordly intereſt, nor the gratification of his vicious inclinations, are thereby promoted, his hereſy or wrong opinion is his misfortune rather than his fault ; and God who knows the heart, will make the allowances which are neceſſary in ſuch a caſe.

3. *Denying even* (*τον δεσποτην*) *the Lord who bought them.* Becauſe the Lord is ſaid to have *bought* the perſons who denied him, *buying* cannot mean the buying theſe perſons from eternal puniſhment, but muſt be taken in the ſenſe in which God is ſaid to have bought the Iſraelites to be his ſubjects and people, namely by working miracles for their deliverance out of Egypt, and their introduction into Canaan, Exod. xv. 16. Deut. xxxii. 6 In this ſenſe, either God or Chriſt might be called *the Lord who bought the falſe teachers.* The common opinion however is, that Chriſt is *the Lord* ſpoken of. Benſon indeed affirms that *the Father* is meant, becauſe Jude in his 4th verſe diſtinguiſhes *the only Lord God*, from *our Lord Jeſus Chriſt*, and becauſe in ſcripture the title *δεσποτης* is no where elſe given to Chriſt, but to the

2 *And many* nominal Christians, *will embrace their destructive heresies,* because they encourage them in their sins; *on account of whose bad lives, the gospel which teaches the true way of salvation will be evil spoken of* by infidels, who do not distinguish real, from nominal christianity.

2 And many *will follow* their *destructions,* [1] (δι' ὃς) *on account* of whom, the way of truth, *will* be evil spoken of. [3]

3 *And having nothing in view but money, these teachers will make merchandise of your persons and estates,* will get possession of them *by the falsehoods and fables which* they will tell you. *To them* and to their disciples, *the punishment threatened of old, lingereth not, and their destruction slumbereth not.*

3 And through covetousness *they will* make merchandise of you, [1] *by fictitious tales.* [2] *To them* (κριμα) *the punishment* THREATENED *of old* (Jude, ver. 4.) lingereth not, [3] and their *destruction* slumbereth not.

Father, Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Nevertheless, that title seems to be given to the Lamb who opened the seals, Rev. vi. 10. But the determination of this point is of little importance, because whether the Father or the Son be here styled δεσποτης, it is generally agreed that by the Lord's *buying* the heretical teachers, nothing more is meant but his making them his professing people by the preaching of the gospel: and that their denying the Lord who bought them, consisted in their refusing to obey the precepts of the gospel; perhaps also, in their worshipping idols in order to escape persecution.—If Christ in particular is the Lord here spoken of. the false teachers who denied him, may be those described, 1 John iv. 1. some of whom denied his humanity, ver. 2. and others his divinity, ver. 15. See Jude ver. 4. note 5.

Ver. 2.—1. *Many will follow* ταις απωλειαις *their destructions.* More than twenty MSS. read here ασελγειαις, their *lasciviousnesses,* which Estius and others think the true reading, because it is more natural to say: *follow their lasciviousnesses,* than *follow their destructions.* But the common reading should be retained, because any transcriber who did not know that by *destructions,* the apostle meant the *destructive heresies* mentioned, ver. 1. might easily write ασελγειαις for απωλειαις. But no transcriber would substitute απωλειαις, a word whose meaning he did not know, in place of ασελγειαις, a word well understood by him.

2. *The way of truth.* So the gospel is called, because perseverance in the faith and practice of the gospel will, like *a way* or *path,* lead men to heaven. In the same sense, *way of righteousness, way of judgment,* &c. are used in scripture.

3. *Will be evil spoken of.* The monstrously vicious lives of the false teachers and their disciples, was, without doubt, one of the causes which, in the early ages, occasioned the Christians in general to be spoken of as the most flagitious of mankind.

Ver. 3.—1 *Through covetousness they will make merchandise of you.* In this single sentence, there is a clear prediction of the iniquitous practices, of these great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation.

2. *By fictitious tales*: So πλαστοις λογοις, literally signifies: For any narration, whether historical or fabulous, was called λογος. See Ess. iv. 60. Accordingly our translators have rendered τον πρωτον λογον, Acts i. 1. *The former treatise.*—What *the fictitious tales* were, by which the false teachers would make merchandise of the people, is not said. But from the apostle's mentioning the degradation of the angels who sinned, and the destruction of the antediluvians and Sodomites, to prove that God will not spare obstinate sinners, it is probable they were of such a kind as to make the people believe, that God is so good that he will not punish men severely, for indulging their natural appetites, and committing a few sins which do him no harm. Perhaps also he had in view the fables concerning the visions of angels, and the miracles performed at the sepulchres of departed saints, &c, which the false teachers in the early ages and the monks in later times, fabricated to gain credit to those impious doctrines, by which they made the practice of sin consistent with the hope of salvation, and drew money from the people.

3. *The punishment threatened of old, lingereth not.* God having at the beginning, condemned the

4 For if [1] God *did not ſpare* the angels *who* ſinned,[2] *but with chains of darkneſs confining* THEM *in Tartarus,* [3] delivered THEM *over*

4 The puniſhment of theſe deceivers, and of thoſe who are deluded by them, is certain. *For if God did not ſpare the angels who ſinned,* notwithſtanding their high rank, *but with chains of darkneſs confining them*

the firſt ſinners Adam and Eve to death, that ancient condemnation belongs to all ſinners, and will fall heavieſt on thoſe, who not only are wicked themſelves, but by falſe doctrine and fables excite others to be wicked. The apoſtle therefore juſtly declared, that the condemnation threatened of old, belongs to falſe teachers; and by a beautiful perſonification, repreſents it as having long ago begun its journey towards them. And ſince it neither lingereth nor ſlumbereth, it will certainly overtake them. Thus, while the apoſtle aſſerts the juſtice of God, he declares his patience. He is ſlow to puniſh, that ſinners may have time to repent. But if they continue impenitent, he will without fail puniſh them at laſt.

Ver. 4.—1. *For if.* Ει γαρ, may here be tranſlated affirmatively, *ſince God did not ſpare.* Either way tranſlated, this, and verſes 5, 6, 7. contain a proof of the apoſtle's affirmation in the latter part of ver. 3.

2. *God did not ſpare the angels who ſinned.* The angels ſeem to have been placed originally in a ſtate of trial. Thoſe who ſtood are called in ſcripture *the holy angels.* The ſin of the angels is ſpoken of likewiſe, John viii. 44. and Jude, ver. 6. as a thing well known. Perhaps it was handed down by tradition from Adam and Eve. For the memory of it ſeems to have been preſerved among the heathens, in the fable of the Titans warring againſt the gods. What the ſin of the angels was, is not well known. Jude, ver. 5. ſays *they kept not their own principality, but left their proper habitation.* Hence their ſin by many is thought to have been *pride, and a diſcontent with their ſtation.* See 1 Tim. iii. 6. note 3. But whatever it was, conſidering their high intellectual powers, they might eaſily have avoided it. And therefore God did not ſpare them, as he ſpared Adam and Eve, who, on account of the greatneſs of the temptation ſpread for them by the evil angels, and their own inexperience, were fit objects of mercy.

3. *With chains* (See Jude ver. 6. note 3.) *of darkneſs, confining them in Tartarus.* This is a literal tranſlation of σειραις ζοφȣ ταρταρωσας. The word *tartarus,* is not found in the LXX. nor any where in the New Teſtament but here. Its meaning therefore muſt be ſought for among the Greeks. Homer repreſents Tartarus as a deep place under the earth, Iliad, Θ. line 13. In like manner, Heſiod ſpeaks of Tartarus, as a place far under ground, where the Titans are bound with chains in thick darkneſs, Theogon. line 119. 718. But on other occaſions the Greek writers ſpeak of Tartarus, as in the air, and at the extremity of the earth, beyond the region of Mauritania. Hence the epithet ταρταρον ηεροεντα, *airy Tartarus.*—The Jews, as appears from Job ii. 2. thought the fallen angels, or at leaſt ſome of them, were permitted to wander up and down the earth, and to tempt men. This was the opinion of the evangeliſts likewiſe, who ſpeak of the devil's tempting our Lord: and of Peter, who repreſents the devil as *a roaring lion walking about,* &c. 1 Epiſt. v. 8. and the opinion of Paul who inſinuates that evil ſpirits have their habitation in the air, Epheſ. ii. 2. vi. 11, 12. Wherefore, ſeeing the Greeks named the place, where they ſuppoſed the Titans the enemies of the gods were confined, *Tartarus,* it was natural for Peter, when writing in the Greek language concerning the confining of the evil angels in the air, or wherever elſe they are ſhut up, to call the place of their confinement *Tartarus,* although his idea of Tartarus was different from that of the Greeks.—Peter's expreſſion, *Chains of darkneſs,* and Jude's, *reſerved in everlaſting chains under darkneſs,* are not inconſiſtent with the fact aſſerted by the other inſpired writers, that the evil ſpirits are confined in our atmoſphere. For in compariſon of the regions out of which they were caſt, our air is a place of darkneſs. Or *darkneſs* and *chains of darkneſs* may be underſtood metaphorically, as denoting the horror and miſery of the ſtate in which the evil ſpirits now are. See ver. 17.—Becauſe it is ſaid, Rev. xx. 3. that *Satan was caſt* εις αϐυσσον *into the abyſs:* and Luke viii. 31. that the devils beſought Jeſus *that he would not command them to go out* εις αϐυσσον *into the abyſs,* Eſtius infers that *Tartarus* and *Hell* are the ſame. And that the greateſt part of the angels who ſinned, are confined there, though ſome of them are allowed to roam about on the earth, tempting men.—For more concerning Tartarus as a place of puniſhment, ſee Pope's note on line 16. of his tranſlation of the 8th book of the Iliad.

3. *Delivered*

in Tartarus, delivered them over to be kept for judgment and punishment;

5 *and did not suffer* the wicked inhabitants of *the old world, to go unpunished, but saved Noah a preacher of righteousness, the eighth* person *who was saved, when he brought the flood upon the earth, on which the ungodly dwelt,* and destroyed them all, though they were so many in number, 1 Pet. iii. 20.

6 *and having reduced to ashes the cities of Sodom and Gomorrha, punished their inhabitants with a* great *overthrow, placing them a* typical *example,* of that dreadful punishment by fire, which he will inflict on the wicked at the last day, *to* deter *those who in after-times would live ungodly;*

7 *and,* to shew his regard to good men, *rescued righteous Lot, who had been exceedingly grieved, by the lewdness of the behaviour of the lawless* Sodomites; *will he* do ye think *suffer those ungodly teachers to go unpunished,* who by their false doctrine destroy multitudes?

to be kept for judgment; [4]

5 and *did not spare* the old world, but saved Noah, a preacher of righteousness, [1] *the eighth* WHO WAS SAVED, [2] *when he brought the* flood upon the world of the ungodly; [3]

6 and *having reduced to ashes* the cities of Sodom and Gomorrha, [1] *punished* THEM with an overthrow, *placing* THEM *an example* [2] *to* those *who afterward would* live ungodly;

7 and *rescued righteous* Lot, *exceedingly grieved, by the lewdness of the behaviour of the lawless;* WILL HE SPARE THEM? (See ver. 4. note 1.)

4. *Delivered them over to be kept to judgment.* Jude ver. 6. *The judgment of the great day.* From this it follows, that the angels who sinned, are not at present suffering the punishment due to them for their crimes; but like malefactors, they are kept in durance in the air, till the time come, when they are to be punished with the wicked of mankind whom they have seduced. This was the opinion of all the Christian writers for five centuries, as Whitby hath shewn. And it is agreeable to our Lord's doctrine, who calls the fire into which wicked men are to be cast, *fire prepared for the devil and his angels.*

Ver. 5.—1. *But saved Noah* (κηρυκα) *a preacher of righteousness.* By calling Noah κηρυκα a *crier* or *herald of righteousness,* Peter insinuates, that all the time Noah was preparing the ark, he proclaimed to the antediluvians, the destruction of the world by a flood, that from the dread of that impending judgment of God, they might be brought to repentance; like as Jonah proclaimed to the Ninevites, the destruction of their city, for the same purpose.

2. *The eighth who was saved.* Pearson on the creed, p. 113. translates this *the eighth preacher of righteousness;* supposing that Enoch (Gen. v. 24.) from whom Noah was descended, was the first preacher of righteousness, and that all the intermediate persons were likewise preachers of righteousness. But there is not any evidence that the intermediate persons were preachers of righteousness, and therefore the translation I have given, seems more natural. For in the ark were Noah, and his sons Shem, Ham, and Japhet, and Noah's wife, and the three wives of his sons, Gen. viii. 16. in all eight persons.—Bryant Mythol. vol. 2. hath shewn, that the knowledge of the flood, and of the eight persons who were saved, hath been preserved among the different nations of mankind, by tradition; that in the ancient heathen writings, there is mention made of *the sacred eight;* that the hill where the ark rested, is called *the hill of the eight;* and that a village near that hill, bears the same name, *Themanim.* See Hammond.

3. *The world of the ungodly.* The antediluvians are called *ungodly,* because they had lost all knowledge of God, were universally addicted to idolatry, and lived in the gratification of the lusts of the flesh, Gen. vi. 2. 4. These likewise were the sins of the false teachers, of whom Peter speaks.

Ver. 6.—1. *The cities of Sodom and Gomorrha.* The sin of Sodom, was unnatural lusts, Gen. xix. 5. and *pride with fulness of bread,* (luxury) *and abundance of idleness,* especially among the women, and hard heartedness towards the poor, Ezek. xvi. 49. Jude ver. 7.

2. *Placing them an example.* Because the word used here is, ὑποδειγμα not παραδειγμα, Erasmus supposes the apostle meant, not an example to be imitated, but an example to be avoided: and that Jude to express the same idea, uses the word δειγμα. Estius say these differences

8 For that righteous man dwelling among them, [1] *by* seeing and hearing *tormented* HIS righteous soul from day to day with THEIR unlawful *works*.

8 Lot was justly delivered when the Sodomites were destroyed, *for that righteous man, dwelling among them*, was so far from imitating them, that *by seeing* their base actions, *and hearing* their lewd speeches, *he tormented his righteous soul from day to day, with their unrighteous works*.

9 The Lord *knoweth to rescue* the godly out of *temptation*, (δε, 101.) and to *keep in ward the unrighteous, to* the day of judgment, to be punished; [1] (Vulg. *cruciandos*.)

9 From the preservation of Noah and Lot with their families, ye may be sensible, that *the Lord is willing and able to rescue the godly out of temptation; and* from the example of the angels who sinned, that he will *keep in ward the unrighteous, to the day of judgment to be punished*.

10 *and especially those, who go after* the flesh [1] in the lust of *pollution*, and *who* despise government; [2] BEING *audacious*, self-willed, they *do not fear to revile* dignities.

10 *and especially* God will punish *those who go after the flesh through unnatural lust, and who despise the government both of God and man*, hating to be restrained thereby: and *being audacious, self-willed, they do not fear to revile magistrates* when they punish them for their crimes.

11 Whereas angels, *who* are greater in *strength and power, do not bring a reviling* [1] accusation against

11 *Whereas* the holy *angels, who are greater in strength and power* than the angels who sinned when they complain of them, *do not bring an accusation against them in reviling speech before the Lord*;

differences in the use of the words, are not always observed; and therefore he is of opinion, that by *an example* Peter means *a type*, or representation of the future punishment of the wicked, by everlasting fire. Jude ver. 7.

Ver. 8. *Dwelling among them.* Lot dwelled sixteen years in Sodom, after he parted with Abraham; which was a long space of severe trial. Doubtless Lot, who was so exceeding grieved with the lewdness of the Sodomites from day to day, often earnestly desired to depart from so wicked a city. But he was directed, it seems, by God to remain, that he might be an example of his goodness and power, in delivering the godly both from temptation and punishment.

Ver. 9. *And to keep in ward the unrighteous*, &c. So τηρειν signifies, Acts xvi. 23. The multitude of the inhabitants of the old world and of the cities of the plain, was in the eye of God no reason for not destroying them. He destroyed them all, at once. On the other hand, the few godly persons among them, were not overlooked by God because they were few, but were preserved by an immediate interposition of his power. This last observation, Peter makes to shew, that notwithstanding God permits false teachers to arise and deceive many, he will preserve the sincere from being deluded by them, and at length will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are taught, that the punishment inflicted on the wicked in this life, will not hinder them from being punished in the next. The principal part of their punishment, will be, that which they shall suffer after the judgment.

Ver. 10.—1. *Those who go* (οπισω σαρκα) *after the flesh*, Jude ver. 7. *after strange flesh*. This is a periphrasis for sodomitical practices.

2. *They despise government.* Since δοξας *dignities* persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose, that Κυριοτητ☉ signifies the office of magistrates, or rather the exercise of their office; they hate the government, which God and men carry on by righteous laws. In this passage, the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. Illustration.

Ver. 11.—1. *A reviling accusation.* Βλασφημον κρισιν. The Greek word βλασφημειν signifies *to utter speech*, whether true or false, which hurts the reputation of another. Here it signifies true speech of that kind, expressed in bitter language.

but ſet an example of temperate language which mankind ought to imitate.

12 *But theſe* falſe teachers, *like natural wild beaſts made for capture and deſtruction* on account of the miſchief they do, *reviling laws and magiſtrates whoſe excellent nature they do not underſtand, ſhall be miſerably deſtroyed,* both in the preſent and future life, *by their own corrupt doctrines and practices*;

13 thus, *receiving the due reward of unrighteouſneſs. They reckon riot which is in the day* the higheſt *pleaſure,* becauſe it is a carrying vice to the greateſt pitch. (1 Theſſ. v. 7.) *They are ſpots* in the body of Chriſt, deformities in the church; *and cauſes of reproach, living in riot by* means of *their own corrupt doctrines, when they join you in your* love *feaſts.*

14 On theſe occaſions, *they look laſciviouſly on the married women whom they have debauched, without ceaſing from looking on them.* With the bait of ſenſual pleaſure, *they allure ſouls who have no fixed prin-*

them [2] before the Lord. [3]

12 But theſe, as natural *irrational animals,* [1] made *for capture and deſtruction, ſpeaking evil* (εν, 166.) *of* MATTERS *which they do not underſtand, ſhall be utterly deſtroyed by* their own corruption,

13 *receiving* the DUE reward of unrighteouſneſs. *They reckon riot which is in the day, pleaſure.* THEY ARE ſpots and *cauſes of reproach,* [1] *living in riot* [2] *by their own deceits, when* they feaſt [3] with you.

14 *They have eyes full of an adultereſs, and which ceaſe not* from ſin. *They allure* [1] unſtable ſouls. *They have an*

2. *Againſt them.* One MS. ſupported by the Vulgate reads here ἑαυτων *againſt one another,* which no doubt gives a good meaning. But the common reading αυτων *them,* is better ſupported and may be retained, becauſe it is no uncommon thing in ſcripture, to introduce a relative, the antecedent of which is not expreſſed, See Eſſ. iv. 64. Or αυτων may be read with the ſpiritus asper, thus, ἁυτων, in which caſe the tranſlation will be *one another.*—To this temperate manner of ſpeaking, concerning the angels who ſinned, the holy angels are led by their own virtue. and by their reverence for God. It is probable the apoſtle had in his eye, Michael's conteſt with the devil, mentioned Zech. iii. 1. To which alſo Jude refers, ver. 9. For *angels* the plural, ſignify *one angel* here, See Eſſ. iv. 22.

3. *Before the Lord.* If, as is generally ſuppoſed, this is an alluſion to Zech. iii. 1, 2. *before the Lord,* means *before the angel of the Lord.*

Ver. 12. *But theſe as* (φυσικα) *natural irrational animals.* The epithet *natural,* is given here to wild beaſts, to ſignify that they act always according to their natural diſpoſitions; and that the falſe teachers, whom the apoſtle compares to them, were like them furious, repacious, luſtful, and revengeful; and on account of their miſchievous nature, were to be taken and deſtroyed. For in theſe things the falſe teachers reſembled wild beaſts, and not in reviling laws and magiſtrates: unleſs we ſuppoſe the apoſtle means, that in ſo doing, they were actuated, like wild beaſts, by the impulſe of their paſſions. See Jude, ver. 10. note.

Ver. 13.—1. *And cauſes of reproach.* In this tranſlation I have followed Eſtius, becauſe the word μωμος, which ſignifies a *reproach,* is here put for *a cauſe of reproach.*

2. *Living in riot.* The word εντρυφων properly ſignifies (*deliciari*), *to live in* ſenſual pleaſure, eſpecially that of eating and drinking, carried to exceſs.

3. *By their own deceits, when they feaſt with you*: Συνευωχουμενοι, from ευωχια *an elegant plentiful feaſt,* from ευ εχειν τους συνιοντας.—The primitive Chriſtians were uſed to feaſt together, before they celebrated the Lord's ſupper, becauſe it was inſtituted by Chriſt, after he had eaten the paſſover with his diſciples, See 1 Cor. xi. 21. note 1. Theſe previous ſuppers were called, Jude ver. 12. αγαπαι, *love-feaſts,* becauſe the rich, by feaſting their poor brethren, expreſſed their love to them, See Jude ver. 12. note 2. On theſe occaſions, the falſe teachers and their diſciples, were guilty of much lewdneſs. For, as is mentioned in the next verſe, they inflamed themſelves by looking laſciviouſly on the married women, whom they had debauched by telling them that Chriſt's precept of loving one another, was chiefly to be underſtood of the mutual love of the ſexes. Thus did theſe wicked teachers and their diſciples, live in riot by their own deceits.

Ver. 14. *They allure unſtable ſouls.* For the import of δελεαζοντες here tranſlated *allure,* See James i. 14. note. The perſons, eſpecially the women, who were thus allured, were ſouls not eſtabliſhed in the faith and practice of the goſpel.

heart exercised IN covetous practices; (See Eph. iv. 19. note 2.) *Children of the curse.* (Matth. xxv. 41.)

ciples of virtue, making them believe the Lord's supper was instituted to promote carnal love. Besides being lewd, *they are excessively covetous. They are heirs of the curse* which Christ will pronounce on the wicked.

15 *Having forsaken the straight way, they have wandered*, following IN the way[1] of Balaam THE SON of Bosor,[2] who loved the *hire* of unrighteousness; [3] (See Numb. xxii. xxiii.)

15 *Having forsaken the straight path* of virtue, *these* teachers *have wandered, following in the* crooked *path of Balaam the son of Beor, who loved the hire of unrighteousness* promised him by Balak, to such a degree that he resolved to curse the Israelites, whether God gave him permission to do so or not.

16 but *received a rebuke for his own transgression*, (αφονον υποζυγιον) the dumb *beast* speaking *in man's*[1] *lan-*

16 *But* he *received a rebuke for his own transgression, the dumb beast* on which he rode, *speaking* to him *in man's language, put a stop to the madness of the*

Ver. 15.—1. *Following in the way of Balaam.* Balaam loved wealth and honour so immoderately, that to obtain them, he acted contrary to his conscience. *To follow in his way* therefore, is to be guided by the same base passions, and to commit the same base actions.

2. *The son of Bozor.* He is called by Moses, *the son of Beor*; and his city was Pethor, Numb. xxii. 5. Wherefore either Balaam's father had two names; or, as Ainsworth and Lightfoot conjecture, the apostle adopts the Chaldaic orthography, in which letters are often changed, as in this name *Aijn* is changed to *Samech*.

3. *Who loved the hire of unrighteousness.* When Balaam was first sent for to curse the Israelites, Balak's messengers carried only the rewards of divination in their hand: ver. 7. And therefore, when God forbade him to go, he easily acquiesced and refused to go, ver. 13. But when Balak sent a second request, by more honourable messengers, and with them a promise to promote him to very great honour, and to do whatever he should say to him, Balaam inflamed with a love of the promised hire, endeavoured a second time to obtain permission to go. And though God allowed him to go, on the express condition that he should do nothing in the affair without his order, Balaam went with the resolution of cursing the Israelites, whether God permitted him or not. This appears from the following circumstances. 1. *God's anger was kindled against Balaam, because he went*, ver. 22: and that notwithstanding he had permitted him to go.—2. An angel was sent to stop him on the road, because his way was perverse, ver. 32.—3. After the angel rebuked him, Balaam confessed he had sinned; not surely in going, since God had permitted him to go, but in going with the resolution to curse the Israelites.—4. Having acknowledged his sin, Balaam was permitted to go without farther opposition; doubtless because he had at that time laid aside his wicked project, and was determined to do nothing but by God's order. Nevertheless, his love of the hire still continuing, he again resumed his wicked project and endeavoured, by repeated sacrifices and enchantments, to obtain permission to curse the people, that he might obtain the hire, chap. xxiv. 1. And when these were ineffectual, though he so far obeyed God that he blessed the Israelites, it was no dictate of his heart, but a suggestion of the Spirit of God, which he could not resist. For that his love of the hire, and his inclination to curse the Israelites, continued, he shewed by his after behaviour, when, to bring the curse of God on the Israelites, he counselled Balak to entice them to fornication and idolatry, by means of the Midianitish women, Numb. xxxi. 16. Revel. ii. 14. Now in giving that advice, Balaam acted most unrighteously, as he did it in contradiction to the will of God made known to him, and in opposition to his own knowledge that God's purpose concerning the Israelites was irrevocable, Numb xxiii. 19, &c. He therefore gave the advice, not in the persuasion that it would be effectual, but merely to gain the promised hire, which therefore is called *the hire of unrighteousness.*—In these things, the false teachers, who to draw money from their disciples encouraged them by their doctrine to commit all manner of lewdness, might well be said to *follow in the way of Balaam:* and their doctrine, might justly be called *the doctrine of Balaam.*

Ver. 16.—1. *The dumb beast speaking* (εν ανθρωπου φωνη) *in man's language*, (For this translation, See 1 Cor. xiv. 10. note.) *forbade.* The apostle does not mean, that the ass forbade Ba-

 laam,

prophet, by occasioning him to attend *to the angel who stood in his way.*

17 *These teachers*, though they promise much instruction to their disciples, are wholly void of knowlege; so *may be called, wells without water, and clouds driven about by a tempest*, which give no rain. *For these* hypocritical teachers and their disciples, *the gloomiest darkness is reserved for ever:*

18 *Because*, tho' they are utterly void of knowledge, *speaking great swelling false words* concerning their own illumination, and their knowledge of the gospel,

guage, forbade the madness of the prophet.

17 These TEACHERS are wells without water; clouds *driven by a tempest*, [1] (οἷς ὁ ζοφος) for whom the *blackness* of darkness [2] is reserved for ever:

18 (Γαρ, 98.) *Because speaking* great swelling WORDS of *falsehood*, [1] they allure *by* the lusts of the flesh, EVEN *by*

laam, in so many words, to go with the princes of Moab; but that her unwillingness to proceed in the journey, her falling down under him rather than go on, her complaint in man's language of his smiting her three times for not going on, and her saying, *was I ever wont to do so to thee*, were things so extraordinary, especially her speaking, that Balaam, from that miracle at least, ought to have understood that the whole was a rebuke from God of his foolish project But the thoughts of the riches and honours promised him by Balak, so occupied his mind, that nothing of that sort occurred to him, till the angel shewed himself, and rebuked him for his perverseness.—That Balaam's ass should have spoken on this occasion, cannot be thought incredible. *God opened her mouth*, that is made such a change in its parts, as fitted them for emitting articulate speech; and either by his own operation, or by the operation of an angel, directed the ass to utter what she said. There is therefore no necessity to suppose, either that the ass was endowed for a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Maimonides believed; or that, according to the system of the metempsychosis, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent.

2. *The madness of the prophet.* The apostle terms Balaam's resolution to curse the Israelites without the divine permission, *madness*, because it could have no effect, but to bring the curse of God upon himself.—Though Balaam is termed a *soothsayer*, Josh. xiii. 22. and is said to have used *enchantments*, Numb. xxiv 1. Peter justly calls him *a prophet*, on account of God's speaking to him, and giving him a very remarkable prophecy, recorded Numb. xxiv. 15. However, being a very bad man, he may often have feigned communications with the Deity, to draw money from the multitude. Perhaps the only communications he ever had with God, were on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balak, and of the princes of Moab and Midian, the coming of one out of Jacob who was to have dominion, might be known to the nations of the east. See Numb. xxiv. 19.

Ver. 17.—1. *Wells without water; clouds driven by a tempest.* There being few wells, and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller, to come to a well that had no water. The husbandman was equally disappointed, to see clouds arise which gave him the prospect of rain, but which ending in a tempest, instead of refreshing destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity, and perniciousness of the false teachers, are set forth in the strongest colours. See Jude 12. notes 5. 6.

2. *The blackness of darkness.* In scripture, *darkness* signifies a state of disconsolate misery. Here, it denotes the punishment of the wicked after the judgment, which our Lord also hath represented, by persons being *cast into outer darkness*, Matt. viii. 12. *The blackness of darkness* therefore is a great degree of future misery.

Ver. 18.—1. *Great swelling words of falsehood.* The false teachers pretending to an illumination superior to that of the apostles, vaunted thereof on all occasions in pompous language to gain credit to every thing they taught.—The doctrine mentioned by Jude ver. 16. for the sake of which the false teachers boasted of their illumination, was different from the doctrine of which Peter speaks here, See Jude ver. 16. note 4.

2. *Who*

lasciviousnesses, those *who have actually fled away* [2] from them *who are living* in error. [3]

they allure by the lusts of the flesh, even by permitting *all kinds of lasciviousness, those* to become their disciples *who* as Christians *have actually separated themselves from the heathens, who are living in error* and sin. See ver. 20.

19 *They promise them liberty*, [1] *themselves being slaves* of corruption. (See chap. i. 4. note 3.) For *by what* a man is *conquered, by that also he is enslaved.* [2]

19 By teaching, that mens appetites are given them to be gratified, and that the gospel allows men every pleasure, *they promise them liberty.* But what sort of liberty that is, may be known from *themselves being slaves of corruption. For by what a man is overcome, by that he* certainly *is enslaved.*

20 (Γαρ, 97.) *Now if having fled away from* the pollutions [1] of the world thro the knowledge of the Lord and Saviour Jesus Christ, *being* again entangled *in these they are overcome, the last* POLLUTIONS *become worse to them than the first.*

20 *Now* the deluded ought to consider, that *if having fled away from the pollutions of the heathens, through the knowledge of the Lord and Saviour Jesus Christ, being a second time entangled in these* lascivious practices *they are overcome* (ver. 19.) by them, *the latter pollutions are more fatal to them than the first*, because they are more aggravated, more difficult to be expelled, and will be more severely punished. See Matt. xii. 45.

21 (Γαρ, 93.) *Therefore*, it had been better [1] for them not to have known the way of righteousness, than *having known* IT, to turn *away* from the holy commandment delivered *to* them. [2]

21 *Therefore, it had been better for them* never to have *known* the gospel, *the way of righteousness, than* after *having known it* and embraced it, *to turn away from the holy commandment, delivered to them* by the apostles of the Lord and Saviour, chap. iii. 2.

2. *Who have actually fled.* For οντως the Alexandrian MS. hath here ολιγως *a little*, and the Vulgate *paululum*. Some MSS. have ολιγον.

3. *Fled away from them who are living in error.* The word αποφυγοντες is rightly construed with τες αναςρεφομενες *them who are living*, because it governs the accusative. See ver. 20.

Ver. 19.—1. *They promise them liberty.* By teaching their disciples to *despise government*, ver. 10. they promised them liberty to gratify their lusts without restraint, ver. 18. which they pretended was the true Christian liberty. But as the apostle observes in this verse, instead of being liberty, that method of living is the most grievous bondage.

2. *For by what a man is conquered, by that also he is enslaved.* This, Le Clerc tells us, is an allusion to the ancient custom of making those slaves who were conquered and taken in battle. Such persons were called *Servi*, because they were preserved from death, to be made slaves. Just. Instit. Lib. 1. Tit. 3 —It was one of the Stoical paradoxes, That the wise man is the only *free man*, and that all wicked men are slaves. This maxim the apostle adopts and supports in its sound sense, by an unanswerable argument; namely that the man who is conquered by his lusts. hath no freedom left him, but must as a slave obey all their dictates. Hence our Lord said to the Jews who boasted of their freedom, John viii. 34. *Whosoever committeth sin is the slave of sin.*—Of the slavery in which every wicked man lives, St Paul hath given a lively picture, Rom vi. 16.—20.

Ver 20. *The pollutions of the world.* What these are, Peter hath described, 1 Ep. iv. 3. The word μιασματα in the language of the ancient physicians, signified the infection of the plague. It is here used to denote sin in general; but more especially the sin of lasciviousness, on account of its infectious nature and destructive consequences.

Ver. 21.—1 *Better for them not to have known the way of righteousness;* because their sin would have been less, and their punishment lighter. If a man forsakes the way of rigeteousness, which he hath once walked in, he sins knowingly and wilfully. This our Lord declares to be worthy of many stripes.—See Heb. vi. 6. x. 26. where the dangerous nature of the sin of apostasy is described. See also James iv. 17.

2. *The holy commandment delivered to them.* Bishop Sherlock understands this, of some directions

22 *But the ſaying of the true proverb hath happened to them: The dog is turned again to his own vomit,* (Prov. xxvi. 11.) *and the waſhen ſow to wallowing in the mire;* which proverbs teach, that it is as difficult to change the diſpoſitions of wicked men, as to alter the nature of brute animals.

22 *But the* SAYING *of* the true proverb *hath* happened *to* them, The dog IS turned again to his own vomit; [1] and, the *waſhen ſow to wallowing* in the mire.

rections drawn up by the apoſtles, and delivered to the Chriſtians, concerning their conduct, with reſpect to the falſe teachers of that age. But, I rather underſtand it, of the commandments delivered by the apoſtles in their epiſtles, concerning the moral conduct of Chriſtians in general.—See what is meant in ſcripture by *delivering, tradition,* &c. Col. ii. 6. note.

Ver. 22. *The dog is turned again to his own vomit.* As applied by the apoſtle, this proverb ſignifies, that although the perſons ſpoken of. had at their baptiſm promiſed to renounce their wicked practices, and perhaps had begun to do ſo, yet as the corruptions of their nature ſtill remained, they returned to their evil practices, with more greedineſs than ever. Blackwall ſays this proverb, " with great propriety and ſtrength, marks out the ſottiſhneſs " and odious manners of wretches enſlaved to ſenſual appetites and carnal luſts: and the ex- " treme difficulty of reforming vicious and inveterate habits." Sacr. Claſſics, vol. 2. p. 82.

CHAP. III.

View and Illuſtration of the Diſcoveries in this Chapter.

THE apoſtle informed the brethren, that his deſign in writing both his epiſtles, was to bring to their remembrance, the doctrines and precepts delivered by the prophets and apoſtles; becauſe it was the moſt effectual method of preſerving them from being ſeduced by falſe teachers, ver. 1.—Wherefore, as one of the greateſt of theſe mens errors, was their denying the coming of Chriſt to judge the world and deſtroy this mundane ſyſtem, he deſired the brethren to recollect, what the holy prophets anciently had ſpoken, together with the commandments of the apoſtles of Chriſt to their diſciples, to prepare for and to expect theſe events, ver. 2.—But, leſt they might think Chriſt was to come to judgment immediately, he told them they were to know this, that in the laſt age of the world, ſcoffers will ariſe in the church itſelf, who though they may pretend to believe the revelations of God, (ſee ver. 5.) will be infidels at heart, ver. 3.—and who, becauſe Chriſt's coming was ſo long delayed will ridicule the promiſe of his coming as a mere fable, and from the permanency of the mundane ſyſtem without any alteration ſince the beginning, will argue that there is no probability of its being ever deſtroyed, ver. 4.—But to ſhew the fallacy of theſe reaſonings, the apoſtle obſerved, that ſuch atheiſtical Chriſtians, are wilfully ignorant of Moſes's doctrine, concerning the making of the heavens and the earth of water, and concerning the earth's ſubſiſting by water through the power of the word of God, ver. 5.—and concerning the deſtruction of the old world by the ſame word of God, through its overflowing

flowing it with water, ver .6.—Wherefore, the world having been once deſtroyed as well as made by the word of God, there is a poſſibility that it may be deſtroyed by him a ſecond time. This concluſion following clearly from the Moſaic hiſtory, the apoſtle did not think it neceſſary to mention it. But to ſhew the certainty of the deſtruction of the mundane ſyſtem, he aſſured the brethren and all mankind, that the world is no more to be deſtroyed by water, but by fire; being defended from deluges, and kept ſafely to be deſtroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanſwerable.

The apoſtle, it ſeems, foreſaw that on account of the day of judgment's being ſo long delayed, the ſcoffers would charge Chriſt with want of faithfulneſs, or want of power, to perform his promiſe. He therefore aſſured the brethren, that God's purpoſes are not affected by any duration whatever. One day is with the Lord as a thouſand years, and a thouſand years as one day. His purpoſes are accompliſhed with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further he aſſured them that Chriſt does not delay his coming, either becauſe he has forgotten his promiſe, or becauſe he wants power to do what he hath promiſed, but merely with a view to afford ſinners ſpace for repentance, ver. 9.—That his coming will be ſudden and unexpected, and occaſion inexpreſſible terror to infidels; That after the judgment, the heavens and the earth and all the works of God and man upon the earth, ſhall be utterly burnt, ver. 10.—And that knowing theſe things, believers ought always to live in a godly manner, ver. 11.—looking for, and earneſtly deſiring the coming of the day of the Lord, in which the heavens being ſet on fire, &c. ver. 12.—But though the world is thus to be burnt, the apoſtle declared, that he with all the godly, according to God's promiſe expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore, he exhorted the faithful, in the expectation of an abode in that happy country, to endeavour earneſtly to be found blameleſs by Chriſt at his coming, ver. 14.

In the remaining part of the chapter, St Peter informed the brethren, that ſome of the teachers built their falſe doctrine on certain paſſages of his brother Paul's epiſtles which they wreſted, as they alſo did the other ſcriptures, to their own deſtruction, ver. 15, 16.—He deſired them therefore to be on their guard, that they might not be carried away by the error of theſe lawleſs perſons, ver. 17.—And exhorted them to grow in grace, and in the knowledge of our Lord Jeſus Chriſt, to whom he addreſſed a doxology: and ſo concluded his letter, ver. 18.

COMMENTARY.

CHAP. III. 1 *Beloved, this ſecond epiſtle I now write to you, in which two epiſtles, my deſign is to ſtir up your ſincere mind* to the practice of every virtue, *by bringing to your remembrance* ſome things which ye know:

2 Even *to recollect the predictions, before ſpoken by the holy prophets* Enoch, (Jude, ver. 14, 15.) David, (Pſal. l. 1.–6. lxxv. 8.) and Daniel (xii. 2.) concerning the power and coming of Chriſt to judgment; *alſo the commandment of us the apoſtles of the Lord and Saviour* to prepare for that event, which we delivered to you as his commandment.

3 But that your faith in the prophetic word may not be ſhaken, *ye are to know this firſt* of all, *that ſcoffers will ariſe in the laſt* part *of the days* of the world, walking after their own luſts,

4 *and ſaying, where is his promiſed coming* to raiſe the dead, and to deſtroy the earth? *For from the time of the death of the firſt race of men, all the parts*

NEW TRANSLATION.

CHAP. III. 1 Beloved, this ſecond epiſtle I now write *to* you, *in which* [1] EPISTLES, I ſtir up your *ſincere* [2] *mind* (εν, 163.) *to remembrance:*

2 *To recollect* (των ῥηματων) the words *before ſpoken* by the holy prophets, (chap. i. 12. 19.) and *the* commandment of us the apoſtles of the Lord and Saviour. (See ver. 11, 12.)

3 Knowing this firſt, that *ſcoffers will come* [1] in the *laſt of the* days, [2] walking after their own luſts, [3]

4 and ſaying, Where is the promiſe [1] of his coming? For *from the* TIME [2] *the fa-*

Ver. 1.—1. *In which* (εν ἁις.) Becauſe the antecedent *Second Epiſtle*, implies that Peter had written a firſt, he puts the relative in the plural, to ſhew that he ſpeaks of both his epiſtles.

2. *Your ſincere mind.* Ειλικρινη. The apoſtle calls their mind *ſincere*, to ſignify that he believed they had a real love of truth and goodneſs.

Ver. 3.—1. *Scoffers will come.* When the apoſtle wrote this paſſage, there were Epicureans and others among the gentiles, and Sadducees among the Jews, who ridiculed the promiſes of the goſpel, concerning the reſurrection of the dead, the general judgment, the deſtruction of the earth, and a future ſtate of rewards and puniſhments. Wherefore, ſeeing the ſcoffers, of whom Peter ſpeaks, had not yet appeared, but were to come in the laſt period of the duration of the world, it is probable that they were to ariſe in the church itſelf. Accordingly they are reproved, ver. 5. for being wilfully ignorant of the Moſaic hiſtory of the creation, and of the deluge. And Jude, ver. 18, 19. ſays the ſcoffers ſeparated themſelves from other Chriſtians, and had not the Spirit, though they pretended to be inſpired.—The evil of ſcoffing at the doctrines and promiſes of the goſpel, may be learned from Pſal. i. 1. where ſcoffing at religion, is repreſented as the higheſt ſtage of impiety.—The prediction of the coming of ſcoffers, ſhews that they come by the permiſſion of God, who no doubt will bring good out of that great evil.

2. *In the laſt of the days.* Επ' εσχατȣ των ἡμερων. This is different from ὑϛεροις χρονοις 1 Tim. iv. 1. *Future times*, and from εσχαταις ἡμεραις, 2 Tim. iii. 1. *Latter times.* See the note on that verſe. It is different likewiſe from επ' εσχατων των χρονων, 1 Pet. i. 20. *in the laſt of the times.* Perhaps it means, the laſt part of the days of the world's duration.

3. *Walking after their own luſts.* Here the apoſtle has laid open the true ſource of infidelity, and of mens ſcoffing at religion. As Benſon ſays, "They may pretend to religion, "but they are governed by ſenſe and appetite: and they take refuge in infidelity, and ſcoff "at religion, to make themſelves eaſy in their vices."

Ver. 4.—1. *Where is the promiſe of his coming*; that is, the accompliſhment of the promiſe of his coming. The promiſe of Chriſt's coming, we have, Matth. xv. 27. *The Son of man ſhall come in the glory of his Father, with his angels, and then he will reward every man according to his works.* See alſo John xiv. 3. This promiſe was renewed by the angel at our Lord's aſcenſion, Acts i. 11. *This ſame Jeſus, who is taken from you into heaven will ſo come, in like manner as ye have ſeen him go into heaven.*—By repreſenting Chriſt's promiſed coming as a deluſion, the ſcoffers ſet themſelves and others, free from all fear of a future judgment, and bereft the righteous of their hope of reward.

2. *For* (αφ' ἡς ſupply ἡμερας) *from the time.* Grotius tranſlates this, *For except that the fathers*

thers have fallen asleep, all things continue [3] *as at* the beginning of the creation. [4]

5 (Γαρ, 98.) *But this wilfully escapes them, that the* heavens were *anciently*, and the earth (εξ) *of water*, [1] and (δι', 113.) *through water* THE EARTH *consists*, [2] *by* (τῳ λογῳ) the word of God:

6 (Δι' ὠν ὁ τοτε κοσμο̅ς) *By whom the then world*, [1]

of the mundane system continue as they were *at their first creation.* Christ's coming therefore is a delusion.

5 *But this wilfully escapes the scoffers* (who from the stability of all the parts of the universe argue against the creation and destruction of the world) *that* according to Moses, *the* aerial *heavens were at the beginning, and the earth*, made *of water, and through water the earth subsists*, and all *by the word of God.* See John i. 3.

6 *By whom, the then created world, being overflow-*

thers have fallen asleep, contrary to the propriety of the Greek idiom.

3 *All things continue as at the beginning.* By *all things*, the scoffers meant the existence and motion of the heavenly bodies, the successions of the seasons, the revolutions of day and night, the same degree of light and heat in the world, the fruitfulness of the earth, the successive generation and corruption of animals and vegetables; in short, every part of this stupenduous fabric, which because it suffers no change, the scoffers will say must be eternal. And with respect to the resurrection; as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their awaking, the scoffers will affirm, that the resurrection of the dead is a thing altogether improbable. The same they will say of the creation of the new heavens and new earth.—The atheists of the present age, have no better arguments for proving the eternity of the world, in opposition to the arguments from tradition, from history, from the recent invention of arts, from the imperfect population of the earth; which all shew that it was made, and that not very long ago.

4. *Of the creation.* The scoffers being nominal Christians, will speak of the creation, not because they believe it, but as using the common phraseology; or perhaps by way of ridicule For if they allowed the world to have had a beginning, they could not deny the possibility of its having an end.

Ver. 5.—1. *That the heavens were anciently, and the earth of water.* As in this passage, *the heavens* signify the aerial atmosphere which surrounds this earth, the plural is put for the singular, by a change of the number very common in the scripture. See Ess. iv. 22.—Further, since Moses tells us that *In the beginning God created the heavens and the earth*; and that after the earth was created, *it was without form and void*, and then calls it *the deep* and *the waters*, he certainly speaks of the creation of the *Chaos.* But the apostle Peter speaks of the formation of the different parts of the mundane system out of the Chaos or water, of which Moses also gives an account. For the latter tells us, that the Spirit of God moved on the face of the waters; and then that God brought from them, first light, next the firmament or atmosphere which he calls *Heaven*, then the dry land which he calls *Earth*, &c. So that all the different parts of our system, according to Moses, were of water; which is what Peter likewise affirms. The ancient philosopher Thales gave the same account of the origin of things, I suppose from ancient tradition; Εκ τȣ ὑδατο̅ς φησι συνεςαναι παντα: which Cicero thus translates, *Ex aqua dixit omnia constare. He said that all things consist of water.*

2. *And through water, the earth* (συνεςωσα) *consists.* Because this Greek word is the nominative singular feminine, it cannot agree with ὁι ȣρανοι the heavens, which is masculine. *The earth* ἡ γη therefore is understood: and I have supplied it accordingly. The apostle's meaning is, that as the earth was made of water, it consists or subsists by water; for water is necessary to unite its parts, to render it fruitful, and to afford drink to animals. Water also, is necessary to the subsistence of the heavens or atmosphere, to render it fit for respiration and for distilling rain to fructify the earth.—Erasmus translates the clause thus: *That the heavens were anciently, and the earth of water, and through water, consisting by the* word of God. But both the number and gender of the word συνεςωσα *consisting*, forbid this translation. See the next note.

Ver. 6.—1. *By whom, the then world being overflowed with water, perished.* Because the relative Δι' ὡν, *By whom*, is in the plural number, and the immediate antecedent, *the word of God* is in the singular, Beza, who is followed by Whitby, Benson and others, thinks Δι'

ed with water, perished before it was two thousand years old.

7 *But* though the destruction of the old world by water, shews that the present world may be destroyed, I do not say it will be destroyed by water: *The*

being overflowed with water, perished.[2]

7 But (οἱ νυν ουρανοι) *the present* heavens and the earth, by the same word[1] are *treasured up, being kept for fire*[2]

ὠν, refers to *the heavens and the earth* the remote antecedent, and interprets the passage thus; *By which* heavens and earth, the inhabitants of *the old world being overflowed with water, perished.* For as the waters of the deluge came from the heavens or atmosphere and from the earth, he thinks the antediluvians might be said to have been overflowed with water by the heavens and the earth. But first, That *the then world* which perished, means principally the material fabric, and not its inhabitants only, I think is plain from ver. 7. where the οἱ νυν ουρανοι και ἡ γη, *the present heavens* or atmosphere *and the earth*, are opposed to what is called ver 6. ὁ τοτε κοσμος, *the then world*, and is said to have been overflowed with water. For, if, as all agree, the οἱ νυν ουρανοι και ἡ γη, which are said ver. 7. to be kept for fire, mean the present mundane system, the ὁ τοτε κοσμος, which was overflowed with water and which is opposed to the present heavens and earth, must undoubtedly mean the antediluvian earth itself, rather than its inhabitants, whose perishing was only the consequence of the overflowing of the earth with water. Secondly, with respect to the account given ver. 6. of the cause of the deluge, I acknowldge that Δι' ὡν in the beginning of the verse may imply that it was brought on, either by the instrumentality of the heavens and the earth, as Beza supposes; Or, which is the more general opinion, by the efficiency and direction of the word of God. This latter sense I take to be the apostle's meaning. For as his design in the passage was to prove that Christ is able to destroy this mundane system, it was directly to his purpose to speak of him as the intelligent efficient cause of the overflowing of the old world with water, after having made it at first out of water. The reason is, If the word of God destroyed the old world with water, he certainly is able to destroy it a second time. And having promised to preserve it from being destroyed again by water, that he may destroy it by fire at the judgment and destruction of ungodly men, ver. 7. his having actually preserved it during so many ages from any deluge, is a proof, which, the longer the world continues, becomes the stronger to convince us that it shall be destroyed by fire, as Christ hath declared. On the other hand, for the apostle to have mentioned, as Beza supposes, that mankind perished by the heavens and the earth overflowing them with water, is no proof that the world shall be destroyed a second time; and far less is it a proof that the heavens and the earth shall be destroyed by fire at the judgment. Yet that event the apostle infers, ver. 7. from the old world's having been destroyed by water. See the notes on that verse.—For all these reasons, I conclude that the relative Δι' ὡν ver. 6. does not refer to *the heavens and the earth*, the remote antecedent mentioned, ver. 5. but to the *Word of God* the near antecedent in the end of the verse. It is no objection that the relative is in the plural number. For as the Hebrews, in order to aggrandize the persons and things of which they treat, speak of them in the plural number, although in their nature they are singular, (Ess. iv. 22.) Δι' ων in verse 6. may agreeably to the Hebrew idiom be put for Δι' ὀυ, consequently *the Word of God* though it be singular, may very well be its antecedent.—Or the relative in this passage may be put in the plural form to shew that the expression *Word of God* includes two persons, namely *God* and *his Word*, just as chap. iii. 1. the phrase *this second epistle*, is shewed to imply *the first epistle* also, by the relative εν ὁις being in the plural.

2. *Overflowed with water, perished*; that is, lost its primitive constitution and form, by which means, and by the alteration made in its atmosphere, it became an habitation less healthy and fruitful, and less pleasant than formerly; as may be gathered from the shortning of the life of man after the flood, and the present appearance of the earth, which is that of a ruin.

Ver. 7.—1. *By the same word.* The common reading here is δι' αυτȣ λογῳ *by his word.* But our translators have followed the reading of the Alexandrian and some other MSS. and of the Vulgate version, and which is adopted by Beza, namely δι' αυτῳ λογῳ, *by the same word.* See Mill.

2. *Being kept for fire.* Here the apostle hath in his eye, God's oath to Noah, *not to destroy the earth any more by a flood.* Gen. ix. 11. Also his declaration, Gen. viii. 22. That *while the earth remained, seed time and harvest*, &c. *should not cease.* Wherefore, the earth is not always

(εις) against the day of judgment [3] and *destruction* of ungodly men. (See Whitby's note on this verse.)

present heavens and earth, by the same word who destroyed the old world, *are treasured up and preserved* from a deluge, *for* the purpose of being burnt with *fire, at the day of judgment and destruction of ungodly men.*

ways to remain: But it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

3. *Against the day of judgment and destruction of ungodly men.* In regard that Hammond and other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader that in support of their interpretation they appeal to the ancient Jewish prophesies, where, as they contend, the revolutions in the political state of empires and nations, are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal.—Isaiah xxxiv. 4. where the destruction of Idumea is foretold under the figures of *dissolving the host of heaven*, and of *rolling the heaven together as a scroll*, and of *the falling down of all their host as the leaf falleth off from the vine.*—Ezek. xxxii. 7. where the destruction of Egypt is described by the figures of *covering the heaven, and making the stars thereof dark;* and of *covering the sun with a cloud*, and of *hindering the moon from giving her light.*—Joel ii. 10. The invasion of Judea by foreign armies is thus foretold. *The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.* And ver. 30, 31. the destruction of Jerusalem by the Romans is thus predicted, *I will shew wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.*—Amos viii. 9. God threatening the Jews is introduced saying, *In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day.*—Haggai ii. 6. The overthrow of Judaism and heathenism is thus foretold, *Yet once and I will shake the heavens and the earth, and the sea, and the dry land.*—Lastly, Our Lord in his prophecy of the destruction of Jerusalem has the following expressions, Matth. xxiv. 29. *After the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.*

Now it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the *rolling of the heavens together as a scroll*, The *obscuring of the light of the sun and of the moon*, The *shaking of the heavens and the earth*, and the *falling down of the stars.* Whereas Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle: And that they are to be figuratively understood, while those predicted by the apostle are to be understood literally. To this conclusion likewise the phraseology of the prophets compared with that of the apostle evidently leads For the prophetic phraseology literally interpreted exhibits impossibilities: such as *the rolling of the heavens together as a scroll*, The *turning of the moon into blood and the falling down of the stars from heaven as the leaf of a tree.* Not so the apostolic phraseology, For *the burning of the heavens* or atmosphere, and *its passing away with a great noise*, and *the burning of the earth and the works thereon*, together with the *burning and melting of the elements*, that is, the constituent parts of which this terraqueous globe is composed, are all things possible; and therefore may be literally understood, while the things mentioned by the prophets, can only be taken figuratively.—This however is not all. There are things in the apostle's prophecy which shew that he intended it to be taken literally. As, 1. He begins with an account of the perishing of the old world, to demonstrate against the scoffers, the possibility of the perishing of the present heavens and earth. But that example would not have suited his purpose, unless by the burning of the present heavens and earth he had meant the destruction of the material fabric. Wherefore, the opposition stated in this prophecy between the perishing of the old world by water, and the perishing of the present world by fire, shews that the latter is to be as real a destruction of the material fabric as the former was.—2. The circumstance of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at

 the

8 Do not hearken to thoſe, who from Chriſt's delaying, argue that he will never come. *But this one thing remember beloved, that the Lord's purpoſes are not affected by any duration, whether ſhort or long;* becauſe nothing can happen to hinder their execution.

8 But *this one thing, let it not eſcape you, beloved,* that one day with the Lord IS as a thouſand years, and a thouſand years as one day. [1]

9 *The Lord who hath promiſed* to come *doth not delay* his coming to deſtroy the world, *for the reaſon ſuppoſed by ſome;* namely, that he is not able to do what he hath promiſed; *but he* delays his coming, that he may *exerciſe long ſuffering towards us, not deſiring that any ſhould periſh, but that all ſhould have an opportunity of repenting.*

9 The Lord *who hath promiſed, doth not delay in the manner ſome account delaying;* [1] *but he exerciſes long-ſuffering towards us, not deſiring* [2] that any ſhould periſh, but that all ſhould come to repentance.

10 *However* long it may be delayed, *as a thief in the night* cometh ſuddenly and unexpectedly, *the day*

10 *However,* as a thief in the night, [1] the day of the

the day of judgment, ſhews I think that the apoſtle is ſpeaking of a real and not of a metaphorical deſtruction of the heavens and earth.—3. This appears likewiſe from the apoſtle's foretelling that after the preſent heavens and earth are burnt, a new heavens and a new earth is to appear in which the righteous are to dwell for ever.—4. The time fixed by the apoſtle for the burning of the heavens and the earth, namely, the day of judgment and puniſhment of ungodly men, ſhews that the apoſtle is ſpeaking not of the deſtruction of a ſingle city or nation during the ſubſiſtence of the world, but of the earth itſelf, with all the wicked who have dwelt thereon.—Theſe circumſtances preſuade me that this prophecy, as well as the one recorded, 2 Theſſ. i. 9. is not to be interpreted metaphorically of the deſtruction of Jeruſalem, but ſhould be underſtood literally of the deſtruction of our mundane ſyſtem, and of the general jugdment.

Ver. 8. *One day with the Lord is as a thouſand years,* &c. This is an alluſion to Pſal. xc. 4. But neither the apoſtle nor the Pſalmiſt meant, that God does not perceive any difference, between the unequal durations of a day, and of a thouſand years: but that theſe differences do not affect either his deſigns, or actions, or felicity, as they do thoſe of finite creatures: So that what he brings to paſs on the day he declares his purpoſe, is not more certain, than what he will bring to paſs a thouſand years after his declaration. In like manner, what is to be brought to paſs a long time after his declaration, is not leſs certain, than if it had been done when declared. See Abernethy's Serm. vol. 1. p. 218, 219.

Ver. 9.—1. *The Lord who hath promiſed, doth not delay,* &c. Benſon, by ſupplying περι here, tranſlates the clauſe thus; *The Lord doth not delay concerning the promiſe.* But 'Ο κυριος επαγγελιας may be the genitive, not of poſſeſſion, but of the agent; on which ſuppoſition the tranſlation will be, *The Lord who hath promiſed,* namely, to come.—L'Enfant obſerves that the word επαγγελια denotes a declaration of any kind, whether it be a promiſe of ſomething good, or a denunciation of evil.

2. *Not deſiring that any ſhould periſh.* The word βουλομενος in this paſſage, cannot be underſtood of the ultimate determination of the divine will; for that is always followed with the thing willed. The proper tranſlation of the word is, *not deſiring*: for God may truly be ſaid *not to deſire that any ſhould periſh,* as he hath included Adam and all his poſterity in the covenant of grace, and hath given the means of repentance and ſalvation to all. On this Oecumenius writes, *Conſummationis tempus differri, ut compleatur numerus ſalvandorum. That the time of the end is deferred, that the number of them who are to be ſaved may be filled up.* By the perſons to be ſaved, Eſtius and Beza underſtand the *elected* to eternal life: but others underſtand this of mankind in general.

Ver. 10.—1. *As a thief in the night.* Becauſe thieves commonly break into houſes in the night

Lord [2] will come, *in which* the heavens [3] shall pass away [4] with a great noise, [5] and the elements [6] *burning, shall be dissolved, and the earth* and the works *thereon*, shall be *utterly burned.* [7]

of the Lord will come; in which the atmosphere of air being set on fire, (ver. 12.) *shall pass away with a prodigious noise, and the elements* of which it is composed, *burning, shall be disunited, and the earth and the works thereon*, both of God and man, being set on fire by the flaming air, *shall be utterly consumed.*

night time and occasion great fear to those who are within, any sudden unexpected event, especially such as occasioned terror, was compared by the Hebrews to the coming of a thief in the night. The suddenness therefore and unexpectedness of the coming of the day of the Lord, and the terror which it will occasion to the wicked, are the circumstances in which it will resemble the coming of a thief, (See 1 Thess. v. 4. note.) and not that it will happen in the night time. Yet the ancients from this and other passages, inferring that Christ's coming to judgment would happen in the night time, instituted their vigils. But as Beza says, leaving these uncertainties, let us rather watch day and night, with minds raised up to him, that we may not be lulled asleep by the intoxications of the world.

2. *The day of the Lord.* See 2 Thess. Pref. Sect. 4. where it is shewn, that although Christ's coming to destroy Jerusalem, is sometimes called *the coming, and the day of the Lord*, these appellations are given to various other events. And therefore Hammond, Lightfoot, and others, who argue that the apostle is speaking of the destruction of Jerusalem, because he calls the event of which he speaks, *the day of the Lord*, build their opinion on a very weak foundation, See ver. 6. note 1. and ver. 7. note 3. and Whitby's preface to this epistle toward the end.

3. *In which the heavens.* In calling the atmosphere of air which surrounds this earth, *the heavens*, the apostle followed Moses, Gen. i. 8.

4. *Shall pass away.* The *passing away* of the heavens and earth, does not mean that they will be removed to another part of space, or that they will be annihilated; but that being burnt, their form and constitution will be changed, as the constitution or form of the old world was by the flood.

5. *With a great noise.* The word ῥοιζηδον is an adverb from ῥοιζεω *sibilo, strideo*, and denotes any loud noise, such as that occasioned by the rattling of chariots, the blowing of a storm, &c. Accordingly Erasmus translates it, *in morem procellæ, with a storm.* That the thundering noise occasioned by the burning of the whole heavens or atmosphere, mentioned ver. 10. 12. will be terrible beyond description, may be conjectured, by considering what a noise is made by these small portions of the air which are burnt when it thunders, or which are set in commotion in a storm.

6. *And the elements burning*, λυθησονται *shall be dissolved.* The word στοιχεια translated *elements*, signifies the first principles, or constituent parts of any thing. Hence it denotes, the principles of science (Heb. v. 12.) as well as the principles of bodies. It signifies likewise the letters of the alphabet, which are the constituent parts of writing; Also the Mosaic form of religion, Gal. iv. 3. 9. And the heathen worship, Col. ii. 8. note 3.—Mede by *elements* here, understands *the planets*, because he thinks it improper to say, that fire, which is itself an element, is to be burnt. In support of his opinion, he gives some examples, in which the word denotes the planets. And as it comes from στειχω *to march in order*, as soldiers do, he thinks it may have been given to the planets, on account of their regular courses. But as the destruction occasioned by the flood, was that of the earth and air only, it is probable that the destruction of the heavens and earth by fire, which is set in opposition to it, will be of the earth and air only.—Estius, by *the elements*, understands the elements of which this terraqueous globe is composed. But as the melting of these is mentioned, ver. 12. I am of opinion that in this verse, the apostle speaks of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, together with the air itself; all which burning furiously, will be disunited and separated.

7. *The works thereon shall be utterly burned.*—Εν αυτῃ εργα, is justly rendered, *the*

11 *Seeing then the heavens and the earth* and all the works thereon *are to be burned, what sort of persons ought ye to be?* Certainly *such as by holy behaviour* towards men *and piety* towards God, shew that ye

12 *are expecting, and earnestly desiring, the coming of the day* appointed *of God, in which the atmosphere,* (ver. 10. note 3.) *being set on fire, shall be dissolved, and the elements,* of which this terraqueous globe is composed, *burning, shall be melted* into one fluid mass of

11 SEEING then, *all* these things [1] (λυομενων, verbat. are dissolved) shall be dissolved, what *sort* OF PERSONS [2] ought ye to be? *SUCH AS, by* holy *behaviour* and godliness,

12 *ARE expecting, and earnestly desiring* [1] the coming of the day of God, (δι' 117.) *in which* the heavens (πυρουμενοι) being *set on fire,* [2] shall be dissolved, and the [3] ele-

works thereon; for chap. i. 18. εν τῳ ορει τω ἁγιῳ, evidently signifies, *upon,* not *in, the holy mountain.*—We are not certain from this expression, whether the things upon the earth only, are to be consumed in the conflagration; or whether the conflagration will penetrate to the centre of the globe and reduce the whole to one homogeneous mass of burning matter.—See a description of the order in which the conflagration will proceed, 2 Thess. i. 8 note 1.—Baxter on this verse saith "It is marvellous prepossession that could make any learned man "think that all these words, (the words in this ver. 10.) signify nothing but the destruction of "Jerusalem."

Ver. 11.—1. *All these things.* In note 6. on the former verse, we have shewn, that the apostle in describing the destruction of the heavens and the earth by fire, means this earth only with its atmosphere, as in the description of the destruction of the old world by water, he meant only the destruction of the then earth and air. I now add, that in all probability, Moses, in his history, describes the creation of our planetary system only. For though Gen. i. 16. he says, *God made two great lights, the greater light to rule the day, and the lesser light to rule the night.* He made *the stars also*; The words *He made,* found in the latter clause, are not in the original. Taylor therefore thinks the translation should be, *the lesser light to rule the night, with the stars*; that is, jointly with the stars, they having been made long before. For it is the opinion of many, that the stars are much more ancient than the earth, and shall remain after it is destroyed.

2. *What sort of persons ought ye to be?* I have followed Castalio in putting the point of interrogation after the word *be,* so as to make what follows in the verse the answer to the question.—The burning of the earth and of all the works thereon, shews in the strongest light the absurdity of covetousness and of all those projects which the men of this world pursue with such earnestness to the neglecting of piety: and so is a most powerful motive to a holy life, See ver. 14. note.

Ver. 12.—1. *Earnestly desiring:* Σπευδοντας, literally, *hastening.* But both in Greek and Latin, the effect is often put for the cause. Wherefore as haste is commonly the effect of earnest desire, *hastening,* in this place may well signify *earnestly desiring.* Of this use of the word Pool in his Synopsis, and Wolf in his note on the passage, have given undoubted examples. See also Parkhurst's Diction. in voce Σπευδω.

2. *The heavens being set on fire,* (See 2 Thess. i. 8. note.) That the world is to be destroyed by fire, was the opinion of Anaximander, Anaxagoras, Archelaus, Leucippus, and other ancient philosophers. And Burnet (Theor. Tellur. Vol. 2. p. 30.) having considered the antiquity and universality of the opinion, says, "We have heard as it were a cry of fire, "through all antiquity, and among all the people of the earth.—Let us examine what attesta-"tion, the prophets and apostles give to this ancient doctrine of the conflagration of the "world. The prophets saw the world on fire at a distance, and more imperfectly; as a "brightness in the heavens, rather than as a burning flame. But Peter describes it, as if he "had been standing by, and seen the heavens and earth in red fire; heard the cracking flames, "and the tumbling mountains," Then quotes ver. 10. 12. and adds, "This is as lively, as "a man would express it, if he had the dreadful spectacle before his eyes." Benson's translation.

3. *And the elements.* I think the elements in this verse, are not the *elements of the heavens* or

ments *burning, ſhall be melted.*[4]

fire, ſo that an end will be put to its exiſtence in its preſent form?

13 (Δε, 100.) Neverthe-leſs, *according* to his promiſe,[1] *we expect* new heavens and a new earth,[2] wherein dwelleth righteouſneſs.

13 *Nevertheleſs, according to God's promiſe* to Abraham, (as explained, Iſa. lxv. 17.) *we* who believe, *firmly expect* the creation of *new heavens, and* of *a new earth, wherein righteous men ſhall dwell for ever.*

or atmoſphere, for the diſſolution of theſe is deſcribed, ver. 10; but the elements of which this terraqueous globe is compoſed, namely earth, and water, and every thing which enters into the compoſition of theſe ſubſtances, and on which their conſtitution and form depend. Accordingly, to ſhew that he is ſpeaking of theſe elements, conſequently of the deſtruction of this earth, he adds in the next verſe, *nevertheleſs, according to his* (God's) *promiſe we expect new heavens and a new earth.*

4. *Shall be melted.* Τηκεται, for τακησεται; as ver. 11. λυομενων is put for λυσομενων. The original word is applied to the melting of metals by fire. Wherefore as *the elements* ſignify the conſtituent parts of any thing, (See ver. 10. note 9.) the word *melted*, applied to the conſtituent parts of the terraqueous globe, intimates that the whole, by the intenſe heat of the conflagration, is to be reduced into one homogeneous fluid maſs of burning matter. Conſequently, that it is not the ſurface of the earth, with all the things thereon, which is to be burnt, as ſome have imagined, but the whole globe of the earth.

Some commentators, as was formerly obſerved, contend that the deſcription which St Peter hath given of the conflagration, is to be underſtood of the deſtruction of Jeruſalem, and of the Jewiſh polity. But the impropriety of that interpretation may be underſtood from the things mentioned note 3. on ver. 7. and note 2. on ver. 13.

Ver. 13.—1. *According to his promiſe.* The promiſe of which the apoſtle ſpeaks, is that which God made to Abraham, *to give to him, and to his ſeed, all the land of Canaan for an everlaſting poſſeſſion.* This promiſe St Paul tells us, Rom. iv. 16. *muſt be ſure to all the ſeed: not to that only which is of the law,* Abraham's natural deſcendants, *but to that alſo which is of the faith of Abraham,* to believers of all nations, his ſpiritual ſeed. Wherefore this promiſe, in its firſt and literal ſenſe, pertained to the Jews only, and not to the ſpiritual ſeed, who could not all be contained in the earthly country. Or though it could have received them all, the poſſeſſion of it would have been no bleſſing to them. From this it follows, that the everlaſting poſſeſſion of Canaan which was promiſed to all the ſeed, and which muſt be ſure to them all, means the poſſeſſion of a greater, and better, and more enduring country than the earthly Canaan, and of which the earthly Canaan was the emblem or type. Now what country can that be, which all believers are to inherit for ever, but the new heavens and the new earth, which Peter in this paſſage tells us, the righteous expect to dwell in after the deſtruction of the preſent material fabric. And, as they are to poſſeſs it after they regain their bodies, it muſt be a material habitation, ſuited to the incorruptible and immortal nature of their new bodies. This alſo St Paul hath ſhewn, by telling us that Abraham and his ſeed, were *made heirs of the world* by God's promiſe, Rom. iv. 13. In like manner, Chriſt hath ſhewn this, when in arguing againſt the Sadducees, he ſaid Luke xx. 35. *They which are counted worthy to receive that world and the reſurrection from the dead.*

The promiſe to Abraham, and to his ſeed, of giving them the everlaſting poſſeſſion of Canaan, Iſaiah hath explained, by predicting the creation of the new heavens and the new earth, and the happy ſtate of its inhabitants, chap. lxv. 17.—23. Where, under the figure of there being no infant of days there, and of the extreme longevity of all its inhabitants, he hath deſcribed the immortality of the righteous; and by repreſenting the animals in this new earth, as entirely ſtript of all their noxious qualities, and as living in peace with one another, he hath taught us, that in the new creation, there will be nothing to hurt or to offend. This creation of the new heavens and the new earth, our apoſtle in his ſermon to the Jews, hath called *the reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.* Acts iii. 21. See Eſſ. v. Sect. 4. towards the end.

2. *New heavens, and a new earth.* Having, in the former note, explained what the new heavens and the new earth are, it may be proper to mention that the commentators who interpret

14 *Wherefore, beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a new heaven and earth, earnestly endeavour to be found of Christ, spotless and irreproachable,* consequently *in peace* with him.

14 Wherefore, beloved, *expecting these things, diligently endeavour to be found* of him *spotless,* [1] and *irreproachable,* in peace.

terpret St Peter's prophecy of the destruction of Jerusalem, by the new heavens and new earth understand the peaceful state in which the Christians were to live, after the destruction of Jerusalem. But to overturn that interpretation, it needs only be observed, that there was no such alteration in the state of the disciples, after the destruction of Jerusalem, as merited to be called, *a new heavens and a new earth*; for they were as much persecuted as ever, for near three hundred years, till Constantine embraced the gospel.—Others, by the new heavens and the new earth, understand that state of things called *the Millennium,* which is supposed to take place before the general judgment. But to confute this opinion, I observe —1. That our Lord himself hath expresly told us, that his disciples are not to be received into the place he hath gone to prepare for them, till he come again —2. That the Millennium of St John, is a state peculiar to the martyrs who have suffered death for Christ: Whereas the *new heavens and the new earth* as Whitby observes, are the common expectation of all Christians, who are therefore admonished, ver. 14 to *endeavour earnestly to be found of Christ spotless and irreproachable in peace.*—3. That the apostle speaking of the destruction of the heavens and the earth by a conflagration, represents it ver. 7. as contemporary with *the day of judgment and destruction of ungodly men* who are to perish in that very fire which is to consume the heavens and the earth.—4. That the scripture in other places, represents the destruction of the wicked as to happen at the end of the world, Matth. xiii. 49. *So shall it be at the end of the world: The angels shall come forth and sever the wicked from among the just.* 50. *and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.* —2 Thess. i. 7. *And to you the afflicted rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power,* 8. *inflicting punishment with flaming fire on them who know not God and obey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power,* 10. *in that day when he shall come to be glorified by his saints,* &c. Whereas the millennium of St John must be at an end before the day of judgment. For having spoken of the first resurrection, and of the conclusion of the thousand years in which they are to reign who are raised, and of the insurrection of Gog and Magog against them, he saw, Rev. xx. 11. *One sitting on a great white throne.*—12. *And the dead, small and great standing before God,—and judged according to their works.* ver. 15. *And whosoever was not found written in the book of life, was cast into the lake of fire.* After which, Rev. xx. 1. St John *saw a new heaven and a new earth; for the first heaven and the first earth were passed away.*—These things shew that *the new heavens and the new earth,* which Peter and John tell us expresly are to succeed the present heavens and earth after the general judgment, do by no means signify the state of things called the millennium, which is to take place and come to an end before the general judgment.

Ver 14. *Expecting these things, diligently endeavour to be found,* &c. What a blessing is the gospel to the world! By explicitly revealing our duty as the command of God, it lays us under that strong obligation which arises from the consideration of the authority of God: by assuring us that our souls do not perish at death, but are preserved in the state of the dead by the power of Christ, it gives weight to all the motives offered in recommendation of a religious life: and by giving us the assured hope of Christ's return from heaven, to raise the dead and to carry the righteous into the heavenly country, it gives those who firmly hope for these glorious events, an elevation of soul above all the pomp and boasted vanities of this life, it inspires them with fortitude, to withstand the temptations which arise, whether from the prospect, the possession, or the loss of worldy things, and strengthens them to bear afflictions not only with patience but with joy. May thou who readest, always live under the influence of these obligations and hopes!

15 *And the* long-suffering (ver. 9.) of our Lord, *reckon* TO BE FOR salvation, *as also* our beloved brother Paul, according to the wisdom [1] given *to* him, hath written *to* you. [2]

15 *And* instead of considering his delaying to come, as a proof that he will never come, *consider the long suffering of our Lord, as designed to promote the salvation of sinners,* by giving them time to repent, *as also our beloved brother Paul, according to the inspiration given to him, hath written to you;*

16 As *indeed* in all HIS epistles, [1] speaking in them *concerning* these things: [2] in which [3] *there* are some things

16 *as indeed in all his epistles, speaking in them concerning these things*: *In which writings, there are some things hard to be understood, which the unteach-*

Ver. 15.—1. *According to the wisdom given to him.* As the gospel itself is called *the wisdom of God,* and the inspiration, by which the apostles were enabled to declare all the parts of the gospel scheme in an infallible manner, is called *the word of wisdom,* I have no doubt, that by *the wisdom given* to *Paul,* Peter meant, his inspiration. See ver. 16. note 7.

2. *Hath written to you.* This epistle being written, to those to whom the first epistle was sent, the persons to whom Paul wrote concerning the long suffering of God, were the Jewish and gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the Ephesians, (ii. 3, 4, 5.) to the Colossians, (i. 21.) and to Timothy, (1 Ep. ii. 4.) things which imply, that God's bearing with sinners, is intended for their salvation. The persons to whom Peter's epistles were sent, were for the most part Paul's converts.

Ver. 16.—1. *As indeed in all his epistles.* From this it appears, that Peter had read Paul's epistles. And as he speaks not of some, but of all his epistles, it is probable that Paul was dead when Peter wrote this. And seeing Paul in his epistle to the Romans, chap. ii. 4. and to the Hebrews, chap. x. 36.—38. wrote that the long-suffering of God was intended for salvation, by mentioning that circumstance, Peter intimated that he knew Paul to be author of the epistles to the Romans, and to the Hebrews.

2. *He speaketh of these things.* Paul in all his epistles hath spoken of the things written by Peter in this letter. For example, he hath spoken of Christ's coming to judgment, 1 Thess. iii. 13. iv. 14.—18. 2 Thess. i. 7.—10. Tit. ii. 13.—And of the resurrection of the dead, 1 Cor. xv. 22. Philip. iii. 20, 21.—And of the burning of the earth, 2 Thess. i. 8.—And of the heavenly country, 2 Cor. v. 1.—10.—And of the introduction of the righteous into that country, 1 Thess. iv. 17. Heb. iv. 9. xii. 14. 18. 24.—And of the judgment of all mankind by Christ, Rom. xiv. 10.

3. *In which there are some matters hard to be understood.* The greatest number of MSS. read here, εν ὁις. But because the neuter relative ὁις, cannot refer to επιϛολαις, which is feminine, εν ὁις, may be translated *among which things;* namely, the things which Paul hath written concerning Christ's coming to judgment, the burning of the earth; the heavenly country; and the introduction of the righteous into that country; *there are some matters hard to be understood.*—It is true the Alexandrian, and six other MSS. read hear εν ἁις, *in which epistles.* This Beza says is the true reading, because he thinks it would have been improper in Peter to say that Paul had written obscurely concerning subjects, on which Peter himself hath written more things hard to be understood, than any Paul hath written in any place of his epistles. Nevertheless the common reading may be retained; because the antecedent to the neuter relative ὁις, may be a word not expressed but understood, (see Ess. iv. 64.) namely γραμμασι, which signifies *letters* or *epistles,* Acts xxviii. 21. On this supposition Peter's meaning will be, *in which epistles there are some things hard to be understood.*—The inferences of the Papists from this passage are, "That the scriptures are not sufficient for deciding controver- "sies concerning the articles of faith; and that the decision of these matters is to be sought "from the Catholic church," by which they mean the church of Rome. But the falsehood of these inferences must be acknowledged by every candid person who recollects, that the Papists hitherto have never determined among themselves what person or persons in their

able and unstable wrest, as they do also the other scriptures, making them the foundation of erroneous doctrines, whereby the morals of men are corrupted, and *so bring destruction upon themselves*. See chap. I. View. also chap. ii. View.

hard to be understood, which *the unteachable* [4] and unstable [5] wrest, [6] as THEY DO also the other scriptures, [7] *to* their own destruction.

17 *Ye therefore my beloved, foreknowing* the coming of the Lord to judgment, and that scoffers will ridicule the promise of his coming, *be on your guard, lest being seduced with others by the deceit of lawless* teachers, *ye fall from your own stedfastness* in the faith and practice of the gospel.

17 Ye therefore, beloved, *foreknowing* [1] THESE THINGS, *be on your guard*, [2] *lest being carried away with others* (πλανη, Eph. iv. 14.) *by the deceit of the lawless, ye* fall from your own stedfastness.

church, are the infallible judge of controversies to whose decisions all Christians ought to submit; whether it is the Pope alone, or the Pope in conjunction with his own clergy, or a general council of Christian bishops, or any particular council, or any other body of men in their church distinguished by a particular denomination. The truth is, in leaving this undetermined they have acted wisely; because all to whom they have attributed infallibility, whether they were individuals or bodies of men, have erred in their decisions, as the Papists themselves have been obliged to acknowledge.

4. *Which the unteachable.* Αμαθεις, *Indociles.* So Estius translates the word.—*The unteachable*, are persons whose passions blind their understanding, and make them averse to truth.

5. *And unstable. The* αστηρικτοι *unstable* are those whom St James calls, διψυχοι, *men of two minds*, chap. i. 8. men, who having no real love of goodness, sometimes follow it, sometimes desert it, as good or bad inclinations happen to predominate in them. Whereas *the stable*, are those who have a firm attachment to truth and virtue, called ver. 17. στηριγμȣ *establishment*.

6. *Wrest.* The original word στρεβλȣσιν signifies to put a person to the torture, to make him confess some crime laid to his charge, or reveal some secret which he knows. Applied to writings, it signifies, by far-fetched criticisms and unsupported senses of words, to make a passage speak a meaning different from what the author intended. Hence in our language, we have the expression, *to torture words.* Of this vice they are most commonly guilty, who from pride of understanding, will receive nothing but what they can explain. Whereas the humble and teachable, receive the declarations of revelation according to their plain grammatical unconstrained meaning, which it is their only care to attain by reading the scriptures frequently, and with attention.

7. *As they also do the other scriptures.* Here Peter expresly acknowledges the divine inspiration by which Paul wrote all his epistles. For, unless Paul was inspired, his writings could not have been called *scriptures*, by any inspired apostle.—The affection with which Peter, on this occasion, spake of Paul, and the honourable testimony which he bare to his writings, deserves great praise. He had been formerly rebuked by Paul before the brethren at Antioch, for refusing to keep company with the gentile converts. But whatever resentment he might have entertained of that affront at the beginning, he had long ago laid it aside. And on cool reflection, it is probable, that instead of thinking ill of Paul, he now admired him for his bold and steady maintaining of the truth.

Ver. 17.—1. *Foreknowing these things, be on your guard.* Here St Peter teaches that one great purpose for which the prophets were inspired to foretel the corruptions which were to arise in the church, and the evils which were to befal the sincere disciples of Christ, was to put them on their guard against these corruptions, and to arm them with fortitude to bear persecution.

2. *Be on your guard* The word φυλασσεσθε is a military term, denoting the action of soldiers, who keep guard in fortified towns or castles.

18 But grow in grace, and IN the knowledge of our Lord and Saviour Jesus Christ. To him BE glory both now and (εις) *unto the day of eternity.* [1] Amen. [2]

18 *But* instead of becoming unstable, *grow ye in grace* daily, *and in the knowledge of the doctrine of our Lord and Saviour Jesus Christ. To him be glory* ascribed by us his disciples, *both now, and until the day of eternity. Amen.*

Ver. 18.—1. *Until the day of eternity:* So the original (εις ἡμεραν αιωνος) literally signifies. Bengelius, on this expression remarks, that it teaches us that eternity is a day without any night; a real and perpetual day.

2. *Amen.* See Ephes. vi. 24. note 2. Benson remarks, that when this word is placed at the beginning of a sentence, it is an earnest asseveration. In the conclusion of a sentence it imports an earnest wish that it may be so.—The doxology with which this epistle concludes is evidently directed to Christ, as are some of the other doxologies in scripture.

A NEW

A NEW

LITERAL TRANSLATION

OF THE FIRST EPISTLE OF THE APOSTLE

J O H N.

PREFACE.

SECT. I. *The Hiſtory of John the Apoſtle.*

JOHN the writer of this epiſtle and of the goſpel which bears his name, was the ſon of Zebedee a fiſher who had a boat, and nets, and hired ſervants Mark i. 20, and followed his occupation on the ſea of Galilee.—From Matt. xxvii. 55. compared with Mark xv. 40. it appears that the name of Zebedee's wife was Salomè; for in the former of theſe paſſages, ſhe is called *the mother of Zebedee's children*, who in the latter is named Salomè.—Zebedee had another ſon whoſe name was *James*, and who ſeems to have been elder than John. Both of them were fiſhers like their father, and aſſiſted him in his buſineſs, till they were called to follow Jeſus.—They ſeem all to have lived in one family in the town of Bethſaida, which being ſituated near the ſea of Galilee, was a convenient ſtation for fiſhers.

Becauſe the mother of Zebedee's children, is mentioned among the women who followed Jeſus from Galilee to the laſt paſſover, miniſtring to him, as related, Matt. xxvii. 56. Lardner conjectures, that Zebedee was then dead, and that the two brothers lived in ſeparate houſes. For when our Lord, upon the croſs, recommended his mo-

ther to John, it is ſaid, John xix. 27. *From that hour that diſciple took her unto his own home.* Perhaps John and his mother Salome lived together.—Theophylact was of opinion that John's mother was related to our Lord: And Lardner, whom I have generally followed in giving John's hiſtory, ſuppoſes that that relation encouraged her to aſk the two chief places in Chriſt's kingdom for her ſons; and that it was the occaſion of our Lord's committing the care of his mother to John. But there is no evidence in ſcripture of Zebedee's children being related to our Lord by their mother.

John had not the advantage of a learned education. For we are told, Acts iv. 13. that *the Council perceived Peter and John were unlearned men.* Nevertheleſs, like the generality of the Jewiſh common people of that age, they may have been well acquainted with the ſcriptures; having often heard them read in the ſynagogues. And as with the reſt of their countrymen, they expected the coming of the Meſſiah about that time, they lent a willing ear to the Baptiſt, when he publiſhed, that Meſſiah was actually come, though the people did not know him, John i. 26.—Afterward when the Baptiſt pointed out Jeſus to his diſciples, ver. 29. *as the Lamb of God who taketh away the ſin of the world,* he ſaid to them, ver. 33. *I knew him not* to be Meſſiah, *but he who ſent me to baptize with water the ſame ſaid to me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt,* 34. *And I ſaw and bare record that this is the Son of God.* If the ſons of Zebedee were of the number of thoſe to whom John teſtified that Jeſus was the Son of God, we may believe they attached themſelves early to him, and were among thoſe who are called his diſciples, and to whom he manifeſted his glory at the marriage in Cana, by turning water into wine, John ii. 11.

After the miracle in Cana, the ſons of Zebedee ſeem to have followed their ordinary occupation, till Jeſus called them to attend on him conſtantly, as mentioned, Matt. iv. For the evangeliſt having related the calling of Peter and Andrew, adds, ver. 21. *And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father mending their nets*; *and he called them,* 22 *and they immediately left the ſhip and their father, and followed him*; namely, when *he went about all Galilee, teaching in their ſynagogues, and preaching the good news of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people.*

Some time after this, Jeſus choſe twelve of his diſciples to be with him always, that they might be eye and ear-witneſſes of all he did and ſaid, and be qualified to teſtify the ſame to the world; and in particular, qualified to bear witneſs to his reſurrection from the dead. Theſe choſen perſons Jeſus named apoſtles; and the ſons of Zebedee being of that number, he ſirnamed them *Boanerges*, or *ſons of thunder*,

to

to mark the courage with which they would afterwards preach him to the world, as *Christ the Son of God.*—How well James fulfilled his Master's prediction, may be known from his being put to death by Herod Agrippa, not long after our Lord's ascension, on account of his boldly testifying the resurrection of Jesus from the dead; so that he became the first martyr among the apostles.—Cave in his life of James, says the sons of Zebedee had the firname of *Boanerges* given them, on account of the impetuosity of their tempers. And it must be acknowledged that they shewed too much anger, in their proposal to have the Samaritans destroyed by fire from heaven, because they refused to receive Jesus, as he was going up to Jerusalem to worship, Luke ix. 54. *Lord wilt thou, that we command fire to come down from heaven, and consume them, even as Elijah did?*

But although James and John shewed improper zeal on the occasion mentioned, they were highly esteemed by their Master, for their other good qualities; as appears from this, that of all the apostles they only, with Peter, were admitted by him to be the witnesses of the resurrection of Jairus's daughter, and of our Lord's transfiguration, and of his agony in the garden. John more especially was so much beloved of Jesus, that he was called *the disciple whom he loved.*—His benevolent disposition, John manifested in this his first epistle, by the frequency and earnestness with which he recommended mutual love to the disciples of Christ.—With benevolence, John joined great fortitude and constancy in his attachment to his Master. For he only of the twelve, attended him during his crucifixion; and saw the blood and water issue from his side, when the soldier pierced it with a spear; and, I doubt not, was present when his body was laid in the sepulchre; and saw the sepulchre closed with a stone.—He with Peter, ran to the sepulchre, when Mary Magdalene brought word that the Lord's body was taken away.—He was present also when Jesus shewed himself to his apostles, on the evening of the day of his resurrection; and on the eighth day thereafter.—He with his brother James, was present when Jesus shewed himself to his disciples at the sea of Tiberias; and to the five hundred on the mountain in Galilee, mentioned, Matt. xxviii. 16.—Moreover, he was present with the rest of the apostles, when our Lord ascended into heaven from the mount of Olives. So that, with the greatest propriety and truth, he could begin his first epistle with saying, *That which was from the beginning which we have heard, which we have seen,* &c. *we declare unto you*; referring to his gospel, in which he hath narrated the crucifixion, miracles, sufferings, death, and resurrection of the living Word; his appearances to his disciples after his resurrection; and last of all, his ascension into heaven.—To conclude, John was one of the one hundred

dred and twenty, upon whom the Holy Ghost descended, on the day of Pentecost which immediately followed our Lord's ascension.

After the effusion of the Holy Spirit, John displayed the greatest boldness in maintaining his master's cause, when with Peter he was brought before the council, and was strictly charged not to teach in the name of Jesus. For on that occasion, he made the noble answer recorded, Acts iv. 19. *Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have heard and seen.*

We are told, Acts viii. 14. That *when the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John, that they might receive the Holy Ghost.* It seems none could confer that gift but apostles.

From Gal. ii. 9. it appears that John was present at the council of Jerusalem, which met A. D. 49. or 50. to determine the great question agitated in the church of Antioch; namely, whether it was necessary to the salvation of the believing gentiles, that they should be circumcised.—And if, as is probable, John had his ordinary residence in Jerusalem till that time, he had his share in working the many signs and wonders, which are said to have been done by the hands of the apostles, Acts ii. 43. iv. 33. v. 12.

We ard told, Rev. i. 9. That John was banished to the isle of Patmos, for the word of God, and for the testimony of Jesus. In that island, he was favoured with the visions, which he hath recorded in his book of the Revelation.

The foregoing particulars concerning John, are all mentioned in the New Testament. The fathers in their writings add, that John lived to a great age; that he spent the latter part of his life mostly at Ephesus the metropolis of the province of Asia; that the Roman emperor Domitian banished him to Patmos about the year 95; consequentely after the destruction of Jerusalem. But Grotius and Sir Isaac Newton, place John's banishment to Patmos, the former in the reign of Claudius, the latter in the reign of Nero: consequently before the destruction of Jerusalem. And in support of their opinion, they allege some testimonies of later writers, together with other particulars: But Lardner, Can. vol. 1. p. 359.—377. hath shewed, that these things are insufficient for establishing the early date of John's banishment. He therefore adheres to the common opinion, that John was banished to Patmos, by Domitian's edict for persecuting the Christians, published in the latter part of his reign, A. D. 95. Domitian died September 18. A. D. 96. and was succeeded by Nerva, in the first year of whose reign, if not sooner, John being released, returned to Ephesus, where, according to the ancients, he died in the third year of the emperor Trajan, answering to A. D. 100. Or, as Jerome

Jerome expresses it, he died in the 68th year after our Lord's passion; which was the third of Trajan. Wherefore, if Lampe's opinion is well founded, that John was born in the same year with his master, he must have been an hundred years old when he died.

The time of John's leaving Judea is unknown. But, as in Luke's history of Paul's travels, John is not mentioned, and no salutation is sent to him in any of the epistles which Paul wrote from Rome to the churches of Asia, not even in his epistle to the Ephesians, nor in the epistles which in the latter part of his life he wrote to Timothy in Ephesus, it is reasonable to think, that John was not at Ephesus while Paul was alive. I therefore am of their opinion, who suppose that John remained in Judea, from the time of the council of Jerusalem, till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching destruction foretold by his master; that he then fled into Asia; and coming at length to Ephesus, he fixed his ordinary residence in that city, and abode there till his death; as all the ancient Christian writers testify.—Because none of these writers say our Lord's mother went with John into Asia, Cave, Basnage, and Lardner, conjecture that she died before John left Judea.

The other particulars, said by the ancients to have happened to John after he settled at Ephesus, it is needless to mention; as some of them are not sufficiently attested, and others of them are embellished with circumstances evidently fabulous. Yet, if the reader is desirous to know, what ancient authors have reported concerning our apostle after he went into Asia, he will find the passages of their writings, in which these things are mentioned, quoted by Lardner, Canon, vol. 1. beginning at page 349.

Sect. II. *Of the Authenticity of the First Epistle of John.*

The authenticity of any ancient writing is established, First, by the testimony of contemporary, and of succeeding authors, whose works have come down to us; and who speak of that writing, as known to be the work of the person whose name it bears.—Secondly, by the suitableness of the things contained in such a writing, to the character and circumstances of its supposed author; and by the similarity of its style, to the style of the other acknowledged writings of that author.—The former of these proofs is called *the external evidence* of the authenticity of a writing: The latter its *internal evidence*. Where these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

The external evidence of the authenticity of John's first epistle shall be laid before the reader in the preface to the second epistle, sect. 1.

by ſhewing that the earlieſt and beſt Chriſtian writers have all with one conſent, and without any heſitation, aſcribed the firſt epiſtle to him. And their teſtimony is confirmed by this circumſtance, that the Syriac tranſlator who omitted the ſecond epiſtle of Peter, the ſecond and third epiſtles of John, and the epiſtle of Jude, becauſe ſome doubts were entertained concerning them in the firſt age, or perhaps becauſe they had not come to his knowledge, hath tranſlated John's firſt epiſtle, as an apoſtolical writing of which there never was any doubt.

In this preface, therefore, we ſhall ſtate the internal evidence of the authenticity of the firſt epiſtle aſcribed to John, by ſhewing, Firſt, that in reſpect of its matter; and Secondly, that in reſpect of its ſtyle, it is perfectly ſuitable to the character and circumſtances of its ſuppoſed author.—In reſpect of the matter or ſubject of the epiſtle under conſideration, the writer of it hath diſcovered himſelf to be John the apoſtle, by introducing a number of ſentiments and expreſſions found in the goſpel, which all Chriſtians from the beginning, have acknowledged to be the work of John the apoſtle.

Epistle.	Gospel.
Chap. I. 1. That which was from the beginning—ὁ εθεασαμεθα, which we have contemplated—concerning the living word.	Chap. I. 1 In the beginning was the word. 14. And, εθεαμεθα, we beheld his glory. 4. In him was life. 14. The word was made fleſh.
II. 5. Whoſoever keepeth his word, truly in that man the love of God is perfected.	XIV. 23. If a man love me, he will keep my words, and my Father will love him.
II. 6. He who ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked. See chap. iii. 24. iv. 13. 16.	XV. 4. Abide in me and I in you. As the branch cannot bring forth fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me.
II. 8. I write to you a new commandment.	XIII. 34. A new commandment I give to you,
III. 11. This is the meſſage which ye have heard from the beginning, that we ſhould love one another.	that ye love one another as I have loved you.

II. 8. The darkneſs paſſeth away, and the light which is true, now ſhineth.

I. 5. The light ſhineth in darkneſs.

9. That was the true light.

10. Abideth in the light, and there is no ſtumbling block to him.

XI. 10. If a man walk in the night, he ſtumbleth, becauſe there is no light to him.

II. 13. Young children, I write to you, becauſe ye have known the Father.

14. Becauſe ye have known him from the beginning.

XVII. 3. This is the eternal life that they might know thee the only true God.

And Jeſus Chriſt whom thou haſt ſent.

II. 29. Every one who worketh righteouſneſs, is begotten of God. See alſo iii. 9. v. 1.

III. 3. Except a man be begotten again.

5. Except a man be begotten of water and of the Spirit.

III. 1. Behold how great love the Father hath beſtowed on us, that we ſhould be called the ſons of God!

I. 12. To them he gave power to become the ſons of God, even to them who believe on his name.

III. 2. We ſhall be like him, for we ſhall ſee him as he is.

XVII. 24. Be with me where I am, that they may behold my glory.

III. 8. He who worketh ſin is of the devil; for the devil ſinneth from the beginning.

VIII. 44. Ye are of your father the devil—He was a murderer from the beginning.

III. 13. Do not wonder, my brethren, that the world hateth you.

XV. 20. If they have perſecuted me, they will alſo perſecute you.

IV. 9. By this the love of God was manifeſted, that God ſent his Son, the only begotten, into the world, that we might live through him.

III. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth on him might not periſh, but have everlaſting life.

IV. 12. No man hath ſeen God at any time.

I. 18. No man hath ſeen God at any time.

V. 13.

V. 13. These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.

XX. 31. These things are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

V. 14. If we ask any thing according to his will, he heareth us.

XIV. 14. If ye shall ask any thing in my name, I will do it.

V. 20. The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

XVII. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. 3. And this is the eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

From the above comparison of the first epistle of John with his gospel, there appears such an exact agreement of sentiment in the two writings, that no reader who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Farther since John hath not mentioned his own name in his gospel, the want of his name in the epistle, is no proof that it was not written by him; but rather a presumption that it is his, especially as he hath sufficiently discovered himself to be an apostle, by affirming in the beginning of the epistle, that he was an eye and ear witness, of the things which he hath written concerning the living Word.

2. The style of this epistle, being the same with the style of the gospel of John, it is, by that internal mark, likewise, shewed to be his writing.—In his gospel John doth not content himself with simply affirming or denying a thing, but to strengthen his affirmation he denieth its contrary. In like manner to strengthen his denial of a thing, he affirms its contrary. See John i. 20. iii. 36. v. 24. vi. 22. The same manner of expressing things strongly, is found in the epistle. For example, chap. ii. 4. *He who saith I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.*—Ver. 27. *The same unction teacheth you concerning all things, and is truth, and is no lie.*—Chap. iv. 2. *Every spirit, which confesseth Jesus Christ hath come in the flesh, is from God.* 3. *And every spirit, which doth not confess Jesus Christ hath come in the flesh, is not from God.*

In

In his gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun, *This*.—Chap. i. 19. Αυτη, *This is the testimony*.—iii. 19. Αυτη, *This is the condemnation, that light*, &c.—vi. 29. Τȣτο, *This is the work of God*.—ver. 40. Τȣτο, *This is the will of him*.—ver. 50. Ὁυτος, *This is the bread which came down from heaven*.—xvii. 3. Αυτη, *This is the life eternal*.—In the epistle, the same emphatical manner of expression is found, chap. i. 5. ii. 25. *This is the promise*.—iii. 23. Αυτη, *This is his commandment*.—v. 3. Αυτη, *This is the love of God*.—ver. 4. *This is the victory*.—ver. 6. Ὁυτος, *This is he who came by water*.—ver. 14. *This is the boldness which we have with him*.

Such is the internal evidence, on which all Christians, from the beginning, have received the first epistle of John, as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.

Sect. III. *Of the State of the Christian Church, at the Time John wrote his First Epistle; and of his Design in writing it.*

The apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last years of his life in opposing these corruptions. For he wrote his three epistles, to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also to repress the lewd practices, for the sake of which these errors were embraced.—Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors, published to the world in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corrupters of Christianity, who in future ages might arise and trouble the church. See the Preface to James, Sect. 4.

The heretical teachers who infested the church in the first age, finding Messiah called in the Jewish scriptures, *God, and the Son of God*, thought it impossible that he could be made flesh. In this sentiment, these teachers followed the Jewish chief priests, elders, and scribes, who being assembled in full council, unanimously condemned Jesus as a blasphemer, because being a man, he called himself *Christ the Son of the blessed God*. See 1 John v. 5. note. Upon this decision, one class of the ancient false teachers, founded their error concerning the person of Christ. For, while they acknowledged his divinity, they denied his humanity; that is, the reality of his appearing in the flesh, See 1 John iv. 2, 3. v. 1.) and contended, that his body was only a

body in appearance; that he neither ſuffered nor died; and that he did none of the things related of him in the goſpel. He ſeemed indeed to do theſe things, which, in their opinion, was a ſufficient foundation for the evangeliſts to relate them as done by him. But their reality as matters of fact, they abſolutely denied. More particularly, having affirmed that he died only in appearance, they denied his having made a propitiation for the ſins of the world by his death, chap. ii. 2. They likewiſe denied, that he aroſe from the dead and aſcended into heaven. In ſhort, according to them, the things aſcribed to Jeſus in the goſpels, were altogether imaginary. This was the opinion of Baſilides, and of all the heretics in the firſt age to whom the fathers have given the name of *Docetæ*, or *Phantaſiaſtæ*; but who by the apoſtle John are more emphatically called, *antichriſts*, chap. iv. 3. becauſe they were oppoſers of Chriſt as come in the fleſh.—By pretending that Chriſt ſuffered death only in appearance, the Docetæ endeavoured to avoid the ignominy of the crucifixion of their Maſter, and to free themſelves from that obligation to ſuffer for their religion, which was laid on them both by Chriſt's precept and example.

On the other hand, the Cerinthians and Ebionites adopted a doctrine concerning the Chriſt, which, though contrary to that juſt now deſcribed, was equally erroneous. They acknowledged the reality of the things written in the goſpels concerning Jeſus. But like many in modern times, who admit nothing as true which they are not able to comprehend, they denied that Jeſus was *the Chriſt* or Son of God, chap. ii. 22. becauſe they could not reconcile the things which happened to him, with their idea of the Son of God. This claſs of heritics were ſaid by the fathers Λυειν τον Ιησουν, *to diſſolve Jeſus*. See chap. iv. 3. note 1. end. For they affirmed, that Chriſt entered into Jeſus at his baptiſm in the form of a dove, but flew away from him before his paſſion.—B. Horſley, in let. xiv. to Dr Prieſtley, ſaith, "The Cerinthians held, that Chriſt being reſtored to Jeſus after his reſurrection, it rendered the man Jeſus an object of divine honours." They believed it ſeems that Jeſus was originally and eſſentially a man; and that whatever divinity he poſſeſſed was adventitious, conſequently was ſeparable from him.

The former ſort of falſe teachers having denied the humanity, and the latter the divinity of our Lord, the apoſtle John to confirm all the diſciples in the belief of the truth concerning the perſon and offices of Chriſt, wrote this his firſt epiſtle, in which he expreſsly aſſerted that *Jeſus Chriſt is the Son of God*, chap. i. 3. 7. iv. 15. and that he came in the fleſh. See chap. iv. 2. note.

Here let it be obſerved, that the opinions of the Docetæ, on the one hand, and of the Cerinthians on the other, concerning the perſon and offices of Chriſt, make it probable that the apoſtles taught, and that the

the first Christians believed Christ to be both God and man. For if the Docetæ had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity. But fancying it impossible that both parts of the apostle's doctrine concerning the Christ could be true, the one class of heretics to maintain his divinity, thought themselves obliged to deny his humanity, and the other to maintain his humanity, supposed it necessary to deny his divinity.—To this argument by which it is rendered probable that the apostles taught, and the first Christians believed Jesus Christ to be both God and man, the Socinians perhaps will reply, that the members of the church of Jerusalem being called *Ebionites* by the ancients, is a proof, not only that the church of Jerusalem held the opinion of Ebion concerning the mere humanity of Christ, but that the apostles who planted and instructed that church held the same opinion; because it is natural to suppose that the faith of the teachers and of the disciples on this article was the same, consequently that the apostles themselves were Unitarians. Nevertheless, from the account which Origen hath given of the brethren of the church of Jerusalem, who he tells us were called *Ebionites* by the ancients, it appears that this name, as applied to the Hebrew Christians, by no means leads to these conclusions. For in his second book against Celsus, sect. 1. in answer to the Jew, who alleged that the Jewish Christians, being deceived by Christ, had forsaken the laws and institutions of their fathers, and gone over to a different name and manner of living, Origen affirmed, "That they had not forsaken the law of their "fathers, but lived according to it, being *named* from the poorness of "the law; (he means, named *Ebionites*) for a poor person is called "by the Jews, *Ebion*. Hence, those of the Jews who received Jesus, "are called *Ebionites*." The Jewish believers therefore, according to Origen, were called *Ebionites*, not because they held the opinion of Ebion concerning the mere humanity of Christ, but because they adhered to the law of Moses, and expected only the poor temporal rewards which were promised in that law. Whereas the proper *Ebionites* were those who had a low opinion of the person of Christ. So Eusebius informs us, E. H. lib. 3. c. 27. "The ancients called them "*Ebionites*, who entertained a poor and low notion of Christ; for they "thought him only, λιτον και κοινον, a simple and common man."—Farther, admitting that the argument taken from the appellation of *Ebionites*, which was given by the ancients to the members of the church of Jerusalem, were well founded, it would not prove that all, or even the greatest part of them, held the doctrine of the mere humanity of Christ. For in comprehending the whole body of the Hebrew Christians under the appellation of Ebionites, Origen himself acknow-

ledgeth in the third section of the same second book, that he wrote incorrectly, since he there distinguishes the Hebrew Christians into three sects, one of which, he tells us, discarded the law entirely; consequently they were not *Ebionites*, but orthodox Christians. The same distinction Jerome hath made in his commentary on Isaiah ix. 1, 2, 3. where he speaks of Hebrews believing in Christ, and as a class of people distinct from them mentions *Nazarenes*, who observed the law, but despised the traditions of the Pharisees, thought highly of Paul, and held the doctrine of our Lord's divinity. See also his Comment. on Isaiah viii. 14.—21.—More than this, although it were granted for argument's sake, that the brethren of the church of Jerusalem, generally believed the doctrine of Christ's mere humanity, it will not prove that the apostles by whom they were instructed were of the same opinion, unless we think the Hebrew Christians could not be enticed by false teachers to forsake their first faith. This it is presumed no one will affirm who recollects that the Laodiceans are an example of a whole church declining from its first faith, even in the days of the apostles, Rev. iii. 14.—18.—Lastly, in this question it is of importance to know that the doctrine of the proper Ebionites concerning the mere humanity of Christ, was deemed heretical by the church in the days of Irenæus, who wrote his books against heresies in the year 176 or 177. For in the list which he hath given of heretics, *lib.* 1. he places the *Ebionites* between the Cerinthians and the Nicolaitans, both of them acknowledged heretics. And in his third book he refutes, by testimonies from the scriptures, the opinion of those who affirmed that Christ was a mere man engendered of Joseph; which was precisely the opinion of the proper Ebionites. Now if the Ebionæan doctrine concerning the person of Christ, was esteemed by the church heretical so early as in the time of Irenæus, it could neither be the doctrine of the apostles nor of the first Christians.—Upon the whole, the argument of the Socinians to prove that both the apostles and the first Christians were Unitarians, taken from the members of the church of Jerusalem being called *Ebionites* by the ancients, is by no means conclusive.

Besides the heretics above mentioned, there was a third sort who troubled the church in the apostle's days, named *Nicolaitans*, Rev. ii. 15. These, the ancient Christian writers called *Gnostics;* because, misunderstanding our Lord's words, John xvii. 3. *This is the life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*, they affirmed that nothing was necessary to eternal life, but the *knowledge* of the true God and of his Son Jesus Christ. With them, therefore, *knowledge* was the highest, and indeed the only Christian virtue; and therefore, whoever possessed the knowledge of God and of Christ, was sure of salvation, whatever his character and actions

tions might be.—Farther, becaufe the apoftle Paul, in his epiftles, had taught the doctrine of juftification by faith without works of law, thefe heretics affirmed, that Chrift had fet men free from the obligation of the law of God as a rule of life; confequently that in the gofpel difpenfation believers being under no law whatever, they finned not by any thing they did, however contrary it might be to the laws, whether of God or of men. According to them, the only thing incumbent on believers, in order to their obtaining eternal life, was to *abide in Chrift*; by which they meant, abiding in the knowledge and profeffion of the gofpel. This impious doctrine, the Nicolaitans anxioufly propagated, for the purpofe of alluring wicked men to become their difciples, that they might draw money from them, which they fpent in gratifying their lufts. Accordingly our Lord, in his epiftle to the church of Pergamos, Rev. ii. 14. reprefents the Nicolaitans as *holding the doctrine of Balaam, who*, (as Peter expreffes it, 2 Pet. ii. 15. *loving the hire of unrighteoufnefs*), *taught Balak to caft a ftumbling block before the children of Ifrael, to eat things facrificed to idols, and to commit whoredom.*—Farther, becaufe thefe ungodly teachers, whilft they inculcated the moft immoral doctrines, pretended to be infpired, our Lord gave them the name of *Jezabel* Ahab's wife, who, being addicted to forcery and divination, was a great favourer of the prophets of Baal. Perhaps alfo the Nicolaitans, to gain the reputation of infpired teachers, imitated the prophets of Baal in their extafies.—Our Lord's condemnation of the doctrines and practices of thefe impoftors, we have in the following paffage, Rev. ii. 20. *Thou fuffereft that woman Jezabel, who calleth herfelf a prophetefs, to teach, and to deceive my fervants to commit whoredom, and to eat things facrificed to idols.*—Concerning this clafs of falfe teachers, it is proper to remark that their error, did not confift in denying the effential difference between moral good and evil, but in affirming, that Chrift having purchafed for his people an abfolute freedom from the laws both of God and men, they were not bound by any rules of morality, but were at liberty to do what they pleafed; fo that being incapable of finning they were not fubject to punifhment. This doctrine leading its abettors to all manner of licentioufnefs, our Lord had good reafon to fay of the Nicolaitans, Rev. ii. 6. that *he hated their deeds*; and alfo *their doctrine*, ver. 15.

The licentious doctrines and abominable practices of the Nicolaitans, being adapted to the corrupt inclinations of the wicked, were eagerly embraced by many, in the latter part of the apoftle John's days. He, therefore, judged it neceffary in this epiftle, to condemn thefe doctrines and practices, in the plaineft and ftrongeft terms. See chap. i. 8.—10. ii. 1.—3. iii. 4.—For a more particular account of the Gnoftics, taken from Mofheim, fee pref. to the Coloff. fect. 2. paragr. 3. from the end.

Sect. IV. *Of the Time when, and the Place where, John wrote his First Epiſtle.*

Grotius, Hammond, Whitby, and Benſon, think John wrote his firſt epiſtle before the deſtruction of Jeruſalem. Benſon fixes it to A. D. 68. anſwering to the 14th year of the emperor Nero, not long before the deſtruction of Jeruſalem, This opinion he founds on chap. ii. 18. where the apoſtle ſays, *young children it is the laſt hour;* by which Benſon underſtands, the laſt hour of the duration of the Jewiſh church and ſtate. But Lampe, who ſuppoſed this epiſtle was written after the deſtruction of Jeruſalem, thought the apoſtle might ſay, *It is the laſt hour,* not only before, but after Jeruſalem was deſtroyed.—Wall in his note on theſe words, after mentioning that Grotius and Hammond interpreted them of the time immediately preceding the deſtruction of Jeruſalem, which happened A. D. 69. adds, "Nor are St John's words, like thoſe of any one who was foretelling "that event, but rather of one who was ſpeaking of the preſent ſtate of "the Chriſtian religion."—The commentators who ſuppoſe this epiſtle was written before Jeruſalem was deſtroyed, appeal likewiſe in ſupport of their opinion to chap. ii. 13. *Fathers, I write to you, becauſe ye have known him from the beginning.* For this, they think, could be ſaid only to perſons who had ſeen and converſed with Chriſt; of which deſcription there might be many alive, at the time Jeruſalem was deſtroyed.

Other commentators aſſign a much later date to this epiſtle.—Mill and Le Clerc place it A. D. 91. or 92.—Baſnage A. D. 98.—Beauſobre and L'Enfant, in the end of the firſt century when John was very old: on which account, they think, he called himſelf in his ſecond and third epiſtles, *The Elder.*—Du Pin was of the ſame opinion.—Whiſton thought this and the other two epiſtles, were written A. D. 81. or 82.—Lampe places the firſt epiſtle after the Jewiſh war was ended, and before the apoſtle's exile into Patmos.—Lardner alſo places it after the Jewiſh war, A. D. 80. or later.

My opinion is, that John wrote his firſt epiſtle before the deſtruction of Jeruſalem. 1. Becauſe the expreſſion, *It is the laſt hour,* may more naturally be underſtood of the laſt hour of the duration of the Jewiſh ſtate, than of any later period; eſpecially ſince the apoſtle adds, *And as ye have heard that the antichriſt cometh, ſo now there are many antichriſts; whence we know that it is the laſt hour:* plainly alluding to our Lord's prediction concerning the falſe teachers, who were to ariſe before the deſtruction of Jeruſalem.—2. The expreſſion, *Ye have known him from the beginning,* applies better to the diſciples, immedi-

ately before Jerusalem was destroyed, than to the few who may have been alive at the late date assigned to this epistle. For thirty-five years after our Lord's ascension, when Jerusalem was destroyed, there may have been many living, who had seen and conversed with him during, his ministry on earth. Whereas in the year 98. or even in 92. there could not be many alive, who were of that description.

In proof however of the late date of John's first epistle, it is alleged, that the heretics who are said by the ancient fathers to have propagated the errors and practised the vices condemned in it, did not arise till after the destruction of Jerusalem. But, though it were true, that Basilides, Cerinthus and the rest, who are mentioned by the fathers as holding the errors, and following the vicious practices, condemned in this epistle, did not arise till after Jerusalem was destroyed, the errors and vices, for which they were infamous, certainly existed in the church before that catastrophe. For James speaks of them as prevalent in his time. See the preface to his epistle, sect. 4. And John represents the false teachers, whom he terms *antichrists*, as the very persons who were foretold by Christ to arise before Jerusalem was overthrown, 1 John ii. 18. I am, therefore, of opinion, that Basilides and the rest, were mentioned by the fathers, not because they were the authors of the heresies ascribed to them, but because they propagated them with great industry and success.

As we do not know the precise time when, so neither do we know, with any certainty, the place where John wrote his first epistle. Grotius thought it was written in Patmos, during the apostle's exile there, which he places before the destruction of Jerusalem. But if it was written before that event, which I think is the truth, it is more reasonable to suppose, that it was penned in Judea, about the time the apostle observed the encompassing of Jerusalem with armies, and the other signs of its approaching destruction foretold by his master; which led him to conclude that the last hour of the Jewish state was come, and to write this letter, to prevent the Christians in Judea from being seduced, by the false Christs and false teachers, who, according to our Lord's prediction, had arisen. If I am right in this conjecture, the persons addressed in the second chapter under the denomination of *little children*, *young men* and *fathers*, were the Christians of different standings in the church, who were living in Judea and the neighbouring countries, at that time, for whose salvation the apostle had the most anxious concern: especially as he speaks of the persons he calls *fathers* as having seen Christ. However, they were not the only persons for whom this epistle was intended. It was written for the benefit of Christians in general, to preserve them in the truth, and to prevent them from following the vicious practices of the false teachers, who had then arisen, or who might afterward arise.

But of these things, more in the following section, where the opinions, both of the ancients and moderns, concerning the persons to whom John's first epistle was written, shall be explained.

In this question, it is of some importance to observe, that if John wrote his first epistle in Judea, about the time of the destruction of Jerusalem, and delivered it to the Christians living in that country, as I suppose he did, it will account for its being universally received as his, in the first age, notwithstanding it appeared without any inscription, and did not bear his name in any part of it. For, as he lived among the people for whom it was more immediately intended, and delivered it to some of them personally, they must all have known it to be his.—Besides, after he settled at Ephesus, he had frequent opportunities, during his long abode there, to acknowledge that epistle as his, in the presence of persons who enquired concerning its authenticity, and who no doubt reported his acknowledgment to others. Thus the testimony of the brethren in Judea, to whom this epistle was originally delivered, joined with the apostle's own acknowledgment, published in Asia by the Christians there, could not fail to establish its authenticity, in such a manner as to occasion its being universally received as his, before the apostle's decease.—But the second and third epistles of John, being written in the latter part of his life, he did not survive long enough, to establish their authenticity universally, by his own acknowledgment. Besides, being written to private individuals, we may suppose they remained some time concealed in their possession, and did not come abroad so as to occasion much enquiry concerning them, whilst the apostle was alive.—This, I suppose, was the reason that the second and third epistles of John, were doubted of by many in the early ages; whilst the first was received universally as his, immediately on its publication.

SECT. V. *Of the Persons for whose Use the First Epistle of John was written.*

Lardner, Can. vol. 3. p. 273. saith of this epistle, "As the writer "does not at the beginning prefix his name, nor any where else "mention it in the epistle; so neither does he describe, or characterize the persons to whom he writes, by the name of their city, or "country, or any such thing."

Augustine, Cassiodorius, and Bede, inform us, that the first epistle of John was anciently called, *the epistle to the Parthians:* as if it had been written to the Jewish believers in the country of Parthia; which Estius saith lay between the Tigris and the Indies. For in that country, as Josephus informs us Antiq. lib. xxiii. c. 12. there were many Jews, of

of whom, it is probable, ſome were converted to Chriſtianity. For Luke, ſpeaking of the Jews, who came to Jeruſalem to worſhip at the feaſt of Pentecoſt, which immediately followed our Lord's aſcenſion, and who heard the apoſtles preach after the Holy Ghoſt had fallen on them, mentions firſt of all, *Parthians*.

Eſtius, following the tradition preſerved by Auguſtine, was of opinion, that as Peter wrote his epiſtle to the ſtrangers of the diſperſion in Pontus, Galatia, Cappadocia, Aſia, and Bithynia, ſo John wrote his firſt epiſtle to the ſtrangers of the diſperſion in Parthia, and the neighbouring countries; and to perſons of all ages in theſe countries, as he himſelf teſtifies, chap. ii. 13, 14. 18. becauſe he had a concern for the ſalvation of all.

Whiſton, in his commentary on John's epiſtles, ſaith, " None of " theſe three epiſtles of St John were written to the Parthians, as " ſome later Latin writers have ſuppoſed : but rather to the Chriſtians " or churches of Aſia near Epheſus." This opinion he ſupports, " by " the perfect ſilence of all true antiquity, as to St John's ever preach" ing in Parthia; and from the account which we have in Euſebius " from Origen, that Parthia was St Thomas's province, and Aſia St " John's : As alſo from the account in the Recognitions ix. 29. That " Thomas really preached the goſpel in Parthia, without a ſyllable " of St John, thereto relating. All which," ſays he, " makes it plain, " that this pretended direction of any of St John's epiſtles to the " *Parthians*, ſtands on no good authority at all. And it is not impro" bable, that the occaſion of this error, was barely a falſe reading in " ſome ancient manuſcripts, where προς παρθους, *to the Parthians*, was " read for παρθενους, *to the virgins* : which latter inſcription might " eaſily be applied to the firſt epiſtle. For as it is chiefly addreſſed to " young Chriſtians, yet uncorrupted both as to fleſhly and to ſpiritual " fornication, ſuch as in St John's revelations are called παρθενοι, *vir*" *gins* : ſo was the ſecond epiſtle, anciently affirmed by ſome to be " written *to the virgins* : as we learn from Clement of Alexandria in " Caſſiodorius," that is, as Lardner obſerves, from Clement's Adumbrations on the Catholic epiſtles, tranſlated by order of Caſſiodorius. But as L'Enfant hath remarked, there is nothing in the ſecond epiſtle which ſuits virgins, more than other Chriſtians.

Oecumenius, in his comment upon the laſt verſe of this epiſtle, ſays it was written to the whole church in general. And in the proem to his commentary upon the ſecond epiſtle, he calls the firſt a Catholic epiſtle; and ſays, " That epiſtle is not written to a certain " perſon, nor to the churches of one or more places, as the bleſſed " Peter's to the Jews in their diſperſion; nor as James, before him, " to the twelve tribes of the Jewiſh people.—But he writes to all " the faithful in general, whether aſſembled together, or not; for

"which reafon there is no infcription to that epiftle, as there is to "the other two."—"To me, therefore," faith Lardner, "it feems "that this epiftle was defigned for the churches of Afia, under St "John's infpection, and for all other Chriftians into whofe hands it "fhould come."—Lampe fays, "We eafily admit that Jewifh belie-"vers are efpecially regarded in this epiftle. Neverthelefs, we "think that St John directed it to all believers of his time, in gene-"ral; forafmuch as there appears not in it, any expreffion of limi-"tation."—Neverthelefs, chap. ii. 2. *He is the propitiation for our fins, and not for ours only, but even for thofe of the whole world,* feems to intimate, that this epiftle was intended chiefly, though not exclufively, for the Jewifh believers in Judea and the neighbouring countries. To this opinion Oecumenius likewife inclines: for in his note on chap. ii. 2. he thus writes, "This John faid, either becaufe he wrote to Jews, "and intended to fhew that the benefit of repentance was not re-"ftrained to them, but extended to gentiles alfo: or elfe, that the "promife was not made to the men of that time only, but likewife "to all in future times."

CHAP. I.

View and Illuftration of the Matters contained in this Chapter.

IT is remarkable, that the apoftle begins this epiftle, with a confutation of thofe corrupt teachers, whom he afterward calls *antichrifts*, but who were named by the ancient fathers *Docetæ*, becaufe as was obferved, pref. fect. 3. they affirmed that Chrift had not come in the flefh, and that the things which were related concerning him by the evangelifts, were not really done and fuffered by him, but were tranfacted in appearance only. For he affures us, that the evangelifts and apoftles teftified to the world, nothing concerning the life of the word in the flefh, but what they had heard with their ears, and feen with their eyes, and handled with their hands; founding their atteftation on the evidence of their own fenfes, ver. 1.—So that the apoftles, who accompanied the word during his abode on earth, bare witnefs to his life in the flefh, as it was plainly manifefted to their fenfes, ver. 2.—And, that they declared thefe inconteftable facts to the world, that all who received them, might have fellowfhip with the apoftles, through their believing the truth. This he told them, would be a great honour to them, becaufe the apoftles fellowfhip was with the Father of the univerfe, and with his Son Jefus Chrift, ver. 3.—John mentioned the honourablenefs of being in the fellowfhip of the Father and

and of his Son Jeſus, becauſe the heathens boaſted to the believing Jews and gentiles, of the honour which they derived from their fellowſhip in the Eleuſinian and other myſteries. But theſe were far inferior to the Chriſtian fellowſhip in this reſpect, that the heathen gods, the ſuppoſed heads of the heathen fellowſhips, were mere non-entities, 1 Cor. viii. 4. Or if any of them were real beings, they had no power in the affairs of the world. Whereas the Father and his Son Jeſus Chriſt, the heads of the Chriſtian fellowſhip, governed the whole affairs of the univerſe without controul. Theſe things concerning the heads of the Chriſtian fellowſhip, the apoſtle told them, he wrote that their joy in being members of ſuch an honourable and powerfully protected fellowſhip, might be complete, ver. 4.—Further, that the believing Jews and gentiles, might know the advantages alſo which they enjoyed in the Chriſtian fellowſhip, he told them, This is the meſſage which we apoſtles have received from Chriſt, and which we declare to you the initiated into our fellowſhip, That God is light, and in him is no darkneſs at all; He is goodneſs and truth, without any mixture of evil or error. Wherefore, the diſcoveries made in the goſpel, to the initiated into the Chriſtian fellowſhip, concerning the nature and perfections of God, were very different from, and far ſuperior to the boaſted diſcoveries made to the initiated in the heathen myſteries, who were made to believe that their gods practiſed every ſort of vice, and that their votaries worſhipped them acceptably by imitating them in their vices, ver. 5.—To ſhew that the character and manners of the initiated into the fellowſhip of God, were of a very different nature from thoſe of the initiated into the heathen fellowſhips, the apoſtle declared, That if any one pretended to be a member of the fellowſhip of God, who lived in wickedneſs, he lied, and was no member of the fellowſhip of God, who is infinitely holy, and admits none but the holy into his fellowſhip, ver. 6.—In the mean time, to encourage the diſciples of Chriſt, to imitate the head of their fellowſhip in his moral perfections, the apoſtle aſſured them, That if they walked in holineſs as God is holy, they would certainly have fellowſhip with God, and the blood of Jeſus Chriſt his Son, would procure them pardon for all ſuch ſins as they might fall into, not preſumptuouſly, but through human infirmity. Such is the nature of the Chriſtian fellowſhip, and ſuch its unſpeakable advantages, ver. 7.

To his account of the motives offered in the goſpel, to the members of the fellowſhip of God to live in holineſs after the example of God, the apoſtle ſubjoined an expreſs condemnation of the corrupt doctrine of the Nicolaitans, deſcribed, pref. ſect. 3. toward the cloſe. For he declared, That whoſever ſaith he hath no ſin to be cleanſed from, deceiveth himſelf, and the true Chriſtian doctrine is not in him, ver. 8.—He, therefore, adviſed every one to confeſs his ſins to God, who, agreeably to his promiſe publiſhed in the goſpel, and to his own

 righteouſneſs,

righteousness, will cleanse penitent sinners from the pollution and punishment of all their sins, ver. 9.—Farther he declared, If any one affirmeth that he hath no sin to be cleansed from, he strives to make God a liar, who, as the apostle observes in the beginning of the next chapter, hath sent his Son to be a propitiation for the sins of the world, ver. 10.

COMMENTARY.

CHAP. I. 1 *That which was from the beginning* of the gospel, *which we* apostles *have heard* with our ears, *which we have seen with our eyes, which we have contemplated* at leisure and with the greatest attention, *and our hands have handled pertaining to the* really *living word.*

NEW TRANSLATION.

CHAP. I. 1 That which was from the beginning,[1] which we have heard, which we have seen with our eyes, which we have *contemplated*,[2] and our hands have handled[3] *concerning the living word.*[4]

Ver. 1.—1. *That which was from the beginning.* As the apostle is here describing, not *the word* simply, but *the living word,* the Son of God made flesh, he doth not say, *εν αρχη, in the beginning*; as he doth, John i. 1. but *απ' αρχης, from the beginning*; a phrase used in other passages, to denote the beginning of the gospel, See John xv. 27. Acts xxvi. 4. 1 John ii. 7. 24. iii. 11. 2 epistle, ver. 5, 6.—*That which was from the beginning,* which the apostles heard and saw, and contemplated and handled, was *the life of the word in the flesh,* together with his doing and suffering all the things related of him in the gospel; namely his baptism, the descent of the Holy Ghost on him at his baptism, his temptation of the devil in the wilderness, his preaching, his miracles, his transfiguration, his agony in the garden, his trial and condemnation by the Jewish council, his death on the cross, his resurrection from the dead. Also the eye-witnesses conversing with him, and handling his body after his resurrection, his eating and drinking with them at different times, and his ascending into heaven in a shining cloud, while they looked on.

2. *Which we have seen with our eyes, which we have contemplated.* The expression *ὁ εωρακαμεν, which we have seen,* is different from, *ὁ εθεασαμεθα.* For the latter, as distinguished from the former, denotes the apostle's beholding attentively and considering at leisure, the life of the word in the flesh; his words, his actions, his sufferings, and all the other particulars by which he manifested the reality of his life in the flesh. To mark this difference in the expressions, I have translated *ὁ εθεασαμεθα, which we have contemplated.*

3. *And our hands have handled.* In this John alludes to what Christ said to his disciples, when he appeared to them after his resurrection, Luke xxiv. 29. *Handle me and see; for a Spirit hath not flesh and bones, as ye see me have.*—On many other occasions, the disciples had an opportunity of handling their master and knowing that he had a real body. For example, when he washed their feet; when he took Peter by the hand to prevent him from sinking as he walked on the water; when the disciples gave him the loaves and fishes, and when he, after multiplying them, put them into their hands to be distributed to the multitude. John, in particular, had an opportunity of feeling Christ's body, when he leaned on his bosom, during the last passover supper, John xiii. 23.

4. *Concerning the living word.* *Περι τȣ λογȣ της ζωης*: literally *concerning the word of life.* But the expression is an Hebraism, which, as the context sheweth, ought to be translated, *concerning the living word.* See Ess. iv. 18.—The sentiment in this clause, John hath expressed more fully in his gospel, chap. i. 4. where speaking of the word he saith, *In him was life, and the life,* namely of the word, *was the light of men.* And ver. 14. *The word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.*—The heresy which the apostle condemned in this and the following verse, is mentioned, 2 epistle, ver. 7. *Many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh.* See Preface to 1 John, Sect. 3. paragr. 2. Also 1 John iv. 3. note 1. In opposition to that pernicious doctrine, which overturned the gospel entirely, John solemnly affirmed, That what he and his brethren apostles, published to the world concerning

(2 Και, 207.) For the life [1] was manifested, [2] and we have seen IT, and bear witness, and *declare to* you *that life which is eternal*, which was with the Father, [3] and was manifested *to* us.)

2 *For the life* of the word, or Son of God in the flesh, *was manifested* to the senses of all who conversed with him. *And we* apostles, who accompanied him during his abode on earth, *have seen it, and bear witness, and declare to you that life which is eternal, which the word possessed with the Father, and* which *was manifested to us* at his baptism, transfiguration, and resurrection.

3 That which we have seen and heard [1] *we declare to* you, [2] that ye also may have fellowship [3] with us:

3 I say, *that which we* apostles *have* actually *seen and heard*, pertaining to the appearing of the word in the flesh, *we declare to you* as absolutely certain, *that*, by believing our testimony, *ye also may*

cerning the real manifestation of the word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened. That having heard him speak, and seen him die, and handled him both before his death, and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh.

Ver. 2.—1. *The life.* By this expression Benson understands *Christ* himself *the author* of eternal *life*, chap. v. 11. But as the apostle adds *that they had seen the life*, I rather think he means the life of the word in the flesh.

2. *Was manifested.* Εφανερωθη. This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world, chap. ii. 28. See note 2. on that verse, and 1 Pet. i. 7. note 2.

3. *And declare to you that life which is eternal, which was with the Father and was manifested to us.* By *the life which is eternal which was manifested to the apostles*, some understand that immortal life of blessedness which was brought to light, and promised in the gospel to believers. But as that life is said to have been with the Father, it must mean, either *the eternal life*, or existence of the Father himself, or of some other person Now since the eternal existence of the Father could not be manifested to the apostles by revelation, which presupposes the existence of God, *the life which is eternal* must be that which the Word, or Son, possessed with the Father before the world was; and which was manifested to the apostles at our Lord's baptism and transfiguration, when, by a voice from heaven, God declared him his beloved Son: It was manifested likewise by God's raising Jesus from the dead.—That this, ver. 2. is a parenthesis, is evident from the repetition of the words of the first verse, in the beginning of the third.

Ver. 3.—1. *That which we have seen and heard.* John having affirmed this in the first verse, he repeats it here to shew that he and his brethren apostles were the persons to whom Christ said, Matt. xiii. 16. *Blessed are your eyes for they see, and your ears for they hear.*—Further, because the apostles by hearing and seeing had the fullest assurance of the things which they testified concerning their master, John told the elders of the Jews, Acts iv. 20. *We cannot but speak the things which we have seen and heard;* namely the doctrine, miracles, resurrection, and ascension of their master, and his return to judge the world.

2. *We declare to you.* As I am of the opinion of those who think John wrote his gospel a considerable time before the destruction of Jerusalem, I suppose he here alluded to his own gospel, in which he had related the particulars, whereby the word was proved to have been made flesh.

3. *That ye also may have κοινωνιαν fellowship with us.* In scripture, κοινωνια signifies both the communication of something to others, and the participation of something with others: *A joint participation.* In the former sense it is used, 2 Cor. ix. 13. where it is translated, *distribution.* In the latter sense it is used, 1 Cor. x. 16. *Is it not κοινωνια the joint participation of the blood of Christ?* The Greeks likewise, as Chandler informs us, in his note on Ephes. v. 11. used the word κοινωνια, to denote a participation in their religious rites and mysteries, and in the benefits supposed to be procured by them.—Κοινωνια, also signifies *A fellowship*, or company of men joined together by some common bond, for the purpose of obtaining certain advantages by means of their union. Among the heathens there were a variety of such fellowships, called by the Latins *Sodalitia*. And because many of them were instituted for celebrating

enter into our fellowſhip; *and our fellowſhip truly is with the Father* of the univerſe, *and with his Son Jeſus Chriſt;* conſequently it is a more honourable and a more powerfully protected ſociety, than any of the heathen fellowſhips.

4 *Theſe things* concerning our fellowſhip with the Father and the Son, *we write to you* who have entered into our fellowſhip, *that your joy*, on account of the great honour and ſafety which ye have obtained therein, *may be complete*.

and our fellowſhip (δε) *truly* is with the Father, and with his Son Jeſus Chriſt.[4]

4 And theſe things *we*[1] *write to* you, that your joy may be *complete*.

lebrating the myſteries, or ſecret worſhip of their gods, the particular god in honour of whom the fellowſhip was inſtituted, was conſidered as the head of it, and the author of the benefits which the aſſociated expected to derive from their fellowſhip in his worſhip.—In this ſenſe, the word *fellowſhip*, is with great propriety applied to the diſciples of Chriſt united, by their common faith, into one ſociety or church for worſhipping the only true God, through the mediation of his Son Jeſus Chriſt, and for receiving from him through the ſame mediation, the great bleſſings of protection and direction in the preſent life, and of pardon and eternal happineſs in the life to come.—Agreeably to this account of the Chriſtian fellowſhip the apoſtle in this 3d verſe contraſts the heads thereof with the heads of the heathen fellowſhips: *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* The heads of the Chriſtian fellowſhip are the great Father of the univerſe, and his Son Jeſus Chriſt, who governs the world under him. Whereas the heads of the heathen fellowſhips, were mere non-entities. Or if any of them were real beings, they had no power in human affairs: conſequently their votaries could derive, neither protection, nor any bleſſing whatever from them.—Farther, in verſe 5. the apoſtle contraſts the knowledge of the nature and perfections of the true God, communicated in the goſpel to the members of the Chriſtian fellowſhip, with the knowledge of the pretended heathen divinities, communicated in their myſteries to the initiated. *This is the meſſage we have received from him and declare to you, that God is light and in him is no darkneſs at all.* He poſſeſſes every poſſible perfection, and is abſolutely free from evil. Whereas the heathen gods, according to the repreſentation given of them in their myſteries, were polluted with every kind of vice.—Next, in verſe 6. he contraſts the character and manners of the members of the fellowſhip of the true God, with the character and manners of the initiated into the fellowſhips of the heathen gods. No perſon could be in the fellowſhip of the Father, who habitually practiſed any wickedneſs. Whereas, to be in the fellowſhip of the heathen gods, it was neceſſary to imitate them in their characters and vices.—In verſe 7. the apoſtle contraſts the benefits which the members of the fellowſhip of God, who imitate him in his moral qualities, receive from him, with the benefits which the votaries of the heathen gods receive from them. The former are the objects of Gods love and care, and are cleanſed both from the power and from the puniſhment of their ſins through the blood of Chriſt: Whereas the latter receive neither of theſe bleſſings from their gods; nor indeed any benefit whatever.

Before this note is concluded, it may be proper to obſerve, that κοινωνια *fellowſhip*, is uſed by the apoſtle Paul likewiſe, to denote that intercourſe which the members of a fellowſhip or ſociety have with each other, 2 Cor. vi. 14. *Now what* κοινωνια (fellowſhip) *intercourſe hath light with darkneſs?*

4. *And our fellowſhip, truly is with the Father, and with his Son Jeſus Chriſt.*—*Fellowſhip with the Father and the Son*, means our being members of that religious community, of which the Father and Son are the heads; and our ſharing in all the benefits which the members of that community derive from the Father and the Son, on account of their relation to them, as votaries or worſhippers.—Paul likewiſe hath mentioned this fellowſhip, under the denomination of the fellowſhip of Chriſt. 1 Cor. i. 9. *Faithful is God, by whom ye have been called into the fellowſhip of his Son Jeſus Chriſt our Lord.*

Ver. 4. *Theſe things we write.* Eſtius ſaith the apoſtle uſeth the plural *we*, becauſe the things which he wrote were perfectly conſonant to the doctrine of his brethren apoſtles.

5 (Και, 224.) *Moreover, this* is the meſſage [1] which we have heard *from* him, and declare *to* you, [2] that God is light, [3] and in him is no darkneſs at all.

5 *Moreover*, to ſhew you the advantage of being members of our fellowſhip, *this is the meſſage which we* apoſtles *have heard from the living word, and* which we *declare to you, that God*, the Father of the univerſe and head of our fellowſhip, *is poſſeſſed of all moral perfection, and in him is no evil* nor error *at all.*

Ver. 5.—1. *This is the meſſage,* Here the common reading is, *επαγγελια, the promiſe.* But our tranſlators have juſtly followed the reading of above thirty MSS. and ſeveral ancient verſions, which have here *αγγελια the meſſage.* Or they have ſuppoſed, that *επαγγελια* may be tranſlated *a meſſage.* For it is plain, that the apoſtle is not ſpeaking of *a promiſe*, but of *a meſſage.*

2. *Which we have received from him, and declare to you.* The initiated into the heathen fellowſhips gloried in their myſteries, or hidden doctrines, as the only effectual means of purifying the ſoul from ignorance and error. But the real tendency of theſe myſteries was to corrupt the minds of the initiated, with falſe notions of the objects of their worſhip, and of the duties of morality : for which reaſon they were always communicated under the ſeal of the greateſt ſecrecy. See pref. to Epheſians, ſect. 7. paragr. 4. The Chriſtian myſteries, or doctrines, being of a very different nature, and having a real tendency to enlighten the ſoul, the apoſtles publiſhed them to all mankind : particularly that great doctrine concerning the nature of God, which was delivered to them by Chriſt as a meſſage from God himſelf, namely, *That God is light,* He is righteouſneſs, goodneſs, and truth ; *and in him is no darkneſs at all,* no ignorance, nor error, nor evil of any kind. See the following note 3. Moreover, he is the ſource of all the knowledge, truth, and goodneſs, exiſting in the univerſe. This important doctrine, having been delivered by the living word, as a meſſage from God himſelf to the apoſtles, their declaration of it, was thereby rendered more ſolemn and certain.—Thus it appears, that while the minds of the heathens were utterly corrupted by the repreſentations given of their gods in the myſteries, the initiated in the fellowſhip of Chriſt, had in their myſteries, that is in the preaching of the word and in the ſacraments, the higheſt ideas given them of the holineſs and other perfections of God ; and were taught to aſpire after the greateſt ſanctity of manners, by imitating him.

This meſſage concerning God, ſo ſolemnly declared by the apoſtle, may have been deſigned likewiſe as a condemnation of the impure doctrines and practices of the Nicolaitans, and other heretics, who in the firſt age, endeavoured to ſeduce the faithful to commit idolatry, lewdneſs, and other impurities.

3. *That God is light, and in him is no darkneſs at all.* Light being the pureſt of all material ſubſtances, and that which, by means of the eye, conveys to the mind pleaſures more grateful, and more various, than thoſe communicated by the other ſenſes, it is fitly uſed, metaphorically, to denote knowledge and virtue. Wherefore, when we are told that God is *light,* it ſignifies not only that he is infinite in knowledge, and poſſeſſed of all moral perfection, without the leaſt mixture of evil, but that the contemplation of his nature and perfections is as pleaſant to the minds of his rational creatures, as light is to the eye.—On the other hand, *darkneſs* admitting all manner of mixtures, and concealing every thing from our view, and being extremely unpleaſant as well as hurtful, is uſed with propriety to denote *ignorance, error,* and *moral evil* or vice, which of all things are the moſt deſtructive of our rational nature. Hence the devils, the moſt immoral beings in the univerſe, and the greateſt promoters of ignorance and wickedneſs, are ſtyled, Epheſ. vi. 12. *The rulers of the darkneſs of this world* : and their kingdom is called, Luke xxii. 53. and Col. i. 13. *The power of darkneſs* : And the idolatrous heathen their ſubjects, who were converted to Chriſtianity, are ſaid Epheſ. v. 8. to have *been formerly darkneſs, but now light in the Lord.* So likewiſe the Jews converted to Chriſt, are called, Col. i. 12. *Saints in the light.*—Bengelius thinks the apoſtle, by calling God *light,* means to tell us, that God is to the eye of the mind what light is to the eye of the body.—Eſtius in his note on this verſe ſays, the Manicheans held that God is a light viſible to the bodily eye : and that Chriſt is the viſible ſun which we behold.

6 Wherefore, *If we say, certainly we have fellowship with God*, (ver. 3. note 3.) *although we practise wickedness, we lie and do not the truth;* we do not act agreeably to the true doctrine of the gospel, nor to the true nature of the fellowship which we pretend to have with God.

6 If we say,[1] (Ὅτι, 260.) *Certainly* we have fellowship with him, (και, 211.) *although we* walk in darkness, we lie, and do not the truth.

7 *But if we practise holiness, after the example of God* the head of our fellowship, *who is infinitely pure*, he and *we have fellowship with one another*; he by bestowing and we by receiving happiness. *And the blood of Jesus Christ his Son*, shed as an atonement, *will deliver us from the punishment of all our sins*.

7 But if we walk in the light, as he is in the light,[1] we have fellowship with one another,[2] and the blood of Jesus Christ his Son cleanseth us from all sin.[3]

8 *If we say*, with the Nicolaitans, *that we have no sin to be cleansed from*, being allowed under the gospel to do what we list, *we deceive ourselves, and the true doctrine of God is not in us*.

8 If we say (see ver. 6. note) that we have no sin,[1] we deceive ourselves, and the truth is not in us.

Ver. 6. *If we say*. This is an expression repeatedly used by John; the meaning of which accordiug to Bengelius is, If we endeavour to persuade ourselves and others.

Ver. 7.—1. *But if we walk in the light, as he is in the light*. The apostle doth not say *as he walketh in the light*, but *as he is in the light*, to shew that God is essentially and perfectly holy.

2. *We have fellowship with one another*. As the apostle is speaking here, not of the fellowship which Christians have with each other, but with the Father and with his Son Jesus Christ, *fellowship* μετ' αλληλων *with one another*, must mean *fellowship* or intercourse between the head and the members of the community. This fellowship consists in the Father's bestowing blessings on us through the mediation of Christ; and in our receiving these blessings from the Father and the Son with thankfulness.—In some MSS. the reading here is, μετ' αυτȣ, *with him*. But it makes no alteration in the sense.

3. *And the blood of Jesus Christ his Son cleanseth us from all sin*. As the apostle in this passage represents our being cleansed from all sin as the effect of our walking in the light, it is evident that by our being cleansed from all sin, he doth not mean our being delivered from the power but from the punishment of sin; a blessing which hath been procured by the blood or death of Christ as a propitiatory sacrifice. Accordingly Christ's blood is said, Heb. ix. 14. to cleanse the conscience of sinners from dead works; that is, from those fears which always accompany the consciousness of having done works which deserve eternal death. Our actual deliverance however from punishment is not accomplished in the present life; but it is promised in the gospel to all who walk in the light: and that is sufficient.—But there is *a cleansing from all sin*, in another sense, which is begun in the present life by the blood of Christ, who having died to procure us the influences of the Spirit for sanctifying our natures, may be truly said to cleanse us from all sin by his blood. Of this cleansing the apostle does not speak in this verse, as was observed above: But he speaks of it ver. 9.

Ver. 8. *If we say that we have no sin, we deceive ourselves*. This the apostle declared in opposition to the Nicolaitans and Simonians, who corruptly fancying that under the gospel-dispensation no action whatever was forbidden, argued that they did not sin by any thing they were pleased to do.—As the *cleansing of men from all sin*, mentioned in the preceding verse, doth not mean that believers are pardoned and rendered perfectly holy in the present life, but only that the pardon of all their sins is attainable, and that the sanctification of their nature is begun and only gradually carrying on, the apostle, without contradicting himself, might affirm that whosoever saith he hath no sin, deceiveth himself. For, through the infirmity of human nature and the strength of temptation, the holiest sometimes fall into sin; but they quickly recover themselves by repentance: So that they do not continue in sin—This text with chap. iii. 3. overthrows the Pelagian notion, that good men may live without sin: and that many good men have actually so lived.

Ver. 9.

9 If we confess our fins, he is faithful and juft (ἵνα ἀφῃ) *fo that he can forgive* fins *to us*, and cleanfe us from all unrighteoufnefs. (See ver. 7. note 3.)

9 The doctrine of the Nicolaitans that believers have no fin to be pardoned, doth not afford men more comfort than the true doctrine of the gofpel; which is, *If we confefs our fins* to God with a firm refolution to forfake them, *he is faithful* to his promife, *and juft* to his Son whom he fent to fave finners; *fo that he can forgive fins to us and cleanfe us from all unrighteoufnefs* by his Spirit.

10 If we fay that we have not finned, we make (Eff. iv. 1.) him a liar, and his word is not in us.

10 *If*, with the Nicolaitans, *we fay that we have not finned* by any thing we have done, becaufe all actions are free to us, *we* endeavour to *make God a liar*, who by appointing his Son to die as a propitiation, and by promifing to pardon us on account of that propitiation, hath declared that we are finners; *confequently his word is not in us.*

Ver. 9. *If we confefs our fins, he is faithful and juft fo that he can forgive.* Here the apoftle fhews what is neceffary on our part for obtaining pardon through the blood of Chrift. We muft confefs our fins to God. He mentions confeffion; not as if it were the only thing neceffary; but becaufe it is the firft ftep towards repentance and reformation; and becaufe, if it is fincere, it will be followed with reformation, without which no finner will be pardoned, if fpace of amendment is allowed to him.

CHAP. II.

View and Illuftration of the Doctrines and Precepts contained in this Chapter.

THE apoftle, in the preceding chapter, having mentioned the honour which believers derive from being members of the fellowfhip of God and of his Son Jefus Chrift; alfo having fhewed the obligation which lieth on all the members of that honourable fellowfhip, to imitate God and Chrift in their holinefs; and defcribed the benefits to be obtained by being in that fellowfhip, particularly the great benefit of being cleanfed from their fins through the blood of Chrift; he, in the beginning of this chapter, declared that he wrote thefe things to them, not to encourage them to fin, but to prevent them from finning. Yet if any one happened to fin, through furprife, or ftrong temptation, or weaknefs of underftanding, he was not to defpair of pardon, provided he repented and did not continue in his fin; becaufe we have an advocate with the Father, Jefus Chrift the juft one, ver. 1.—who is the propitiation appointed of God for the fins of the Jews, and not for theirs only, but for the fins of the whole world; fo that penitents of all ages and nations, may expect pardon through the merit of his death, ver. 2.—Next it appears that the Nicolaitans, who like the Jews, (Rom. ii. 17.—20.) were great admirers of knowledge, not only inferred from Chrift's words,

John xvii. 3. *This is life eternal*, &c. that the only thing neceſſary to one's obtaining eternal life, was to poſſeſs the knowledge of the true God and of Jeſus Chriſt, but affirmed, that the perſon who poſſeſſed this knowledge, was under no obligation to obey God's commandments. For, in oppoſition to theſe impious tenets, John declared, that it is only by the keeping of God's commandments, that any man can know that he knoweth God aright; conſequently, that that is the only right knowledge of God, which leadeth men to a holy life, ver. 3.—Wherefore, if any one affirmeth that he knoweth God, and doth not keep his commandments, he is a liar, and the true knowledge of God is not in him, ver. 4.—Farther, it ſeemeth to have been a doctrine of the Nicolaitans, that the enjoying of ſenſual pleaſures without reſtraint, was a proper expreſſion of their love and gratitude to God, for his having freed them, under the goſpel, from the obligations of morality. For the apoſtle, in oppoſition to that impious doctrine, declared, that whoſoever keepeth God's injunction to obey Chriſt's precepts, in that man, the love and gratitude which he oweth to God is carried to perfection; and that ſuch a perſon may thereby know, that he is in the fellowſhip of God, ver. 5.—And with reſpect to fellowſhip with Chriſt, the apoſtle declared, that he who ſaith he abideth in fellowſhip with Chriſt, ought to live in the holy manner, in which Chriſt lived while he was on earth, ver. 6.

Next, the apoſtle told his diſciples, that in enjoining them to obey Chriſt's precepts, he wrote no new commandment, but an old commandment given by Moſes in the law, who ordered the Iſraelites to hearken to the prophet, whom God was to raiſe up from among their brethren, like to him, ver. 7.—But he wrote a new commandment, when he enjoined them to walk even as Chriſt walked; becauſe it implied, that they were to lay down their lives for one another, (chap. iii. 16.) as Chriſt laid down his life for them, ver. 8.—And, becauſe ſome of the Jews, like the initiated in the heathen myſteries, thought themſelves enlightened perſons, notwithſtanding they were void of love to the reſt of mankind, and even hated them, the apoſtle told them, that the perſon who thought himſelf enlightened, and yet hated his brother, was ſtill in darkneſs, notwithſtanding he called himſelf a Chriſtian, ver. 9.—But he who loveth his brother, in ſuch a manner as to do him every good office in his power, is in the light; he is a truly enlightened perſon, and there is nothing in him to occaſion his falling into ſin, ver. 10.—Then, to impreſs his diſciples the more ſtrongly, with a ſenſe of the obligation they were laid under by the light to love one another, the apoſtle repeated the ſentiment which he had delivered in verſe 9th, that he who hateth his brother is in the darkneſs of ignorance, and doth not know whither that conduct will lead him, becauſe the darkneſs of ignorance hath blinded the eyes of his underſtanding, ver. 11.

Having

Having finiſhed theſe ſubjects, John told all the brethren in general, that he was going to write a precept which he knew would be agreeable to them, becauſe their ſins were to be forgiven through Chriſt, ver. 12.—Accordingly, firſt of all addreſſing ſuch of them as were of long ſtanding in the church, whom on that account he called *fathers*, he ſaid he would write to them the precept of which he ſpake, becauſe they had known Chriſt from the beginning, conſequently they would know that what he ſhould write to them was Chriſt's precept. Then turning his diſcourſe to thoſe who were in the vigour of the Chriſtian life, whom therefore he called *young men*, he obſerved, that his precept would not be difficult to them, becauſe they had already overcome the wicked one, the devil, by reſiſting his ſtrongeſt temptations. And with reſpect to the newly converted, whom he termed, *young children*, what he was going to write would, he believed, be approved by them, becauſe they were acquainted with the will of the Father, ver. 13.—However, before he wrote the precept of which he ſpake, he told the fathers, that he had written to them the precept of walking as Chriſt walked, becauſe they had known Chriſt from the beginning. The ſame precept he had written to the young men, becauſe they were ſtrong in the Chriſtian virtues through the doctrine of God abiding in them, and becauſe they had already overcome the wicked one, ver. 14.—Having thus rouſed the attention of the old, the middle aged, and the young, John told them his precept was, Not to be in love with the men and manners of the world, neither with the things which the men of the world purſue: becauſe, if any one loveth the world much, the love of the Father is not in him, ver. 15. —Beſides, the evil affections towards the things of the world, which ſubſiſt in the minds of idolaters and unbelievers, do not proceed from the Father as wicked men falſely ſuppoſe, who on that account fancy they may ſafely gratify them; but they are raiſed in them, by the things of the world, ver. 16.—Further, though wicked men propoſe to make themſelves happy, by the unreſtrained enjoyment of the things which are in the world, they delude themſelves. For the world, together with the things which it contains, and the luſts which are gratified by theſe things, paſſeth away; they are all of a ſhort duration. But he who doth the will of God by not indulging worldly luſts, ſhall abide in happineſs through all eternity, ver. 17.

At the time John wrote this letter, the Chriſtians in Judea and in the neighbouring countries, were greatly haraſſed by the unbelieving Jews, in the tumults which they excited immediately before their laſt war with the Romans. Wherefore, to comfort more eſpecially the newly converted under theſe ſufferings, he aſſured them that it was the laſt hour of the duration of the Jewiſh ſtate; ſo that the power of their perſecutors would ſoon be broken: And to prove that it was the laſt hour, he put them in mind that Chriſt, in his prophecy con-

cerning the deſtruction of Jeruſalem, had mentioned the appearing of many falſe prophets, as a ſign of the impending ruin. Wherefore, ſince many falſe teachers, whom the apoſtle called *antichriſts*, becauſe they were oppoſers of Chriſt, (ver. 22.) were then going about deceiving many, they might from that circumſtance know it was the laſt hour of the Jewiſh commonwealth, ver. 18.—Theſe falſe teachers, the apoſtle obſerved, had gone out from them, having been once in the Chriſtian church; but they were not of the number of the teachers, who were commiſſioned and inſpired by Chriſt. For if they had been of that number, they would have remained with the apoſtles. But they were permitted to depart from the ſociety of the apoſtles, that they might be known to be impoſtors who taught falſe doctrine, ver. 19.—However, as many of the diſciples had the gift of diſcerning ſpirits, and could judge with certainty both of teachers and of their doctrine, there was the leſs occaſion to caution them to beware of theſe deceivers, ver. 20.—The apoſtle, therefore, added, I have not written to you, becauſe ye know not the truth concerning the life of the word in the fleſh, but becauſe ye know it, and know alſo that the falſe teachers affirm an abominable lie in direct contradiction to the truth, when they ſay Chriſt did not come in the fleſh, neither did any of the things related of him, ver. 21.—Who then, ſaid he, is the liar or falſe prophet foretold to ariſe before the deſtruction of Jeruſalem, but he who denieth that Jeſus is the Chriſt come in the fleſh. They are antichriſts, who deny the Father's teſtimony, that he hath ſent his Son in the fleſh, and the Son's teſtimony that he actually came in the fleſh, ver. 22.—Whoſoever denieth Jeſus to be the Son of God come in the fleſh, doth not acknowledge the Father's teſtimony, delivered at the baptiſm and transfiguration of Jeſus, ver. 23.—Therefore, ſaid the apoſtle, let the belief of the Father's teſtimony concerning his Son, which ye have heard from the beginning, abide in you, that ye may abide in the fellowſhip of the Son and of the Father, and thereby obtain eternal life, ver. 24.—For this is the promiſe which the Son hath made in the Father's name, to them who abide in his fellowſhip; namely, that they ſhall obtain eternal life, ver. 25.

In apology for his writing with ſuch earneſtneſs, againſt the teachers who endeavoured to deceive them, he told them he had written theſe things to them, ver. 26.—notwithſtanding he knew they poſſeſſed the gift of diſcerning ſpirits, and had no need that any one ſhould teach them, unleſs it was to confirm them in the belief of what they were taught by their own gifts. Wherefore, ſaid he, as your own gifts have taught you that theſe teachers are antichriſts, reject their doctrine, and hold faſt the truth concerning Chriſt, ver. 27.—I ſay little children, by holding the truth concerning the Son, and practiſing holineſs, abide in his fellowſhip, that when he appears to judge the world, we may have confidence of your being accepted, and may

not be put to ſhame by the errors and vices of our diſciples, ver. 28. —This excellent diſcourſe, the apoſtle concluded by ſaying to them, if ye have a juſt idea of the righteouſneſs of God, ye will know that every one who reſembles God by working righteouſneſs, is begotten of him; he is a child of God, ver. 29.

NEW TRANSLATION.

CHAP. II. 1 My little children, [1] theſe things *I write to* you, that (μη ἁμαρτητε, 2. aoriſt ſubjunct.) ye *may not ſin* [2] (Και, 211.) *Yet* if any *one hath ſinned*, we have an advocate [3] with the Father, Jeſus Chriſt the *juſt one*. [4]

2 And he is *a* propitiation [1] (περι, 280.) for our ſins, and not for ours only, but *even* for THOSE of the whole world. [2]

COMMENTARY.

CHAP. II. 1 *My dear children, Theſe things I write to you* concerning the faithfulneſs and righteouſneſs of God in the forgiveneſs of ſins, not to encourage you to ſin, but *that ye may not ſin;* the conſideration of the mercy of God being a ſtrong incitement to avoid ſin. Pſal. cxxx. 4. *Yet if any one hath ſinned*, and hath repented of his ſin, let him not deſpair: We *have an advocate* abiding *with the Father, Jeſus Chriſt the juſt one*, or Meſſiah.

2 *And* the merit of his death is ſo great, that *he is a propitiation for our ſins* who have embraced the goſpel, *and not for ours only, but even for the ſins of the whole world* of penitents who forſake their ſins.

Ver. 1.—1. *My little children.* The word τεκνια being the diminutive of τεκνα is a tender and affectionate appellation, denoting, as Lardner obſerves, paternal authority, love, and concern, which, in the character of an apoſtle, John might have uſed in any period of his life: but in this epiſtle it ſeems to imply, together with apoſtolical authority, advanced age.

2. *Theſe things I write to you, that ye may not ſin.* Having told them, chap. i. 10. that no man is without ſin, it is plain, that by *their not ſinning*, the apoſtle meant, either their not ſinning habitually, or their not ſinning wilfully.—He wrote the things contained in the preceding chapter to prevent them from ſinning, becauſe the conſideration, that God is faithful to forgive our ſins, and to cleanſe us from them, ſuggeſted chap. i. 9. muſt have a powerful influence on every good man, to make him ſolicitous to avoid ſin, as far as human infirmity will permit.

3. *We have an advocate with the Father.* Some critics obſerve that Παρακλητος, *Advocate*, here anſwereth to *Patronus, Patron*, among the Latins. Doddridge thinks the import of this appellation, may be illuſtrated by the cuſtom of tributary ſtates, who were wont to have certain eminent perſons reſiding in the courts of the princes to whom they were tributaries, who negotiated their affairs, vindicated their rights, and promoted their intereſts with the reigning powers.—Concerning the interceſſion of Chriſt for his people, See Rom. viii. 34. note 3. Heb. vii. 25.

4. *Jeſus Chriſt the juſt one.* Δικαιον. This appellation is given to our Lord as the Meſſiah, in different places of the New Teſtament, to denote either that he was *juſt* or *righteous*, in calling himſelf *the Chriſt*, and *the Son of God*, (See James v. 6. note 1.) or that he was abſolutely free from ſin.—It is introduced in this place, to make us ſenſible of *the dignity* of our advocate, and of *the efficacy* of his interceſſion on our behalf, founded on the merit of his death.

Ver. 2.—1. *And he is a propitiation for our ſins.* The word 'Ιλασμος, is no where found in the New Teſtament but in this paſſage, and in chap. iv. 10. But it occurs often in the LXX. tranſlation of the Old Teſtament, where it ſignifies, *a ſacrifice of atonement.* Thus Levit. vi. 6. 7. Numb. v. 8. Κριος 'ιλασμȣ, is *a ram for a ſin-offering.* And Exek. xliv. 27. προσφερειν 'ιλασμον is *to offer a ſin-offering.*—In conſidering the death of Chriſt as a ſacrifice for ſin, John, like the other apoſtles, followed his maſter, who in the inſtitution of his ſupper, directed his diſciples to conſider it, as deſigned to bring to their remembrance his blood *ſhed for the many, for the remiſſion of ſins.*

2. *And not for ours only, but even for thoſe of the whole world.* Some commentators by *the whole world*, underſtand the whole world of the elect. But no where elſe in ſcripture doth

3 *And*, ſince without repentance and reformation no one can be pardoned, *by this we know* moſt certainly, *that we have known God aright;* have a right knowledge of his goodneſs; *if we keep his commandments.*

3 And *by this we know* that we *have known* him, [1] if we keep his commandments.

4 *He who ſaith I have known God, and doth not keep his commandments, is a liar* in ſo ſpeaking; *and the true knowledge of God is not in this man;* for, by his works, he denieth that God is righteous and good.

4 He *who* ſaith (chap. i. 6. note) I *have known* him, and *doth not keep* his commandments, is a liar, [1] and the truth is not in *this man.*

5 *But whoſoever keepeth God's injunction*, Matt. xvii. 5. to obey his Son's precepts, *truly on ſuch a perſon, the love which he bears to God is rendered complete. By this we know* aſſuredly, *that we are in* the fellowſhip of *God*, and of his Son Jeſus Chriſt.

5 But *whoſoever* keepeth his word, [1] *truly in this man* the love of God [2] *is* perfected. *By this we know* that we are in him [3]

doth *the world* ſigify the elect. This appellation is given, either to the wicked of the world, (1 John ii. 16. note 1.) or to mankind in general: in which latter ſenſe John uſes it here, to ſhew that Chriſt is a prepiciation not for the ſins of the Jews only, but alſo for the ſins of all mankind. See Oecumenius's excellent gloſs on this verſe, Pref. to this epiſtle Sect. 5. at the end. Farther, as the firſt clauſe of the verſe, *He is the propitiation for our ſins*, muſt be underſtood only of the ſins of thoſe Jews who were penitent and whoſe advocate Chriſt was, ſo the ſecond clauſe, *And not for ours only, but even for thoſe of the whole world*, muſt be underſtood only of the ſins of thoſe throughout the whole world from firſt to laſt, who having repented of their ſins attained to a virtuous manner of living.—For the ſenſe in which Chriſt died for all, See 2 Cor. v. 15. note 1.

Ver. 3. *By this we know that we have known him*, &c. As the apoſtle is reaſoning here againſt the Nicolaitans and Gnoſtics, who affirmed that the only thing neceſſary to eternal life was the knowledge of the true God, (Pref. Sect. 3.) The relative *Him* in this clauſe, doth not denote *Jeſus Chriſt* the immediate antecedent, but *God*, whoſe mercy in forgiving mens ſins, was mentioned, chap. i. 9.—The apoſtle doth not deny the excellency of the knowledge of the true God, nor its efficacy in procuring eternal life: He only affirms that the right knowledge of God neceſſarily leads to the keeping his commandments: And therefore that the keeping of God's commandments is the only ſure mark by which we can know that we have known him aright.

Ver. 4. *He who ſaith I have known him, and doth not keep his commandments, is a liar.* The Nicolaitans and Gnoſtics, notwithſtanding they lived in an habitual courſe of the moſt criminal ſenſual indulgences, boaſted that they were the objects of God's love, and ſure of obtaining eternal life, merely becauſe they poſſeſſed the knowledge of the true God, and of his mercy in forgiving mens ſins. In this boaſting, the apoſtle declared them liars, either becauſe they ſpake what they knew to be falſe: or at leaſt what was in itſelf moſt falſe.

Ver. 5.—1. *Whoſoever keepeth his word.* Here, *his word*, does not ſignify *God's commandments in general*, but one commandment in particular, namely that which God gave at our Lord's transfiguration, and which is mentioned ver. 7. under the character of *an old commandment;* being the commandment which God delivered to the Iſraelites by Moſes, to hearken to the prophet whom God was to raiſe up from among their brethren, like to Moſes, See however ver. 7. note.

2 *Truly in that man the love of God is perfected.* The love of God of which the apoſtle ſpeaks, is not God's love to us, but our love to God: Which, when we keep his commandment to obey his Son in all things, is carried to its greateſt perfection. Hence Chriſt ſaid to his diſciples, John xiv. 21. *He who hath my commandments and keepeth them, he it is who loveth me.* And 1 John v. 3. *This is the love of God, that we keep his commandments.*

3. *By this we know that we are in him.* To *be in Chriſt*, is to be a member of that ſociety, fellowſhip, or church, of which Chriſt is the head, and to enjoy all the bleſſings peculiar to that ſociety; and in particular, to be the object of Chriſt's love, See ver. 6. note 1. This is called chap. i. 3. A *having fellowſhip with the Father, and with his Son Jeſus Chriſt.*

Beza

6 He *who* faith he abideth in him, [1] ought himfelf alfo [2] fo to walk, even as he walked. [3]

7 Brethren, I *do not write* a new commandment *to* you, but an old commandment [1] which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

6 *He who faith he abideth in* the fellowfhip of *Chrift*, *ought himfelf alfo fo to walk, even as he walked* when he was in the world: that being a much better proof of one's abiding in Chrift, than a nominal profeffion.

7 *Brethren, I do not write a new commandment to you,* when I tell you that, by complying with God's injunction to hear his Son, the love of God is perfected in you: *But* I write *an old commandment* delivered by Mofes, Deut. xviii. 15. *which ye* likewife *had from the beignning. The old commandment is the word* God uttered at Chrift's baptifm and transfiguration, ordering men to obey him; *which* word *ye have heard* us declare *from the beginning.*

* Beza thinks the expreffion denotes one's union with Chrift by affection and intereft; becaufe the force of love is fuch, that the parties are often in each others thoughts.—Some enthufiafts fancy, that to *be in Chrift*, means a perfonal union with him by a mixture of fubftances: an error, which hath led enthufiafts into many extravagancies.—See ver. 9. note 1.

Ver. 6.—1. *He who faith he abideth in him.* This phrafe which fo often occurs in John's writings, is founded on our Lord's difcourfe, John xv. 1.—10. and particularly on ver. 10. *If ye keep my commandments, ye fhall abide in my love, even as I have kept my Father's commandments, and abide in his love.* Wherefore to *be in Chrift*, is to *be the object of Chrift's* love, and to *abide in Chrift*, is to continue in his love by keeping his commandments, See chap. iv. 15. note 2.—It feems the falfe teachers boafted of their abiding in Chrift, merely through the power of knowledge. But to overturn that pernicious doctrine, our apoftle appealed to Chrift himfelf, who, in the words juft now quoted, declared the keeping of his commandments to be the only method of procuring his love, and abiding in it.—Though the phrafe *abide in Chrift*, be taken from the fimilitude of the vine and its branches, mentioned John xv. 4. which are fubftantially united, it does not fignify a perfonal union with Chrift, as was hinted, ver. 5. note 3: But that union of fentiment, affection and will, which fubfifts between him and all his real difciples, the members of his fellowfhip.

2. *Ought himfelf alfo.* The word *alfo* implies, that befides a perfon's faying that he abideth in Chrift, he ought likewife to walk, or behave, as Chrift behaved while on earth.

3. *So to walk, even as he walked.* He ought to abftain from fin, chap. iii. 8. and follow Chrift's example in piety, temperance, juftice, benevolence, difinterestednefs, and charity to the poor. More particularly, he ought to carry his imitation of Chrift's benevolence, fo far as to lay down his life for the brethren, when called by God to do fo, chap. iii. 16.—While Chrift lived on earth he was fubject to all the trials, and temptations, and fufferings, to which men are expofed. Thefe he bare with admirable patience and fortitude. His behaviour therefore under fufferings, is a pattern which his difciples ought alfo to imitate.

Ver. 7. *But an old commandment.* Becaufe the apoftle affirmeth, that in faying, ver. 5. *Whofoever keepeth his word,* &c. he did not write a new commandment, but an old commandment which they had heard from the beginning, in explaining ver. 5. I fuppofed *his word*, to mean God's command to the Ifraelites, Deut. xviii. 15. to kearken to the prophet he was to raife up to them, like to Mofes; which commandment was certainly an old commandment, though it was renewed by a voice from heaven, at Chrift's baptifm and transfiguration.—However, if the reader is of opinion that *His word*, ver. 5. is *Chrift's word*, or *precepts in general*, it makes not the leaft alteration in the fenfe of the paffage.—The voice from the excellent glory, by which, at our Lord's transfiguration, God declared him *his beloved Son*, and commanded the difciples to hearken to him, Mofes and Elijah being prefent, was an authentic and clear atteftation, that Jefus is the prophet of whom Mofes fpake in the law. This miraculous atteftation, and divine command to mankind to hearken to Jefus, being frequently repeated by the apoftles, and referred to in their fermons and converfations, (2 Pet. 1. 17.) John had good reafon to call it *a commandment, which they had heard from the beginning.*

8 *On the other hand*, when I exhort you to walk as Chriſt walked, *I write to you a new commandment, which is true concerning him* ſeeing he laid down his life for men, *and concerning you*, who ought to imitate him. *For the* former *darkneſs* of heatheniſm and Judaiſm *is paſſing away, and the light* of Chriſt's doctrine and example, *which is* the *true* light, now ſhineth, and teacheth you to lay down your lives for the brethren after his example.

8 (Παλιν, 268.) *On the other hand*, I write *to* you a new commandment,[1] *which is* true (εν, 168) *concerning* him and *concerning* you.[2] *For* the darkneſs *is paſſing away*, and the *light which is true* now ſhineth.[3]

9 *He who ſaith he is in the* true *light and yet hateth his brother, is in the darkneſs* of ignorance and wickedneſs *until now*, whatever his pretenſions may be.

9 He *who* ſaith he is in *this* light,[1] (και, 211.) and *yet* hateth his brother, is in *the* darkneſs *until* now.

10 *He who loveth his brother, abideth in the true light ;* He is truly enlightened with the doctrine and example of Chriſt ; *and there is nothing to him to occaſion his falling into ſin.*

10 He *who* loveth his brother abideth in *this* light, and there is *no ſtumbling block* (εν, 163.) *to* him.[1]

Ver. 8.—1. *On the other hand, I write to you a new commandment.* The *old* commandment is that mentioned, ver. 5. that *we keep God's word*, or command delivered by Moſes, Deut. xviii. 15. which in reality was a command to us to obey all Chriſt's precepts.—The *new commandment* of which the apoſtle ſpeaks, is that contained in ver. 6. That Chriſt's diſciples *ought to walk even as he walked* : and in particular, That as Chriſt laid down his life for his people, they ought to lay down their lives for one another, chap iii. 16. Thus to walk as Chriſt walked, John, with great propriety, termed *a new commandment*, becauſe notwithſtanding the precept *to love* one another was ſtrongly enjoined in the law of Moſes, conſequently was not a new commandment, the precept to love one another *as Chriſt loved us*, is certainly a new commandment, and is ſo termed by Chriſt himſelf, John xiii. 34. *A new commandment I give to you, that ye love one another ; as I have loved you, that ye alſo love one another.* This new commandment, being included in the precept ver. 6. of *walking even as Chriſt walked*, the apoſtle called that precept, *a new commandment*, and thus explained it, chap. iii. 16. *He laid down his life for us, therefore we ought to lay down our lives for the brethren.*

2. *Which is true concerning him, and concerning you.* Αληθες being in the neuter gender, cannot be conſtrued with εντολη, *commandment*, which is feminine. We muſt therefore ſupply πραγμα, or ſome ſuch general word expreſſive of the ſubject of the command. See Eſſ. iv. 21. —By ſaying, that the thing enjoined in the new commandment, was true concerning the perſons to whom the apoſtle wrote, he perhaps meant, that ſome of them had already hazarded their lives in aſſiſting their brethren.

3. *For the darkneſs is paſſing away, and the light which is true now ſhineth.* By the darkneſs which was paſſing away, we may underſtand, not only the darkneſs of heatheniſm, but the darkneſs of the Moſaic diſpenſation, together with the corrupt doctrines and practices of the Jews under that diſpenſation : and particularly, the impious notion that they were commanded in the law to hate the gentiles, Matt. v. 43. This darkneſs παραγεται was gradually paſſing away, by means of the ſhining of the light which was true, that is, by the publication of Chriſt's doctrine and example in the goſpel.—The Moſaic law, with its obſcure types, was likewiſe ready to vaniſh in conſequence of the deſtruction of Jeruſalem, and the diſperſion of the Jewiſh nation, which were ſoon to happen.

Ver. 9. *He who ſaith he is in the light.* The apoſtle had declared, chap. i. 5. *That God is light*, and chap. i. 7. That *if we walk in the light, we have fellowſhip with him.* And ver. 8. of this chapter. That *the light which is true now ſhineth*, namely by the preaching of the goſpel. From theſe things he juſtly inferred in this verſe, That *he who ſaith he is in the light* ; that is, in the fellowſhip of God. and well inſtructed in the doctrines of the goſpel, *and yet hateth his brother, is in the darkneſs till now :* He is ſtill in ignorance and wickedneſs, and is no member of the fellowſhip of God, notwithſtanding his loud pretenſions to illumination.

Ver. 10. *He who loveth his brother abideth in the light, and there is no ſtumbling block to him.* This is an alluſion to Chriſt's words, John xi. 9. *If any one walk in the day he doth not*

11 But he *who* hateth his brother, is in *the* darkness,[1] and walketh in *that* darkness, and *doth not know* whether he goeth, because *the* darkness hath blinded his eyes.

11 *But he who hateth his brother, is* still *in the darkness* of error and wickedness, *and walketh in that darkness, and doth not know the miserable end of such a course of life. For the darkness hath blinded his eyes,* the eyes of his understanding.

12 Little children,[1] I write *to* you, *because sins* are forgiven you (διὰ, 112.) on *account of* his name. (Ess. iv. 51.)

12 *Dear children, I write to you* the precept which I shall mention immediately. (ver. 15.) *because sins shall be forgiven you on account of Christ* at the judgment, if ye repent and forsake your sins.

13 Fathers,[1] I write *to* you, because ye have known

13 *Old Christians, I write to you* what follows, ver. 15. because ye *have known Christ ;* his doctrine,

not stumble, because he seeth the light of this world. But if any one walk in the night he stumbleth, because there is no light to him.—The apostle, by comparing *benevolence* to the light of day, hath beautifully illustrated its efficacy in directing mens actions. By expelling ill will, pride, anger, immoderate selfishness, and all other evil passions which are occasions of sin, love removes every stumbling block lying in one's way, and enables him to do his duty to his neighbour with ease and pleasure.—Schismatics and heretics, on pretence of having attained to a greater knowledge of the truth, and a greater purity of conduct than others, think themselves authorized to hate and persecute those who differ from them in opinion and practice. But these persons, being void of the dispositions of the really illuminated, are not in the light, but stumble, or sin in their treatment of their brethren.—In the same manner, They who are severe in censuring the faults of others, or who aggravate them, and refuse to forgive them, being destitute of love, are not in the light, but are still in the darkness of ignorance and error; as the apostle remarks in the following verse.

Ver. 11. *But he who hateth his brother is in the darkness, and walketh in that darkness.* By representing a malevolent person as involved in the darkness of night, the apostle strongly expresseth the pernicious nature of malevolence. It blinds a man's reason to such a degree, that he doth not see what is right; it extinguisheth every virtuous inclination which would lead him to do what is right, and putteth him wholly under the power of anger, and revenge: So that in this darkness, he is in danger, not only of stumbling, but of destroying himself, *not knowing whither he goeth.*

Ver. 12. *Little children.* Because this appellation is used ver. 1. to denote Christians of all ages and characters, Beza supposeth that John here addressed the whole body of Christ's disciples, as their common instructor, (See ver. 1. note 1.) whom he afterwards divided into three classes. In support of Beza's opinion, it may be observed, 1. That the word, by which in the distribution, the apostle expresses *young Christians* is Παιδια and not Τεκνια. 2. That the reason which John assigns for writing to those whom he calls τεκνια, *little children*; namely, that *sins were forgiven them through Christ,* is applicable to the whole body of believers; and was a strong reason for such of them as John addressed, to obey his precept, *not to love the world,* &c.—Nevertheless if the reading of ver. 13. to be mentioned in note 3. on that verse, is admitted, τεκνια here, will signify the same class of Christians, with those designed by παιδια, ver. 13. And on that supposition the three classes, into which the whole body of the disciples was distributed by John, will have been twice addressed by him.

Ver. 13.—1. *Fathers I have written to you.* John gave the appellation of *fathers* to those who are called by the other apostles Πρεσβυτεροι, *seniores, elders,* on account of their long standing in the Christian faith. The persons who were written to under this denomination, seem to have been of the number of the eye-witnesses, who generally had the office of elders conferred on them.—In this part of his letter, the apostle distributes the whole body of Christians into three classes, according to their different standings in the faith and proficiency in the knowledge of the gospel: namely Πατερει *fathers,* Νεανισκοι *young men* and Παιδια *young children.*—*Fathers,* were the most ancient believers who had made the greatest progress in knowledge and virtue. *Young men,* were those in the greatest vigour of the spiritual life, and who were considered by the apostle as soldiers fighting under Christ, against the powers of darkness. *Young children* were the newly converted, who being under a course of instruction, were called in the first age *Catechumens.*

and precepts, and manner of life; *from the beginning*, and muſt know that what I am going to write, is his precept. *Vigorous Chriſtians, I write to you* the following precept, *becauſe ye have* already *overcome the wicked one*, having reſiſted his ſtrongeſt temptations to apoſtaſy. *New converts, I write to you* the ſame precept, *becauſe*, though ye have not ſeen Chriſt, *ye have known the Father:* Ye have known his willingneſs and power to ſtrengthen you.

(**του**, 72.) ***him*** [2] ***from*** **the beginning. Young men, I write *to* you, becauſe ye have overcome the wicked one. Young children,** [3] **I write *to* you, becauſe ye have known the Father.**

14 *Old Chriſtians, I have written to you* to walk even as Chriſt walked, ver. 6. by loving your brethren as he loved you, ver. 8. *becauſe ye have known him from the beginning*, and have been deeply affected with the knowledge of his love. *Vigorous Chriſtians I have written* the ſame precept to you, *becauſe ye are ſtrong* in all the Chriſtian virtues *through the word of God abiding in you, and ye have* already *overcome the devil.*

14 Fathers, I have written *to* you, becauſe ye have known *him from* the beginning. Young men, I have written to you, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

15 What I write to you all is this: *Do not love the* perſons and practices of the men of the *world; neither the things which are in the world. If any one love the world*; if he enters into friendſhip with idolaters and infidels and is fond of the things which they purſue; *the love of the Father is not in him.*

15 Love not the world, neither the things *which* are in the world. [1] **If any *one* love the world, the love of the Father is not in him.**

16 *For whatever evil affection ſubſiſts in idolaters*

16 For all that is in [1] **the**

2. *Becauſe ye have known him from the beginning.* So I tranſlate *τον απ' αρχης*; becauſe the article is often put for the pronouns Ὃς and *αυτος*, ſee Eſſ. iv. 72. alſo becauſe the apoſtle is ſpeaking of Jeſus Chriſt, mentioned ver. 6,—If the reader does not admit this uſe of the article, he may conſider the expreſſion as elliptical, and may ſupply it in this manner; *becauſe ye have known τον Ιησουν απ' αρχης Jeſus from the beginning:* have known his diſengagement from the world, and his contempt of its riches, honours, and pleaſures.

3. *Young children, I write to you.* Several MSS. together with the Syriac verſion and ſome copies of the Vulgate, read here, *εγραψα, I have written.*—This reading, if it were well ſupported, might be preferred to the common reading, for the reaſon mentioned in the note on ver. 12.

Ver. 15. *Love not the world, neither the things which are in the world.* As the apoſtle diſtinguiſhes *the world*, from *the things which are in the world*, it is probable that by *the world*, he means the wicked men of the world, and by *the things which are in the world*, the bad principles, and corrupt diſpoſitions belonging to the men of the world. Theſe, if they are the objects of admiration and love, have a powerful influence to ſeduce both the old and the young from the imitation of Chriſt, and to extinguiſh brotherly love, or benevolent diſpoſitions in the mind. See ver. 16. note 1.

Ver. 16.—1. *For all that is in the world.* Here, as in the preceding verſe, *the world*, ſignifies *the men of the world.* In this ſenſe our Lord likewiſe uſed the word, *world.* John xv. 19. *If ye were of the world the world would love his own: But becauſe ye are not of the world, therefore the world hateth you.* So likewiſe St Paul: Rom. xii. 2. *Be not conformed to this world:* And our apoſtle, chap. v. 19. *The whole world lieth under the wicked one.*—Hence the evil one is called, John. xii. 31. *The prince of this world.* And Epheſ ii. 2. *The ſpirit who now inwardly worketh in the children of diſobedience.*—Wherefore, in the paſſage under conſideration, *the world*, is that collection of idolaters, unbelievers, and wicked men, which compoſe the great bulk of the inhabitants of the world. Whereas, if by *the world*, we underſtand *the earth*, and by *the things which are in the world*, the productions whether of nature or of art, with which the earth is ſtored, it would not be true, that *all which is in the world*,

world, the luſt of the fleſh,[2] and the luſt of the eyes, [3] and the pride of life, [4] is not of the Father, but is of the world. [5]

and unbelievers; namely, *the luſt of the fleſh* after ſenſual pleaſures; *and the luſt of the eyes* after magnificence in houſes, equipage, and dreſs; *and the pride of life* founded on titles, offices, and riches; *is not of the Father, but is of the world*: Theſe evil affections are not produced in us by the Father, but by the things of the world exciting them in us.

17 *Now* the world paſſeth away, and the luſt thereof. But he *who* doth the will of God, abideth for ever.

17 *Now, the wicked* men of the *world ſhall periſh, and* the objects of *their luſt* in like manner. *But he who doth the will of God* by mortifying his worldly luſts, *ſhall live* happily *for ever.*

18 *Young* children, it is the laſt *hour.* [1] And as ye have heard that *the* antichriſt *cometh,* [2] (και, 212.) *ſo* now

18 *Young children,* be not terrified by the rage of the unbelieving Jews: *It is the laſt hour* of the Jewiſh commonwealth. *And as ye have heard that the antichriſt,* who denieth the appearing of Chriſt in the

world, is not of the Father. but is of the world. Beſides, from what follows, it is evident that John is not ſpeaking of the earth, but of the men of the world, whoſe luſts he deſcribes.

2. *The luſts of the fleſh.* This, as diſtinguiſhed from *the luſt of the eye, and the pride of life* denotes thoſe fleſhly appetites, which are gratified by the intemperate uſe of women, and wine, and meats.

3. *The luſt of the eye.* According to Lightfoot, this is *covetouſneſs,* called Matth. vi. 23. *an evil eye.* But I rather think the apoſtle means, an inordinate paſſion for magnificence in houſes, furniture, equipage and dreſs, which becauſe it is gratified by the eye, may fitly be called, *the luſt of the eye.*

4. *And the pride of life.* 'Η αλαζονια τȣ βιȣ, literally *Jactantia vitæ, the boaſting of life.* John means all the things pertaining to this life, of which the men of the world boaſt, and by which their pride is gratified; ſuch as titles, offices, lands, noble birth, honourable relations, and the reſt, whoſe efficacy to puff up men with pride and to make them inſolent, is not of God.

5. *Is not of the Father, but is of the world.* Theſe inordinate luſts, do not, as wicked men pretend in excuſe for their indulging them, proceed from the Father, but from the things of the world exciting the luſts and paſſions of wicked men, who are at no pains to reſtrain them. The Father hath ſtored this earth, with objects ſuited to the natural deſires which he hath implanted in mens minds; and the enjoyment of theſe objects is innocent, provided they are uſed in moderation. But inordinate deſires, called by the apoſtle *luſts,* and their power to tempt men, proceed from the wicked themſelves, through indulging their luſts without reſtraint. See James i. 13, 14.—Or, the meaning of the phraſe, αλλα εκ τȣ κοσμȣ εςι, may be, that the luſts mentioned, are not excited in us by the Father, but by the ruler of the darkneſs of this world.—The apoſtle mentions, the luſt of the fleſh, the luſt of the eye, and the pride of life, becauſe theſe inordinate affections, are the ſource of the greateſt part of the wickedneſs which exiſts among men.

Ver. 18.—1. *Young children, it is the laſt hour,* namely of the duration of the Jewiſh church and ſtate: God will ſoon deſtroy the Jewiſh commonwealth; ſo that the power of your perſecutors will ſpeedily be broken.—Some, by *the laſt hour,* underſtand the laſt hour of the world. But, that none of the apoſtles fancied the end of the preſent mundane ſyſtem was at hand, when they wrote their epiſtles, ſee proved in the 3d ſect. of the preface to 2 Theſſalonians.

2. *And as ye have heard that the antichriſt cometh.* The word Αντιχριςος, *antichriſt,* is no where found but in John's firſt and ſecond epiſtles. It may have two meanings. For, if the propoſition αντι, in αντιχριςος, denotes, *in place of,* the name will ſignify one who puts himſelf in the place of Chriſt: conſequenly *antichriſt* is a falſe Chriſt. But if the prepoſition denotes *oppoſition, antichriſt* is one who oppoſeth Chriſt.—The perſons to whom this epiſtle was written, had heard of the coming of *antichriſt,* in both ſenſes of the name. For the firſt ſort of antichriſts were foretold by our Lord, Matth. xxiv. 5. *Many ſhall come in my name, ſaying I am Chriſt, and ſhall deceive many.* The ſecond ſort were foretold, Matth. xxiv. 11.

flesh, chap. iv. 3. *cometh* before the destruction of Jerusalem, *so now there are many* such *antichrists; from which we know that it is the last hour* of the Jewish state.

19 *These* antichrists, though they once professed themselves Christian teachers, *went away from us* on the pretence that Jesus is not the Christ. *But they were not inspired like us*; *for, if they had been inspired like us, they would have abode with us. But they were permitted to apostatize, that they might be made manifest, that they were not inspired like us;* and that their doctrine is false.

20 *But* there is little occasion to put you on your guard against these deceivers; *ye have an unction from the holy Spirit, whereby ye* can *know whether a teacher is really inspired,* and whether his doctrine is true or false.

21 *I have not written to you, because ye know not the truth* concerning the life of the word in the flesh;

there are many antichrists,[3] *whence* we know that it is the last *hour.*

19 They went (εξ ἡμων) *away* from us,[1] but they were not (εξ ἡμων) of us. For, if they had been of us, they would *have abode* with us; but THEY WENT *AWAY*, that they might be made manifest, that they were not all of us.

20 (Και, 205.) But ye have an unction from the Holy *SPIRIT*,[1] (chap. iii. 24.) *and know* all things.

21 I have not written[1] *to* you, because ye know not

Many false prophets will arise, and deceive many. From what John hath written, ver. 22. of this chapter, and chap. iv. 3. and 2 Epist. ver. 7. I am inclined to think that by *antichrist*, he means those false prophets, or teachers, who were foretold by our Lord to arise about the time of the destruction of Jerusalem, and who were now gone abroad. Some of these denied the humanity of Jesus Christ, others of them denied his divinity: and as both sorts opposed Christ, by denying the redemption of the world through his death, I suppose it is of them chiefly that John speaks in his epistles.—When the apostle mentions these false teachers collectively, he calls them, *the antichrist* in the singular number, as St Paul called the false teachers collectively, of whom he prophesied, 2 Thess. ii. 3. *The man of sin.* But when John speaks of these teachers as individuals, he calls them *many antichrists* in the plural number.

3. *So now there are many antichrists.* The preterite tense γεγονασι, is used here to signify, not only the existence of many antichrists at that time, but also that there had been many antichrists, who were gone off the stage.

Ver. 19 *They went away from us.* Hence it is one of the marks of antichrist, that he had been once in the Christian church, and a teacher by profession, but had left it or apostatized.

Ver. 20.—1. *But ye have an unction.* Under the law, persons called to offices, to the execution of which singular endowments were requisite, were anointed with perfumed oils, in token of God's conferring these endowments on them. In allusion to that ancient rite, John calls the communication of the spiritual gifts to the primitive Christians, especially the gift of discerning spirits, *an unction*, because it was an endowment bestowed by God, for preventing the faithful from being deceived by false teachers, who, to gain the greater credit to their erroneous doctrine, falsely pretended to be inspired. Wherefore the apostle, knowing that many of the brethren to whom he wrote possessed the gift of discerning spirits, appealed to that gift as enabling them to detect the antichrists, or false teachers who were gone abroad; and exhorted them, chap. iv. 1. *not to believe every spirit, but to try the spirits whether they be of God because many false prophets were gone forth into the world.*—See ver. 27. note, for a confutation of the pretensions of modern fanatics to inspiration, founded on the apostle's exhortation to try the spirits, and on his affirmation that the persons to whom he wrote, had an unction from the Holy Ghost, and knew all things.

2. *From the Holy Spirit.* So I supply and translate the clause απο τȣ ἁγιȣ *from the holy.*—Beza thinks that our Lord was meant here, because he is called, Acts iii. 14. *The Holy One, and the just.* But as Jesus himself is said to have been anointed with the Holy Ghost, Acts x. 38. I think the word πνευματος may be supplied here.

Ver. 21.—1. *I have not written to you.* Beza saith, the aorist εγραψα may be translated in the

the truth, but because ye know it, and that no lie [2] is of the truth.

but because ye know it, and know likewise *that none of the lies* propagated by the false teachers concerning Christ, *is any* part *of the gospel.*

22 Who is *the* liar, [1] but he *who* denieth that Jesus is the Christ? He is *the* antichrist, *who* denieth the Father and the Son. [2]

22 *Who is the false prophet* foretold to come before the destruction of Jerusalem, *but he who denieth that Jesus is the Christ* or Son of God? *He*, certainly, *is the antichrist, who denieth the Father's testimony* concerning his Son, chap. v. 6. *and the Son's testimony* concerning himself, John x. 36.

23 Whosoever denieth the Son, *doth not acknowledge* the Father.

23 *Whosoever denieth* Jesus to be *the Son* of God, *doth not acknowledge the Father*, who, at his baptism and transfiguration, declared him his Son.

24 Therefore, let *what* ye have heard from the beginning abide in you. If *what ye* have heard from the beginning *abide* in you, ye also shall *abide* in the Son, and in the Father.

24 *Therefore, let what ye have heard* us preach *from the beginning*, concerning the word's being made flesh, *abide in you. If what ye have heard from the beginning* concerning that matter, *abide in you, ye also shall abide in* the fellowship of *the Son and of the Father*, chap. i. 3.

25 (Και, 207.) *For* this is the promise *which* he hath promised *to* us, EVEN *the life which is eternal.* [1]

25 And great will be your felicity in that fellowship. *For this is the promise which the Father hath promised to us* by his Son, *even a life* of happiness in heaven, *which will be eternal.*

the past time, because, when the brethren, to whom his letter was sent, read it, the writing of it would be past. But I rather think the apostle refers to what he had written in the preceding part of his letter, concerning the life of the word in the flesh.

2. *Because ye know it, and that no lie is of the truth. Lie*, here means a doctrine contrary to that taught by the apostles, which being the true doctrine, its contrary must be false or *a lie.* Or, it may be called *a lie*, because the teachers who propagated such doctrines, knew them to be false, especially the doctrines which the antichrists propagated, concerning the person and actions of Christ. They, therefore, in particular are called, *the liar*, ver. 22.

Ver. 22 —1. *Who is the liar, but he who denieth that Jesus is the Christ?* What is meant by denying *that Jesus is the Christ*, see explained, chap. iv 2. note, and ver. 3. note 1.

2. *He is the antichrist, who denieth the Father and the Son.* Estius saith, the opinion of Irenæus is probable, who understood John as speaking here of the false teachers of his own time, who denied Christ to be the Son of God, and God to be the Father of Christ. See Pref. to 1 John Sect. 3.

Ver. 23. *Whosoever denieth the Son, doth not acknowledge the Father.* The expression in the original, ουδε τον πατερα εχει *doth not hold the Father*, is elliptical. We have it in its complete form, Rom. i. 28. *As they did not approve* τον Θεον εχειν εν επιγνωσει *of holding God with acknowledgment*, that is *of acknowledging God.* See note 2. on that verse. Wherefore, ουδε εχει in this passage is rightly translated, *doth not acknowledge;* as is plain likewise from this, that *acknowledging*, here, is the opposite to *denying*, in the preceding clause. Accordingly in the Syriac it is, *neque in patrem credit, doth not believe on the Father.*

In our English Bible the following words, *But he that acknowledgeth the Son, hath the Father also*, are printed in Italic letters, to shew that they are not in the common Greek copies. Beza however hath inserted them in his edition of the Greek Testament, on the authority of four ancient MSS. and of the Syriac and Vulgate versions. See Mill on this verse, who mentions a number of MSS. which have this clause.—Estius reckoned it genuine: as did Doddridge: But I have omitted it, because it is wanting in the common edition of the Greek Testament from which my translation is made.

Ver. 25. *This is the promise which he hath promised to us, even the life which is eternal.* Την ζωην being in the accusative case, and standing in apposition with ἡν, it is governed as ἡν is, by επηγγειλατο.—This promise John hath recorded in his gospel, chap. xvii. 1. *Glorify thy Son,* that

26 *These things I have written to you, concerning the antichrists who* endeavour to *deceive you*, that ye may shun all familiar intercourse with them,

27 *although* I know that *the gift of discerning spirits, which ye have received from the Holy Ghost, remaineth in you, and* that *ye have no need that any one should teach you*, how to judge of these deceivers and their doctrines, *unless* to exhort you to judge of them, *as the same gift teacheth you concerning all things, and is a real not a feigned gift. Wherefore as it hath taught you* that these teachers are antichrists, reject their doctrine, *and abide in* the truth concerning *him*.

28 *Now therefore, my dear children, abide in the doctrine and precepts of Christ, that when he shall appear* to judge the world, *we* your teachers *may have confidence* concerning your acceptance, *and may not*

26 These things [1] *I have* written *to* you concerning them *who deceive* you, (Ess. iv. 1.)

27 (και, 211.) *altho' the unction* which ye have received *from* him (ver. 20.) abideth in you, and ye *have no need* that any *one should* teach you, (αλλα, 80.) *unless* as the same unction teacheth you *concerning* all things, and is truth, and is no lie. (και, 208.) *Wherefore, as* it hath taught you, (μενειτε, 13.) *abide* in him.

28 (Και νυν, 208.) Now, *therefore*, little children, [1] abide in him, that when he shall appear, [2] we may have

that thy Son also may glorify thee. 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*—From these words, so solemnly pronounced by Christ in an address to his Father, we learn that the great end of his coming into the world was to glorify his Father, by procuring through his own death eternal life for all good men, and by bestowing it on them after the judgment. See chap. v. 10 note 1.

Ver. 26. *These things I have written to you*, namely the things beginning ver. 18.

Ver. 27. *And ye have no need that any one should teach you.* Here two things claim the readers attention. 1. That when John said to his disciples, *ye have no need that any one should teach you*, his meaning was, that they had no need to be taught how to distinguish pretenders to inspiration, from those who were really inspired. This the connexion sheweth plainly.—2. That the persons who had no need of this kind of teaching, were those only who had an unction from the Holy Spirit. Wherefore, as it appears from 1 Cor. xii. 10. that the discerning of spirits was a gift bestowed, not on believers in general, but on some individuals only, it is evident that when the apostle said, *ye have an unction from the Holy Spirit*, his discourse was directed, only to such as possessed the gift of discerning spirits: consequently he did not mean, that Christians in general had no need of being taught the doctrines of the gospel in the ordinary method; but that those who had received the unction from the Holy Ghost, needed nothing but to be directed or exhorted to judge of teachers pretending to inspiration, and of their doctrine, according as the unction which abode in them led them to judge: because that unction being a real gift, if they followed its suggestions, they would judge truly concerning all things; that is, concerning teachers and their doctrines.—From these things it is plain, that the Quakers and other fanatics, who from what is said in this and in the preceding 20th verse, infer that all believers have still an unction or inspiration from the Holy Ghost, and hold that that inspiration is superior to the scriptures, are in a most dangerous error, as they dignify the productions of their own distempered brain, with the name of *revelations of the Spirit*.—They likewise err greatly from the truth, who on pretence that the inspiration of the Spirit is continued to believers in every age, contend that the outward ministry of the word, by pastors and teachers set apart to the office, and even the scriptures themselves, are unnecessary in the church. Holding such principles, is it any wonder that these enthusiasts and fanatics, have fallen into the grossest extravagances, and licentiousness?

Ver. 28.—1. *Now therefore little children.* The adverb νυν. is used here as an interjection of beseeching.—The word Τεκνια, *little children*, comprehends the whole body of the disciples to whom this epistle was written, and whom John had before divided into three classes. See ver. 12. note, and ver. 13. note 1.

2. *That when he shall appear.* Φανερωθη, being the term by which Christ's appearing in the flesh was expressed, chap. i. 2. note 2. when applied to Christ' second coming, it signifies that he shall then be the object of mens senses by means of his body, as he was at his first coming. See 1 Pet. i. 7. note 2.

confidence, and *may not be put to ſhame by* him at his coming. (See 2 John, ver. 8.)

be put to ſhame by him at his coming, on account of your errors and vices.

29 (Εαν) If ye know that he is righteous, ye know that every one [1] *who worketh*

29 *If ye know that God is righteous*, in the commandments which he hath given to mankind, *ye* will alſo *know*, *that every one who worketh righteouſneſs*,

Ver. 29.—1. *Every one who worketh righteouſneſs, hath been begotten* This is the literal ſignification of γεγεννηται, from γενναω *genero, gigno, I beget*. Accordingly, our tranſlators have ſo rendered the word, chap. v. 18.—Beſides, *born of God*, is an idea no where elſe found in ſcripture.

To underſtand the true import of the high titles, which in the New Teſtament are given to the diſciples of Chriſt; namely *the begotten of God*, as here; *the ſons of God* and *children of God*, as in the next chapter; *the heirs of God*, Rom. viii. 17. *The elect of God; the adopted of God*; *ſaints, a royal prieſthood; an holy nation; a peculiar people*, 1 Pet. ii. 9. the following obſervations may be of uſe.—1. That theſe high titles were anciently given to the Iſraelites as a nation, becauſe they were ſeparated from the reſt of mankind to be God's viſible church, for the purpoſe of preſerving the knowledge and worſhip of him in the world, as the only true God. This appears from God's own words, Exod. xix. 3. *Tell the children of Iſrael*; 4. *Ye have ſeen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myſelf.* 5. *Now therefore if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people.*—6. *And ye ſhall be unto me a kingdom of prieſts and an holy nation.*—Deut. xiv. 1. *Ye are the children of the Lord your God.*—2. *For thou art an holy people to the Lord thy God.*—2. In particular, the title of *God's Son, even his firſt born*, was given to the whole Iſraelitiſh nation by God himſelf, Exod. iv. 22. chiefly becauſe they were the deſcendants of Iſaac, who was ſupernaturally begotten by Abraham through the power which accompanied the promiſe, Gen. xviii. 10. *Lo Sarah ſhall have a ſon.* So St Paul informs us, Rom. ix. 7. *Neither becauſe they are the ſeed of Abraham are they all children*, namely of God, *But in Iſaac ſhall a ſeed be to thee.* 8. *That is, the children of the fleſh, theſe are not the children of God. But the children of the promiſe are counted for ſeed.* The apoſtle's meaning is, That Iſhmael and his poſterity whom Abraham procreated by his own natural ſtrength, being children of the fleſh were not the children of God; that is, they were not made the viſible church and people of God. But Iſaac and his deſcendants, whom Abraham procreated through the ſtrength which accompanied the promiſe, *Lo Sarah ſhall have a ſon*, being more properly procreated by God than by Abraham, were the children of God; that is, were made the viſible church and people of God, becauſe by their ſupernatural generation and their title to inherit Canaan, they were a fit image of the Catholic inviſible church of God, conſiſting of believers of all ages and nations, who being regenerated by the Spirit of God are the true children of God, and heirs of the heavenly country of which Canaan was the type.—3. As the promiſe, *Lo Sarah ſhall have a ſon*, which was given to Abraham when he was an hundred years old and Sarah was ninety, implied that that ſon was to be ſupernaturally procreated, ſo the promiſe given to Abraham, Gen. xvii. 5. *A Father of many nations I have conſtituted thee*, implied that the many nations of believers, who by this promiſe were given to Abraham for ſeed, were to be generated by the operation of the Spirit of God producing in them faith and obedience, ſimilar to the faith and obedience for which Abraham was conſtituted the father of all believers.—This higher generation, by which believers have the moral nature of God communicated to them, is excellently deſcribed, John i. 12. *As many as received him, to them gave he power to become the ſons of God, even to them who believe on his name.* 13. Οἱ εγεννηθησαν *which were begotten not of blood, nor of the will of the fleſh, nor of the will of man, but of God*: that is, men become the true ſons of God, not by their being naturally deſcended from this or that father, nor by their being called the ſons of God by men like themſelves, but by God's beſtowing on them that high appellation on account of their faith and holineſs.—4. If the Iſraelites, of whom the ancient viſible church and people of God was compoſed, were all called *the ſons of God*, becauſe Iſaac from whom they deſcended was ſupernaturally begotten by the power of God, certainly believers of all ages and nations, of whom the inviſible Catholic church and people of God is compoſed, may with much greater propriety be called *the ſons of God*, ſince they are begotten of God and poſſeſs the moral nature of God.—This Catholic inviſible church of God, is not limited to any one race of men; not

hath been begotten of him. He is a Son of God by partaking of his nature, and shall obtain that eternal life, which God hath promised to his children, ver. 25.

righteousness, (chap. iii. 7. note 2.) *hath been begotten* of him.[2]

nor to any one age or country of the world. It hath subsisted from the beginning, and is scattered over the whole earth. But after the general judgment, the members of this widely extended church will be gathered together and carried by Christ in a body, into the heavenly country their promised inheritance, of which Canaan, the inheritance of Abraham's natural seed by Isaac, was the emblem and pledge.

Thus it appears that the high titles above mentioned; namely, *the sons of God, the children of God, the elect of God, the adoption of sons, the election, saints, a holy nation, a royal priesthood, and a peculiar people,* were anciently given to the Israelites as a nation, merely on account of their being the visible church and people of God, without any regard to the personal character of the individuals of whom that nation was composed.—Also, it appears that under the gospel the same high titles were bestowed on whole churches, merely on account of their profession of Christianity, without any regard to the personal character of the individuals who composed these churches. But these high titles, with some others of greater importance, such as, *the begotten of God, the heirs of God, the adoption,* were given in an appropriated sense to individuals likewise, on account of their faith and holiness. When given to whole churches, these titles imported nothing more but that the society to which they were given was a church of Christ; and that the individuals of which that society was composed were entitled to all the privileges belonging to the visible church and people of God. But when appropriated to individuals, these titles implied that the persons to whom they were given were really partakers of the nature of God by possessing his moral qualities, and that they were the objects of his paternal love, and heirs of his felicity.—Wherefore, in reading the scriptures, by attending to the different foundations of these titles, and by considering whether they are applied to churches or to individuals, we shall easily understand their true import. Thus when St Paul writing to the Thessalonians saith 1 Thess. i. 4. *Knowing brethren beloved of God, your election,* he could not mean *their election to eternal life,* since many of them were living disorderly, 2 Thess. iii. 11. but their election to be the visible church and people of God, under the gospel dispensation. Whereas when John saith in the verse before us, *Every one who doth righteousness hath been begotten of God,* by restricting the title to individuals of a specific character, he teaches us that the persons of whom he speaks are the sons of God in the highest sense, and heirs of eternal life. Accordingly, in the following chapter, he assures us that such *shall see God.*

2. *Begotten of him.* Εξ αυτȣ. The relative αυτȣ, stands here, not for *Christ,* though he be spoken of in the verse immediately preceding; but for *God,* of whom it is said *that he is righteous.* For no where in scripture, is Christ said to beget believers; nor is he ever called their father. These things are attributed to God only, or to the Spirit, as his agent. Accordingly, in the first verse of the following chapter, the apostle extols the love of the Father in making believers his sons.—That the relative often stands for a person or thing, not mentioned before, See proved, Ess. iv. 64.

Because in the following chapter the apostle describes the great honours and privileges of believers as the sons of God, Cajetan and Estius were of opinion, that that chapter should have begun with this 29th verse.

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

THE apostle, in the last verse of the preceding chapter, having declared that every one who worketh righteousness hath been begotten of God, and is his Son, begins this chapter with an exclamation,

tion, expreſſive of his high admiration of the love of God in calling thoſe who work righteouſneſs his children, although they are not acknowledged to be ſuch by the men of the world, becauſe wicked men have no juſt notion of the character of God, ver. 1.—Then, to explain the ground of his admiration, he deſcribed the dignity and happineſs, to which the children of God will be raiſed, at the appearing of Chriſt to judge the world. They ſhall be like Chriſt, becauſe they ſhall ſee him as he is, and ſhall live with him forever, ver. 2.—Now, this being the greateſt honour and felicity of which mankind are capable, every one who hath the hope of ſeeing Chriſt, and of becoming like him, and of living with him for ever, is careful to purify himſelf from evil affections and wicked actions, as Chriſt is pure, that he may be qualified to aſſociate with Chriſt, ver. 3.—This naturally led the apoſtle to condemn a ſecond time, the impious doctrine of the Nicolaitans and Simonians, who affirmed, that every action being free to thoſe who have the knowledge of God, ſuch will not be puniſhed for their actions, however vicious they may have been. See chap. i. 8. note. For, in oppoſition to theſe heretics, the apoſtle declared that whoever worketh ſin ſhall certainly be puniſhed; becauſe ſin being a tranſgreſſion of the law of God, without doubt God will ſupport the authority of his law, by puniſhing ſeverely the tranſgreſſors of it, ver. 4.—Beſides, that he will puniſh obſtinate ſinners, God hath ſhewed by ſending his Son to take away the puniſhment of ſin from thoſe only who repent. For ſince the Son of God was free from ſin himſelf, he would not die to procure for his diſciples a liberty of ſinning, ver. 5.—From this it follows, that whoſoever abideth in the fellowſhip of Chriſt, and is the object of his love, doth not ſin habitually. Whoſoever ſinneth habitually, though he may have ſeen Chriſt in the fleſh, hath not ſeen him in his true character, neither hath known his will, ver. 6.—Wherefore, my beloved children, let no teacher deceive you, by affirming that the ſpeculative belief of the goſpel, will make you righteous in the ſight of God. He alone who habitually worketh righteouſneſs, is righteous in the ſight of God, and will be accepted with him; even as Chriſt himſelf was righteous, by keeping his Father's commandments, and abode in his love, ver. 7.—He who worketh ſin, inſtead of being a child of God, is a child of the devil: For the devil hath ſinned from the beginning of the world. Now the evil nature of ſin, and its hatefulneſs to God, may be known from this, that the Son of God was manifeſted in the fleſh to deſtroy the works of the devil; namely ſin, and all the miſeries which flow from ſin, ver. 8.

Having deſcribed the character of the children of the devil, together with the evil nature of their works, the apoſtle explained the character of the children of God, and taught the faithful how to deſtinguiſh them from the children of the devil. Whoſoever is be-

gotten of God doth not ſin habitually, becauſe God's ſeed, the doctrine of the goſpel, abideth and operateth in him conſtantly. Such a perſon cannot ſin habitually, for this very reaſon that he is begotten of God, ver. 9.—By this ſure mark, therefore, the children of God, and the children of the devil are diſtinguiſhed. Whoſoever doth not practiſe righteouſneſs habitually is not begotten of God, neither he who doth not love his brother ſo as both to do him good, and to abſtain from injuring him, ver. 10.—And to impreſs them ſtrongly with a ſenſe of the obligation which lay on them, as the diſciples of Chriſt, thus to love their brethren, John put them in mind, that the meſſage which the apoſtles brought from Chriſt, and delivered to them from the very firſt, was, that they ſhould love one another, ver. 11.—and not behave like perſons begotten of the wicked one, as Cain was, who ſlew his brother from envy and hatred, becauſe his own works were evil, and his brother's good, ver. 12.—Having this example of the hatred which the wicked bear to the righteous, recorded in the ſcripture, the faithful were not to wonder that the wicked hated them. It hath been the lot of the righteous from the beginning of the world, to be hated and perſecuted of the wicked, ver. 13.—But to animate them to bear theſe evils courageouſly, he told them, if they loved their brethren, they might know certainly that they had paſſed from death to life; they were ſure of eternal happineſs hereafter. Whereas the perſon who loveth not his brother, remaineth under the condemnation of death, ver. 14.—becauſe every one who hateth his brother, is a man-ſlayer, like Cain; and unleſs he repenteth, he is incapable of eternal life, ver. 15.—Farther, to prevent them from thinking that the only operation of love, is to reſtrain one from injuring his brother, the apoſtle told them, that as by this we have known the great love of Chriſt to us, that he laid down his life for us, we ought to ſhew our love to our brethren, by laying down our lives for them when called in providence to do ſo, ver. 16.—Whoſoever, therefore, hath this world's goods, and ſeeth his brother in neceſſitous circumſtances, and yet doth not give him ſomewhat to relieve him, ſuch a hard hearted perſon hath no love to God, ver. 17.—From this conſideration, the apoſtle affectionately exhorted his diſciples, not to put off their needy brethren with good words only, but to ſhew the reality of their love to them, by relieving their neceſſities, and even by doing them acts of beneficence, as occaſions required, ver. 18.—For by ſuch a conduct alone, they would know themſelves to be of the fellowſhip of the true God, and would have confidence in his preſence, as his acceptable worſhippers, ver. 19.—But if our own conſcience condemneth us, as wanting in love both to God and man, becauſe we refuſe to relieve our needy brethren in their diſtreſs, certainly God, who is a more perfect and impartial Judge than our conſcience and knoweth all things, will much more condemn us, ver. 20.—Whereas, if our conſcience

ſcience doth not condemn us as deficient in love to our needy brethren, we may have confidence with God, that we are accepted of him, and are the objects of his love, ver. 21.—And whatever we aſk, agreeably to his will, we ſhall receive; becauſe by relieving our brethren in their ſtraits, we keep his commandments, and do thoſe things which are pleaſing to him, ver. 22.—For, this is his commandment, that we ſhould believe on the name of Jeſus Chriſt as his Son, and that we ſhould love one another, as he gave commandment to us by his Son, ver. 23.—Now, he who keepeth God's commandments, abideth in his fellowſhip, and God abideth in him, as the principle of his ſpiritual life and ſtrength. And, by this we know that God abideth in us, even by the gifts of the Spirit which he hath given us, ver. 24.

NEW TRANSLATION.

CHAP. III. 1 Behold *how great* [1] *love* the Father hath beſtowed *on* us, that we ſhould be called the *children* of God! [2] For *this reaſon* the world *doth not know us*, becauſe (ουκ εγνω, 2 aoriſt.) it *doth not know* him.

2 Beloved, now *we are* the *children* of God; (και, 205.) *but* it doth not yet appear what we ſhall be. *However* we know that (εαν, 124.) when he [1] ſhall ap-

COMMENTARY.

CHAP. III. 1 *Behold how great love the Father hath beſtowed on us* Jews and gentiles, who work righteouſneſs, chap. ii. 29. *that we ſhould be declared the children of God!* Thoſe who pretend to be the ſons of the heathen gods, are readily acknowledged as ſuch by idolaters. But *for this reaſon, the* idolatrous *world doth not acknowledge us* as the ſons of the true God, *becauſe it doth not acknowledge him.*

2 *Beloved*, though deſpiſed and perſecuted by the world, even *now we are the children of God. But it doth not yet appear how glorious*, both in body and mind, *we* the children of God *ſhall be. However we know*, that *when Chriſt ſhall appear* to judge the

Ver. 1.—1. *Behold how great love.* Ποταπην, ſignifies both, *how great*, and *of what kind.* Accordingly Eſtius tranſlates it here, *Quantum et qualem.*

2. *That we ſhould be called the children of God.* Since God effectually makes us what he calls us, by calling believers *his children*, he certainly maketh them his children, and entitleth them to all the honours and privileges of his children.—The apoſtle having declared in the laſt verſe of the preceding chapter, that all who work righteouſneſs are *the begotten ſons of God*, he naturally thought of the great honours and advantages which belong to the begotten, or true ſons of God. But, being dazzled with the grandeur of his own conceptions, and unable to expreſs them in their whole extent, he cries out, *Behold how great love the Father hath beſtowed on us, that we ſhould be called the children of God!* One particular, however, he mentions in the following verſe, which may ſerve to give us ſome notion of the felicity of the children of God; namely, that when Chriſt ſhall appear to reward every one according to his works, the children of God ſhall be *like him.*

Ver. 2.—1. *We know that* (Εαν φανερωθη, the ſubjunctive for the future) *when he ſhall appear.* I have followed our Engliſh tranſlators in ſupplying the pronoun *He* before the words, *ſhall appear*, to prevent the reader from taking φανερωθη imperſonally, as Benſon hath done, who tranſlates the clauſe *when it ſhall appear.*—In this paſſage, the apoſtle evidently ſpeaks of Chriſt's appearing to judge the world. For no where in ſcripture, is God ſaid *to appear*, ſo as to be the object of men's ſight. John iv. 12. *No one hath ſeen God at any time.* I am therefore of opinion, that the nominative to φανερωθη is ὁ χριςος, *when Chriſt ſhall appear.*

world, ch. ii. 28. *we shall become like him*, (Philip. iii. 21.) *for we shall see him as he is*, and be for ever with him.

pear, we shall be like [2] him; for we shall see him as he is. [3]

3 *And every one who hath this hope* of seeing Christ, and of being like him, and of living with him, *is careful to purify himself* from sin, *even as he is pure* from sin, that he may be fit to live with him for-ever.

3 And every *one who* hath this hope [1] in him, purifieth himself, [2] even as he is pure.

4 *Every one who committeth sin habitually, commiteth also the transgression of law habitually. For sin is the*

4 *Every one who worketh* [1] sin *worketh also the transgression of law.* [2] For

2. *We shall be like him;* namely both in body and mind. For, Philip. iii. 21. *He will refashion our humbled body, in order that it may become of like form with his glorious body.* And with respect to our mind, we shall be made like him in holiness, by seeing him as he is. We shall be like him in happiness also, for according to the measure of our capacity we shall partake of all the ineffable felicity which he possesseth. In this perfection of body, and mind, andhappiness, consisteth the true import of the phrase, *joint-heirs with Christ.*—*Like him*, doth not import *equality*, but *similarity* to Christ.

3. *For we shall see him as he is:* We shall behold him in the glory which he now enjoyeth with the Father, and shall abide with him through all eternity. For the apostle doth not speak of a transient sight of Christ, but alludes to Christ's words which he hath recorded in his gospel, John xvii 24. *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me.*—That the apostle is speaking of an abiding sight of Christ, is plain, because a transient view would not be a reason for our being like him. Whereas if we are to live for ever with Christ, our bodies must be fashioned like to his; since corruptible bodies, cannot inherit or enjoy the kingdom of God. And with respect to our minds, the seeing of Christ as he is, cannot be supposed effectual for making us like him, unless it is an abiding sight, which by fostering in our minds strong desires, and exciting us to continued endeavours, to become like Christ in his moral excellencies, will assuredly produce that happy effect.—At the judgment, the wicked are to have a transient sight of Christ as he is, but they will not thereby be made like him, either in body or mind.

Ver. 3.—1. *Every one who hath this hope* of seeing Christ and of being like him, *purifieth himself.* The felicity which the gospel teacheth us to expect in the world to come, is not that of a Mahometan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father, will consist in being like Christ, not only in respect of his immortality, but in respect of his transcendent virtues: especially his boundless benevolence. And the joy, which will flow from the possession and exercise of virtues similar to Christ's, is so great, that no one who hopes to become like Christ in virtue and happiness, will indulge himself in the unrestrained enjoyment of sensual pleasures: but will purify himself from the immoderate desire of these pleasures, in imitation of Christ, who while on earth was dead to sensual pleasure.

2. *Purifieth himself;* namely from the lusts of the flesh, and from every sin. The apostle, as Beza observes, doth not say, *Hath purified himself, but purifieth himself*; to shew that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity. By this text, therefore, as well as by 1 John i. 8. (See the note there) those fanatics are condemned, who imagine they are able to live without sin.

Ver. 4.—1 *Every one who worketh sin;* So πας ὁ ποιων την ἁμαρτιαν should be translated: For ποιειν denotes continued action. Hence it is applied to a tree's producing fruit, Matt iii 8. 10. and to a fountain's sending forth its water continually, James iii. 12. The meaning therefore is, he who worketh sin as one worketh in a trade or occupation. This sense of the word should be attended to, because we will not be sensible of the justness of the apostle's reasoning in this and the following part of the chapter, particularly ver. 6. where he saith, whosoever abideth in him doth not sin, unless we know that he is speaking of habitual sin. See ver. 6. note 1.

2. *Worketh also the transgression of law,* Ανομια properly signifies *a want of conformity to law*, consequently might be translated *lawlessness.* Accordingly ανομοις, 1 Tim, i. 9. is translated in our Bible, *the lawless.*—The apostle's meaning is, That no one should think lightly of his

sin is the transgression *of law.*

5 (Και, 224.) *Moreover,* ye know that he was manifested *that he might* take away [1] our sins: And *sin is not* in him. [2]

6 Whosoever abideth in him (chap. ii. 6. note 1.) *doth not sin.* [1] Whosoever sinneth hath not seen him, [2] neither *hath* known him.

7 Little children, let no *one* deceive you: [1] He who *worketh* righteousness, is

transgression of law, and will be severely punished, whatever the false teachers may pretend.

5 *Moreover, ye* may *know* the certainty of the punishment of sin from this, *that the Son of God was manifested* in the flesh, *that he might take away* both the power and the punishment of *our sins. And* as *sin is not in him,* he hath procured, for no one, a liberty of sinning.

6 *Whosoever abideth in* the love and fellowship of *Christ, doth* not sin habitually. *Whosoever sinneth* habitually, though he may have seen Christ in the flesh, *hath not seen him* in his true character, *neither hath known his will.*

7 *Beloved disciples, let no false teacher deceive you,* by affirming that the speculative belief of the doctrines of the gospel will constitute you righteous. *He*

his sins, because every sin, even the least, being a violation of the law of God, if not repented of, will most certainly be punished.—The Nicolaitans and other heretics in the first age, fancying that knowledge sanctified the worst actions, affirmed that no man who possessed knowledge, will be punished for any action whatever. See Pref. Sect. 3. at the end. In opposition to this pernicious doctrine the apostle declared, that as the malignity of sin lieth in its being a transgression of the law of God, to maintain the authority of his own government, God will most certainly punish him who worketh the transgression of law: that is, who continueth to transgress his law.

Ver. 5. *He was manifested that he might take away our sins.* In the Old Testament *To take away sin,* signifies, to procure the pardon of sin: and in this sense the phrase is used, John i. 29. *Behold the Lamb of God* (ὁ αιρων tollens) *who taketh away the sin of the world.* And 1 Pet. ii. 24. *Who his own self* (ανενεγκεν lifted up) *bare our sins in his own body on the tree.* See the note on that verse. But in this passage, John seems to affix a more enlarged meaning to the phrase, *take away our sins,* agreeably to the sense of the word αιρειν, which signifies, to lift off a load of any kind with which one is oppressed. For, by the manner in which he introduces the phrase, his meaning in it appears to be, that Christ was manifested in the flesh and died, for the purpose of taking away the power, as well as punishment of sin. This likewise is the doctrine of Paul. Tit. ii. 14. *Gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.* The assured hope of pardon, which men derive from the knowledge of the atonement made for sin by the death of Christ, being a strong encouragement to sinners to repent, John on that, as on many other accounts, saith, Christ by his death hath taken away our sins; and so, like the other apostles, he hath built the necessity of holiness, on the doctrine of the atonement.

2. *And sin is not in him.* If so, our likeness to him consisteth in our ceasing from sin.

Ver. 6.—1. *Whosoever abideth in him, doth not sin.* Here ϰκ ἁμαρτανει, signifies *doth not sin habitually*; as is plain from ver. 9. where it is said by way of explication, *whosoever is begotten of God,* ἁμαρτιαν ϰ ποιει, *doth not work sin*: Doth not continue in the practice of sin. See ver. 4. note 1.

2. *Whosoever sinneth hath not seen him, neither hath known him.* Probably some of the heretical teachers condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted of their having seen and conversed with him during his ministry on earth, consequently that they knew his doctrine perfectly. But the apostle assured his children, that if these teachers who avowedly continued in sin, had ever seen or conversed with Christ, they had utterly mistaken both his character and his doctrine.

Ver. 7.—1 *Let no one deceive you.* This implies that some pretenders to inspiration had endeavoured to deceive the brethren, by teaching what the apostle here condemneth. And being a solemn address to John's disciples, it shews the importance of the matter which it introduceth.

2. *He*

alone *who habitually performs good works is righteous, even as God* himself *is righteous* by doing righteously.

8 *He who committeth sin* habitually *is* begotten *of the devil.* (See ver. 12. note 1.) *For the devil hath sinned from the beginning* of the world. But *for this purpose the Son of God was manifested in the flesh, that he might destroy the works of the devil;* namely, sin and punishment, ver. 5.

9 *Whosoever hath been begotten of God,* being renewed in his nature, *doth not commit sin habitually because God's seed* of the word *abideth in him: and he cannot sin* habitually, *because he hath been begotten of God,* and possesseth the moral qualities of his Father.

righteous,[2] even as he is righteous. (Chap. ii. 29.)

8 He *who worketh* sin (see ver. 4. note 1.) is of the devil; for the devil sinneth from the beginning.[1] For this purpose the Son of God was manifested,[2] that he might destroy the works of the devil.[3]

9 Whosoever *hath been begotten* of God (chap. ii. 29. note 1.) doth not *work* sin;[1] *because* his seed *abideth* in him:[2] and he cannot sin,[3] because he *hath been begotten* of God.

2. *He who worketh righteousness is righteous.* Ὁ ποιων, see ver. 4. note 1.—The apostle doth not mean, that to be righteous in the sight of God, it is necessary that one be perfectly righteous: but that to be accounted righteous by God, we must endeavour to work righteousness habitually. This kind of righteousness, consisting in sincere endeavours followed by a corresponding general practice, believers with the assistance of the Spirit of God may and do attain: but it is not a perfect righteousness, otherwise their salvation would not be of grace but of debt.

Ver. 8.—1. *For the devil sinneth from the beginning,* that is *hath sinned:* For as the present tense denoteth continuation of action, it implieth what is passed of that action as well as what is present.—The devil sinned at the beginning when he entered into the body of a serpent, or assumed the appearance of a serpent and seduced our first parents to eat the forbidden fruit. And he hath continued to sin ever since, by tempting mankind to sin.

2. *For this purpose the Son of God was manifested.* Εφανερωθη, See 1 Pet. i. 7. note 2. 1 John ii. 28. note 2. The Son of God was manifested; that is, was made the object of mens senses by being clothed with flesh. For if he had not been clothed with flesh, he could not have done and suffered what was necessary for destroying the works of the devil.

3. *That he might destroy the works of the devil.* Λυσῃ, Demolish that horrible fabric of sin and misery, which the devil with such art, and industry, and malice, hath reared in this our world.—From this text some have argued that all moral and penal evil will at length be extirpated from the universe.

Ver. 9 —1. *Whosoever is begotten of God doth not work sin.* See ver. 4. note 1. By translating ου ποιει ἁμαρτιαν, *doth not work sin* according to the true import of the phrase, the argument drawn from this text to prove the sinless perfection of the saints in the present life, is precluded.

2. *Because his seed abideth in him.* The *word of God* is called, 1 Pet. i. 23. *the incorruptible seed by which we are regenerated.* This seed is said by John to abide in those who are begotten of God, perhaps in allusion to Psal. cxix. 11. *I have hid thy word in my heart that I sin not against thee.*—Or by *the seed of God,* the apostle may mean that principle of faith which is wrought by God in the hearts of believers; and by which they are said, chap. v. 4. to obtain the victory over the world.

3. *And he cannot sin,* namely habitually, *because he hath been begotten of God.* That ου δυναται ἁμαρτανειν, signifieth, *he cannot sin habitually,* is plain from the reason subjoined, *because he hath been begotten of God.* For since the apostle in the beginning of the verse had said *whosoever hath been begotten of God,* ου ποιει ἁμαρτιαν *doth not work sin because his seed abideth in him,* it is evident that when he saith in this clause, ου δυναται ἁμαρτανειν ὁτι εκ θεου γεγεννηται, he uses the word ἁμαρτανειν in the sense of ποιειν ἁμαρτιαν.—That John did not mean in this verse to say of them who have been begotten of God, nor in verse 6. of them who abide in Christ, that they never commit single acts of sin, I think is plain from chap. i. 8. where he affirms of all without exception, *If we say we have no sin we deceive ourselves and the truth of God is not*

10 *By* this the children of God are *discovered*, and the children of the devil: whosoever *worketh* not righteousness, is not *BEGOTTEN* (from ver. 9.) of God, neither he *who* loveth not his brother.[1]

10 *By this* sure mark *the children of God are discovered, and the children of the devil; whosoever doth not habitually perform good works, is not begotten of God; neither he who loveth not his brother* with a real affection. Such, instead of being begotten of God, are begotten of the devil.

11 For this is the message *which* ye *have* heard from the beginning, that we should love one another:

11 *For this is the message* which Christ brought from his Father to mankind, and *which ye have heard* us apostles repeat *from the beginning, that we* all *should love one another:*

12 Not *BEING BEGOTTEN*[1] of *the* wicked one, as Cain *was*, (και, 219.) *who* slew his brother. And *on account of what did he slay* him?[2] Because his own works were *wicked*, and his brother's righteous.

12 *Not being begotten of the wicked one, as Cain was, who* from envy and malice *slew his brother. And on account of what did he slay him?* Because *his own works were wicked, and his brother's righteous.* And he could not bear that his brother's sacrifice was accepted of God, while his own was rejected.

13 *Do not wonder*, my brethren, (ει, 127.) *that* the world *hateth* you.

13 *Do not wonder, my brethren, that* the wicked men of *the world hate you.* To be hated by the wicked, hath been the lot of the righteous from the beginning.

14 We know that we have passed *away* from death *to* life,[1] because we love the brethren:[2] He who loveth

14 The hatred of the wicked is not to be regarded by us; for *we know that we have passed away from* a state of *death to* a state of *life, because we love the*

in us.—On verses 6. 8, 9, 10. of this chapter Jovinian and Pelagius founded their doctrine, that a good man may live without sin. But these texts, according to their true meaning, give no countenance to such a doctrine.

Ver. 10. *Neither he who loveth not his brother.* Although, in the first age, the disciples of Christ called each other *brethren*, I think the word *brother*, in this passage, signifies mankind in general, who are all *brethren* by virtue of their common nature and their descent from Adam. It is true, *the brethren* ver. 14. are our Christian brethren. Nevertheless, since the apostle hath said in the following ver. 15. *Every one who hateth his brother is a man-slayer*, it is evident that in this discourse, the word *brother* is to be taken in its enlarged sense.—Besides, when he tells us, ver. 17. *Whosoever hath the goods of this world, and seeth his brother having need, and shutteth up his bowels from him*, we cannot suppose him to be speaking of our Christian brethren only.—See chap. iv. 7. note, where a reason is assigned for John's pressing so frequently and earnestly the love of our brethren of mankind.

Ver. 12.—1. *Not being begotten of the wicked one.* Ουκ εκ τȣ πονηρȣ, is an elliptical expression, which must be completed by supplying the word γεγεννημενος, *not having been begotten*, as is evident from ver. 9. where the phrase is in its complete form: and from ver. 10. where it is said of those who do not work righteousness, that they *are not of God*, that is, are *not begotten of God.* Besides, if wicked men are children of the devil, ver. 10. they may with great propriety be said to have been begotten by him.—In representing wicked men as children of the devil, John hath followed his master, John viii. 44. *Ye are of your father the devil, and the lusts of your father ye will do.*

2. *And* (χαριν τινος supply κατα) *on account of what did he slay him?*

Ver. 14.—1. *We have passed away from death to life.* Here it is insinuated that all mankind, as sinners, are under the condemnation of death. Oblique expressions, as Doddridge observes, convey truths like this, in a manner both convincing and affecting.

2. *Because we love the brethren.* According to our apostle the surest mark by which we can know our state, is to consider whether we possess that characteristic disposition towards our brethren which the Christian religion enjoins.—The high encomium passed in this and the following verse on love to mankind, is not to be so understood as if no virtue but benevo-

 lence

brethren. He who loveth not his brother, is in a ſtate of condemnation.

15 *Every one who hateth his brother, is* really *a man-ſlayer,* as he is in a diſpoſition to take away his brother's life on every provocation. *And ye know that no man-ſlayer hath* the capacity of *eternal life abiding in him.*

16 *By this we have known the love of God* to us, *that his Son* by his appointment, *laid down his life for us. Therefore,* inſtead of hating and injuring our brethren, *we ought,* after Chriſt's example, from love *to lay down our lives* for mankind; and eſpecially *for the brethren,* when called to do ſo.

not *HIS* brother abideth in death. [3]

15 *Every one who* hateth his brother, is a *man-ſlayer*;[1] and ye know that no *man-ſlayer* hath eternal life [2] abiding in him.

16 *By this we have known* the love OF GOD, that (εκεινος) he laid down his life for us; [1] (και, 208.) *therefore* we ought to lay down OUR lives for the brethren. [2]

lence were neceſſary to complete the Chriſtian character. The virtues have all ſuch a connexion with each other, that they cannot ſubſiſt ſeparately. And therefore, if one really loveth his brethren of mankind, he will not only be charitable to the poor, but he will be juſt in his dealings, true to his promiſes, faithful in all the truſts committed to him. In ſhort he will carefully abſtain from injuring his neighbour in any reſpect, and will perform every duty he oweth to him, from a ſincere principle of piety towards God, whereby his whole conduct will be rendered uniformly virtuous.

3. *Abideth in death.* In this expreſſion John, I think, alludeth to our Lord's words, John iii. 18. *He who believeth not is condemned already.*

Ver. 15.—1. *Whoſoever hateth his brother is a man-ſlayer.* So I tranſlate ανθρωποκτονος, becauſe a *man-ſlayer* differs from a *murderer* in the ſame manner as *man-ſlaughter* differs from *murder.* The hatred of one's brother, may be the occaſion by accident of putting him to death. For he who indulgeth hatred to his brother, lays himſelf open to the influence of ſuch paſſions as may hurry him to ſlay his brother. So our Lord tells us in his explication of the precept, *Thou ſhalt not kill,* Matth. vi. 21. For he mentions cauſeleſs anger and provoking ſpeeches, as violations of that commandment, becauſe they are often productive of murder.

2. *And ye know that no man-ſlayer hath eternal life abiding in him.* No perſon who cheriſheth ſuch a hatred of his brother, as either leadeth him actually to put his brother to death unjuſtly, or diſpoſeth him to put him to death when accidentally enraged, hath the capacity of eternal life abiding in him. This the apoſtle affirmeth with the greateſt truth. Becauſe the perſon who is a man-ſlayer in either of the ſenſes juſt now deſcribed, being deſtitute not only of natural good diſpoſitions, but of religion, he is without doubt incapable of eternal life. Nevertheleſs, if a man-ſlayer ſincerely repenteth he may be pardoned.

Ver. 16.—1. *By this we know the love of God, that εκεινος he laid down his life for us.* Εκεινος being the relative pronoun by which the Greeks expreſſed the remote antecedent, it ſtands in this paſſage for *the Son of God* mentioned ver. 8. On this ſuppoſition the apoſtle alludes to Chriſt's words, John iii. 16. *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh.*—Many MSS. and verſions read here την αγαπην without τȣ Θεȣ. This reading, Mill and others have adopted in their printed editions of the Greek New Teſtament, as genuine: ſuppoſing that the love of which the apoſtle ſpeaks, is the love of Chriſt. But the reading which our tranſlators have followed, is ſupported by chap. iv. 10. where the love which was manifeſted by ſending Chriſt as a propitiation, is evidently God's love. Nevertheleſs as the common printed editions want the words τȣ Θεȣ, I have marked them in the new tranſlation as ſupplied.

2. *Therefore we ought to lay down our lives for the brethren;* namely from love to God, in return for his great love in ſending Chriſt to lay down his life for us.—Many caſes may be mentioned, in which Chriſtian benevolence requires us to hazard our lives, and even to undergo death, for the benefit of mankind. *Pulchrum eſt pro patria mori,* was a maxim among the heathen moraliſts. It is often eſteemed praiſe-worthy to ſuffer torture, and even death, rather than divulge an important ſecret, the diſcovery of which might occaſion the deſtruction of a confederacy for delivering one's country from ſlavery. Nay, the affection which ſubſiſts among

17 *Whosoever, therefore* hath *the goods of this world,*[1] and seeth his brother *having* need (*και*, 211.) *and yet* shutteth up his *bowels* from him, [2] how *abideth* the love of God [3] in him?

17 *Whosoever therefore, hath the good things of this world, and seeth his brother in need* of them, *and yet shutteth up his bowels from him*, by refusing to give him what is necessary for his present support, *how can* a sense of *the love which God shewed to us* be said *to abide in such a man?*

18 My little children, let us not love in word, *nor* in tongue ONLY, [1] but in deed and in truth.

18 *My dear children, let us not love* our needy brethren *in word, nor in tongue only*, by giving them nothing but fair speeches; *but* let us love them *in deed and in truth*, by relieving them in their straits.

19 (Και, 207.) *For by this* we know that we are of the truth, and shall assure our hearts [1] before him.

19 *For by this* behaviour alone, *we* can *know that we are of* the fellowship of *the true God, and shall assure ourselves in his presence*, that we worship him acceptably. See ver. 21.

20 (Ὁτι, 253. 2.) *But* if our heart condemn us, (ὁτι, 260.) *certainly* God is greater than our heart, and knoweth all things.

20 *But if our conscience condemneth us* as deficient in love to our needy brethren, *certainly God* who *is a more perfect and impartial judge than our conscience and knoweth all our actions*, will much more condemn us.

21 Beloved, if our heart *doth not* condemn us, *we have* (παρρησιαν, Heb. x. 19. note 1.) confidence (προς) *with* God.

21 *Beloved*, to shew you what an excellent virtue benevolence is, I tell you a second time, (ver. 19.) that *if our conscience doth not condemn us* as deficient in love to our needy brethren, *we have confidence with God*, that we have so far performed our duty to them.

mong near relations will lead them, at the hazard of their lives, to attend and comfort one another, when infected with the plague or other contagious distempers.

Ver. 17.—1. *Whosoever therefore hath* τον βιον τυ κοσμυ *the goods of this world.* The word βιος signifies not only one's natural life, but the means of supporting that life, and even the conveniencies of it; consequently, one's goods and possessions.

2. *And shutteth up his bowels from him.* In scripture *bowels* signify the affections of love and pity, Eff. iv. 34. The apostle's meaning is, doth not exercise pity towards him.

3. *How abideth the love of God in him?* In the preceding verse the apostle saith, *By this we know the love of God that he* (Christ) laid down his life *for us*, and observeth that the consideration of God's love to us, should induce us so to love him, as at his call to lay down our lives for our brethren Here he tells us, that if, so far from laying down our lives for the brethren, we refuse them, when in need, some part of our worldly goods to support their lives, the love of God can in no sense be said to abide in us.

Ver. 18. *Let us not love* in *word, nor in tongue only.* I have added the word *only*, because the apostle cannot be supposed to forbid our using affectionate speeches to our brethren in distress. But he forbiddeth us to content ourselves with these, when it is in our power to succour them with money, or food, or clothes.

Ver. 19. *And shall assure our hearts.* Bengelius translates πεισομεν τας καρδιας *pacabimus, shall pacify our hearts*, that is, shall restrain our hearts or consciences from accusing us as deficient in love to God, and to our brethren.

Ver. 21. *Beloved, if our heart doth not condemn us, we have confidence with God.* If to this it be objected, that wicked men may have hardened their consciences to such a degree that they do not condemn themselves, and yet they cannot from that circumstance justly have confidence with God, the answer is, the confidence of which the apostle speaks, is not the confident expectation of salvation; for that cannot be built on our hearts not condemning us as deficient in charity to the poor; but it is confidence with God as having done our duty to the poor. This sort of confidence, men wicked in other respects may have, who perform

22 *And whatever* bleffings *we aſk*, agreeably to his will, *we ſhall receive ; becauſe* by loving our brethren, and relieving them in their ſtraits, *we keep his commandments, and do the things which are pleaſing in his ſight.*

23 *For this is God's commandment, that we ſhould believe on Jeſus Chriſt as his Son* ſent into the world to ſave us, *and that we ſhould love one another* in truth, *as Chriſt gave commandment to us*, chap. iv. 21.

24 *Now*, as I ſaid concerning fellowſhip with Chriſt, chap. iii. 6. ſo I ſay concerning fellowſhip with God, *he who keepeth his commandments, abideth in his fellowſhip, and God* abideth *in him*, as the principle of his ſpiritual life. *By this we know that God abideth in us, even by* the gifts of *the Sprit which he hath given to us.*

22 And *whatever* we aſk, we receive [1] *from* him, becauſe we keep his commandments, and *work the* THINGS *which* are pleaſing in his ſight.

23 (Καὶ, 207.) *For* this is his commandment, that we ſhould believe on the name of his ſon Jeſus Chriſt, and *ſhould* love one another, as he gave commandment *to* us.

24 (Καὶ, 204.) *Now* he *who* keepeth his commandments, *abideth* in him, and he in him : [1] and *by this* we know that he abideth in us, EVEN by the Spirit which he hath given *to* us. [2]

charitable actions from the natural feelings of humanity, while in the mean time they are not truly virtuous.—Or, the objection may be removed by underſtanding the apoſtle, as ſpeaking of mens hearts not condemning them on account of their not having performed works of charity from a right principle, namely from love to God mentioned ver. 16. and from the love of goodneſs itſelf. For in that caſe a man may have confidence with God, that he is of the fellowſhip of the truth, ver. 19. and may confidently expect ſalvation. This I take to be the apoſtle's meaning, from his adding, ver. 22. *And whatever we aſk we receive from him, becauſe we keep his commandments*, &c. Others think the apoſtle is ſpeaking of mens conſcience not condemning them as guilty of any habitual ſin.

Ver. 22. *And whatever we aſk, we receive from him* ; that is, ſhall receive ; for the preſent tenſe is often uſed for the future, to ſhew the certainty of the thing ſpoken of.—This general declaration muſt be limited by the conditions, which, in other paſſages of ſcripture, are made neceſſary to our petitions being granted by God : Such as, that we aſk things agreeable to his will, 1 John v. 14, 15. and that we aſk them in faith, James i. 6. that is in the full perſuaſion of the divine wiſdom and goodneſs ; and with ſincerity and reſignation. Such prayers, they who keep the commandments of God may hope will be heard, becauſe they keep his commandments by habitually doing the things which are pleaſing to him.

Ver. 24.—1. *He who keepeth his commandments, abideth in him, and he in him.* This is an alluſion to our Lord's words, John xiv. 23. *If a man love me, he will keep my words* : *and my Father will love him, and we will come unto him, and make our abode with him.* See 1 John ii. 6. note 1. The apoſtle's meaning is, that by keeping God's commandments we obtain fellowſhip with the Father, as well as with his Son Jeſus Chriſt: We have the moſt intimate ſociety and friendſhip with the Father and the Son, and are made unſpeakably happy by their love. Of this fellowſhip John had ſpoken before, chap. i. 3. note 3.

2. *By this we know that he abideth in us, even by the ſpirit which he hath given to us.* If John is here ſpeaking of the apoſtles and other miniſters of the word, who had the gifts of inſpiration and miracles beſtowed on them, his meaning will be, that by theſe miraculous gifts they were perfectly aſſured of their being authorized by God to preach the goſpel ; and that by their continuance with them, they knew God approved of their conduct as the apoſtles of his Son.—If John is ſpeaking here of ordinary Chriſtians, *the ſpirit which he hath given to them*, denotes the ordinary influences of the Spirit renewing their nature, ſanctifying their wills, and directing their actions. And his meaning will be, that by theſe influences producing in them a thorough renovation of their nature, and leading them to obey God's commandments habitually, they know aſſuredly that they are in fellowſhip with God, and that God abides with them by the influences of his Spirit, and by the communications of his love. Hence St Paul told the Romans, chap. viii. 16. *The Spirit itſelf beareth witneſs together with our ſpirit, that we are children of God.* See however 1 John iv. 13. where the ſentiment in the verſe under our conſideration, is repeated in ſuch a manner as to lead us to think the apoſtle is ſpeaking of the miraculous gifts of the Spirit.

CHAP. IV.

View and Illuſtration of the Precepts and Doctrines inculcated in this Chapter.

BEcause the Gnoſtics, and other heretics in the firſt age, to gain the greater credit to their erroneous doctrines, aſſumed to themſelves the character and authority of inſpired teachers, (pref. ſect. 3. at the end), John put his diſciples in mind, chap. ii. 27. that they had an unction from the holy Spirit, by which they were enabled to judge with certainty, both of teachers and of their doctrine. He therefore, in this chapter, commanded the diſciples in general, not to believe raſhly every teacher who pretended to be inſpired; and exhorted ſuch of them as were endowed with the gift of diſcerning ſpirits, to try the inſpiration by which any teacher pretended to ſpeak, whether it was from God, or from evil ſpirits, that after trial, they might make their real character known to the church, becauſe many falſe teachers and pretenders to inſpiration, were gone forth into the world, ver. 1.—However, becauſe a number of the brethren, whom theſe teachers addreſſed, had not themſelves the gift of diſcerning ſpirits, and perhaps had not an opportunity of conſulting any ſpiritual man who poſſeſſed that gift, the apoſtle, to ſecure them from being deceived by impoſtors, deſired them, in ſuch caſes, to conſider whether the teacher, who came to them pretending to be inſpired, held the great and fundamental doctrine, which all the teachers really inſpired of God maintained, namely, *that Jeſus Chriſt hath come in the fleſh.* For if any teacher calling himſelf inſpired, taught that doctrine, his inſpiration might be acknowledged to be from God, ver. 2.—On the other hand, ſuch inſpired teachers as did not hold that doctrine, were not inſpired of God, but of the devil, and were *the antichriſts* or deceivers, foretold by Chriſt to come before the deſtruction of Jeruſalem, ver. 3.—Moreover, to encourage ſuch of the diſciples as had not the gift of diſcerning ſpirits, to try every teacher pretending to inſpiration, by the marks which he had mentioned, the apoſtle obſerved that ſome of the brethren being rightly inſtructed of God, had already by applying theſe marks properly, detected and confuted certain impoſters who had come to them, ver. 4. who, being worldly, men, ſpake from worldly principles, and were liſtened to by thoſe wicked men who reſembled them in their corrupt maxims and practices, ver. 5.—From this, John took occaſion to mention another mark, by which the diſciples might diſtinguiſh teachers really inſpired, from thoſe who were not ſo. We apoſtles, ſaid he, are proved to be from God by the miracles which we perform. Therefore every

teacher who is inſtructed of God, acknowledgeth our authority; but the teacher who is not from God, rejecteth our authority. By this mark alſo ye may know, what teachers ſpeak by the inſpiration of the Spirit of God, and what by the inſpiration of evil ſpirits, ver. 6.

Having thus taught the brethren, how to diſtinguiſh the real inſpirations of the Spirit of God, both from thoſe which were feigned, and from thoſe which came from evil ſpirits, the apoſtle, in an oblique manner, condemned thoſe heretical teachers, who made the whole of a Chriſtian's duty to conſiſt in the ſpeculative knowledge of God, without any regard to a right practice. For he enjoined mutual love on all Chriſtians, from theſe conſiderations, that it deriveth its origin from God, and that every one who loveth his brother, and no one elſe hath been begotten of God, and knoweth God, ver. 7.—Withal that his affirmation might make the deeper impreſſion on his readers, the apoſtle, according to his manner, denied its contrary: He, ſaid he, who doth not love his brother, whatever he may pretend, doth not know God. For God is love, ver. 8.—and by this manifeſted his love to us, even by ſending his Son, the only begotten, into the world, made fleſh, that we might live eternally through him, ver. 9.—Farther, the apoſtle obſerved that God greatly enhanced his love to men, in ſending his Son to ſave them, by this circumſtance, that they did not love God firſt, but he loved them ſo exceedingly, that he gave his Son to die as a propitiation for their ſins, ver. 10.—And from this he inferred, that if God ſo loved them, they ought from love and gratitude to him, to love one another, ver. 11.—Next, he told them, that although no man hath ſeen God at any time, becauſe he is not an object of mens ſenſes, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great bleſſing, the love which he bears to us is carried to perfection, ver. 12.—Now, becauſe the ſending of Chriſt into the world to die a propitiation for the ſins of men, was the greateſt evidence of God's love to them, the apoſtle, to give us the fulleſt aſſurance of that fact, appealed to the miraculous gifts of the Spirit, with which he and his brethren who affirmed it to the world were endowed, as clear proofs, that in declaring that fact they were authorized by God. By this, ſaid he, we apoſtles know that we abide in him, and he in us, that is, that we continue faithful to him in all our doctrines, and that he authorizes our preaching; namely, that he hath beſtowed on us, and never withdrawn from us, the gifts of his Spirit, ver. 13.—Now, both before and after his reſurrection, we beheld the Son of God in the fleſh, and bear witneſs that the Father hath ſent his Son a Saviour of the world; and our teſtimony is rendered indubitable, by the miracles which we perform, ver. 14.—From theſe things John drew this inference: Every teacher who confeſſeth and teacheth that Jeſus is the Son of God ſent into the world a Saviour, God abideth in him, and he in God; the true

doctrine of God abideth in ſuch a teacher, and he abideth faithful to God by preaching it, ver. 15.

Having thus taught the diſciples to diſtinguiſh true from falſe teachers by their doctrine, and by their obedience to the apoſtles, John alſo taught them to diſtinguiſh teachers by their different diſpoſitions and actions. Having known, ſaid he, what the Son of God did in the fleſh for the ſalvation of the world, we apoſtles have attained the cleareſt conception and the firmeſt perſuaſion of God's great love to men, and are ſenſible that God is love itſelf. Wherefore, every teacher who habitually cheriſheth love to mankind, and doth all the good in his power to others, abideth in God; he partaketh of the nature of God. And God abideth in him by the communications of his grace and love. This, likewiſe, is a ſure mark by which ye may know a teacher who is really inſpired of God, ver. 16.—For by this knowledge of the love which God bears to mankind, and of God's being himſelf love, which every teacher commiſſioned of God hath attained, the love of mankind is carried to perfection in his heart, and operates in his actions; ſo that ſuch a teacher can have boldneſs at the judgment, becauſe he is conſcious that as God is love, ſo he exerciſed love to his brethren while he abode in this world, ver. 17.—No fear of the judgment, accompanies love to God and to mankind carried to perfection. But perfect love caſts out of one's mind all fear of the judgment, which is a tormenting paſſion. Therefore, if any teacher, or private Chriſtian, is affraid of the judgment, he is not perfected in love to God and to man; on which account he is greatly to blame, ver. 18.—All rightly inſtructed perſons love God ardently, and ſhew their love to him by loving mankind, becauſe, as I told you, ver. 10. he firſt loved us, ver. 19.—Wherefore, if any teacher ſaith, Certainly I love God, and yet hateth his brother, he is a liar; he is a deceiver if he is a teacher, and if in a private ſtation, he is an hypocrite. For he who loveth not his brother whoſe good qualities he hath ſeen, cannot poſſibly love God who is not the object of any of his ſenſes, and whoſe perfections he cannot know but by reaſoning, ver. 20.—Love to mankind is an eſſential part of the character, not only of a teacher, but of a private Chriſtian; for this commandment we have from Chriſt, that he who loveth God, love his brethren of mankind alſo, ver. 21.

NEW TRANSLATION.	COMMENTARY.
CHAP. IV. 1 Beloved, *do not believe* every ſpirit,[1] but try the ſpirits, whether they *be from* God; becauſe many falſe prophets are gone *forth* into the world.	CHAP. IV. 1 *Beloved,* ſince ſome of you poſſeſs the gift of diſcerning ſpirits, *do not* raſhly *believe every teacher who pretendeth to be inſpired, but try thoſe teachers,* whether *they be* really *ſent from God; becauſe many falſe prophets are gone forth into the world,* with an intention to draw diſciples after them.

Ver. 1. *Beloved, Do not believe every ſpirit.* *Every ſpirit,* means, every teacher who pretends

2 *By this* mark, ſuch of *you* as have not the gift of diſcerning ſpirits, *may know the Spirit of God* in a teacher. *Every inſpired teacher, who acknowledgeth* and teacheth that *Jeſus Chriſt* the Son of God, *hath come in the fleſh, is from God.*

3 *And*, by this other mark, ye may know when the Spirit of God is not in a teacher: *Every ſpirit* ſpeaking in a teacher *which doth not confeſs Jeſus Chriſt* is the Son of God, and *hath come in the fleſh, is not from*

2 *By this ye know* the Spirit of God: Every ſpirit that confeſſeth Jeſus Chriſt *hath* come in the fleſh, is *from* God.[1]

3 And every ſpirit that *doth not confeſs* Jeſus Chriſt *hath* come in the fleſh, is not *from* God.[1] And this is that

tends to be inſpired by the Spirit of God, as is plain from the latter part of this verſe; *many falſe prophets are gone forth into the world.* Theſe falſe prophets are called *Antichriſt*, and in the plural number *Antichriſts*, 1 John ii. 18. See the 2d note on that verſe.

Ver. 2. *Every ſpirit that confeſſeth Jeſus Chriſt hath come in the fleſh, is from God.* This is an exact literal tranſlation of the original, Παν πνευμα ὁ ὁμολογει Ιησȣν Χριϛον εν σαρκι εληλυθοτα, εκ τȣ Θεȣ εϛι.—The clauſe, *Jeſus Chriſt hath come in the fleſh*, imports two things, Firſt, That Jeſus is *the Chriſt*, whoſe coming was foretold by the Jewiſh prophets. Secondly, That this great perſonage *hath come in the fleſh.* Here, the apoſtle hath rightly declared that every teacher pretending to inſpiration, who confeſſeth that Jeſus is the Chriſt come in the fleſh, is really inſpired. For as Paul told the Corinthians, 1 Cor. xii. 3. *No one can declare Jeſus* Κυριον *Lord*, or Chriſt, *but by the Holy Ghoſt.* See note 2. on that verſe.

The Socinians contend, that to confeſs *Jeſus Chriſt hath come in the fleſh*, means ſimply, to confeſs that Jeſus Chriſt is a mere man: and from this they infer, that he had no exiſtence before he was conceived of his mother. In proof of their ſenſe of the clauſe, *hath come in the fleſh*, they cite, Heb. ii. 14. where the writer, ſpeaking of our Lord, ſaith *He partook of the fleſh and blood of the children.* Now though it be true, that theſe words import nothing more but that Chriſt was a man like other men, I am of opinion that John's words, *hath come in the fleſh*, have a more extenſive meaning. For, as B. Horſley obſerves, the ſenſe of a propoſition ariſeth, not from the meaning of a ſingle word contained in it, but from the union of the whole into one ſentence, eſpecially if that union ſuggeſts any circumſtance by which the ſenſe of the propoſition is modified. This is the caſe in the clauſe, *hath come in the fleſh.* For, in common language, *hath come*, when the manner of one's coming is ſpecified, ſignifies, not only that he hath come in that particular manner, but that he might have come in a different manner, if he had pleaſed. Accordingly John hath uſed the verb *to come*, in that ſenſe, 1 John v. 6. *This is he who came by water and blood, even Jeſus the Chriſt*; *not by water only, but by the water and the blood.* For his meaning plainly is, That Jeſus came atteſted as the Chriſt by water and blood jointly, although he might have come atteſted by either of theſe ſeparately; and that Jeſus exiſted as the Chriſt, before he came atteſted by the water and the blood. The above interpretation of 1 John v. 5. being allowed, the clauſe *hath come in the fleſh*, will ſignify much more than the clauſe, *partook of fleſh and blood*, For, while it denotes the reality of Chriſt's humanity, it goeth farther. By inſinuating that he might have come in another manner than *in the fleſh*, namely *in the form of God* as mentioned Philip. ii. 6. 7. it ſignifies that Jeſus Chriſt exiſted before he came in the fleſh, and choſe to come in that manner rather than in any other; conſequently, that he is more than a mere man.—That Jeſus Chriſt might have come in another manner than in the fleſh, was the opinion of Clemens Romanus one of the apoſtolical fathers mentioned Philip. iv. 3. note 3. For in his epiſtle to the Corinthians, cited by Horſley in his 5th letter to Prieſtley, he ſaith, *The ſcepter of the Majeſty of God, our Lord Jeſus Chriſt, came not in the pride of pomp and arrogance, although he had it in his power, but in humility, as the Holy Spirit ſpake concerning him.*—I have only to add, that if the foregoing interpretation of John's expreſſion, *hath come in the fleſh*, conveys his true meaning, the Socinians muſt be miſtaken when they affirm, that in his firſt epiſtle, John hath neither ſaid any thing concerning the divinity of Chriſt, nor cenſured thoſe who aſſerted his mere humanity. For thoſe teachers, who denied the humanity of Chriſt, being condemned by the apoſtle, ver. 3. in terms which imply that Chriſt was more than a man, he thereby, without doubt, cenſured thoſe who affirmed that he was nothing but a man.

Ver. 3.—1. *Every ſpirit that doth not confeſs Jeſus Chriſt hath come in the fleſh, is not from*

SPIRIT of Antichrist *which* ye have heard that it *cometh, and now is in* the world already. [2]

God, but from the devil. *And this is that spirit which speaketh in* the false prophet *Antichrist, which ye have heard that it cometh, and now is in the world already.*

God. To determine whether the Socinian interpretation of the clause, *hath come in the flesh,* expresses the apostle's meaning let that interpretation be substituted for the expression, of which it is the interpretation; and the passages under consideration will run thus; ver. 2. *Every spirit,* every teacher calling himself inspired, *who confesseth Jesus Christ hath come a mere man, is from God.* ver. 3. *And every spirit who doth not confess Jesus Christ hath come a mere man, is not from God.* Wherefore, as John is here giving marks by which true and false teachers were to be distinguished, if the Socinian sense of the phrase *hath come in the flesh* is just, he hath made it the mark of a true teacher that he confesseth Jesus Christ is a mere man; and the mark of a false teacher that he doth not confess Jesus Christ is a mere man, but affirmeth that he is more than a mere man: Consequently by so doing John has condemned himself as a false teacher, because having declared, chap. iv. 15. v. 5. *That Jesus Christ is the Son of God,* he hath confessed that he is more than a mere man. For all the Jews, the learned doctors as well as the common people, believed the Son of God to be himself God: as is evident from John's own gospel. See this proved 1 John v. 5. note.—Further the same apostle having told us in his gospel, chap. i. 14. That *the Word* (who he had said ver. 1. *was with God, and was God*) *was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father,* He hath certainly confessed that Jesus Christ is more than a mere man. For, whose glory, I pray, did the apostles behold, if it was not the glory of *the word made flesh,* even the glory of Jesus Christ *as of the only begotten of the Father, full of grace and truth.* Wherefore, John having confessed that Jesus is the only begotten Son of God, he cannot be supposed to have branded those teachers as deceivers, who did not confess that Jesus Christ is a mere man, but affirmed him to be more than a man; because by so doing he would have condemned himself as a false teacher. But this I think no one will admit, who believes John to have been in his right wits when he wrote this passage; far less will it be admitted by any one who believes him to have been an apostle of Christ.—Upon the whole, it must be acknowledged that the confined sense which the Socinians affix to John's expression, *Jesus Christ hath come in the flesh,* is manifestly wrong.

In the Vulgate version the first clause of this verse runs thus: *Every spirit* (qui solvit Jesum) *which dissolveth Jesus:* ὁ λυει τον Ιησουν. Socrates in his Ecclesiast. History saith this is the true reading; and affirmeth that the Nestorians changed it into the present reading. Yet, when it is considered how numerous the copies of the New Testament were, even in the first ages, it cannot be thought that any one sect of Christians could alter them all.—Besides, in this instance the Nestorians do not appear to have attempted any alteration, as in no Greek copy which hath come to our knowledge, is there any reading of this clause different from the common one, which is the reading of the Syriac version likewise. For these reasons it is now generally agreed, that the reading of the Vulgate above mentioned, was a *scholium* or explanatory note written on the margin of some copy of the Vulgate, which was afterwards inserted in its text, as a more direct confutation of the error of the Cerinthian Gnostics concerning the person of Christ, than the reading in the Greek copies.

John had good reason to affirm, that every teacher pretending to inspiration who did not confess Jesus Christ hath come in the flesh, was an impostor. For Psalm ii. 7. The Messiah or Christ is called by God, *his Son,* and *his King whom he would set on his holy hill Zion.* And Psal. cx. 4. God with an oath constituted him *a Priest after the order of Melchizedec.* And, in other passages of the Jewish scriptures, it was foretold that he was to be the son of Abraham and of David: all which implied that *the Christ,* or Son of God, was to be made flesh. Wherefore, *every spirit* or teacher pretending to inspiration, who denied that Jesus Christ had come in the flesh, was by that denial demonstrated to be an impostor: for, as it is expressed, 1 John ii. 22. *He denied the Father,* that is, denied the testimony which the Father had borne to his Son Jesus Christ, not only in the ancient oracles, but also by a voice from heaven, first at his baptism, and after that at his transfiguration, and last of all by raising him from the dead.—Who the false teachers were who did not confess Jesus Christ had come in the flesh, and thereby denied the Father, See chap ii. 18. note 2.

2. *This is that spirit of Antichrist which ye have heard that it cometh, and now is in the world already,*

4 *Ye are* taught *of God, little children, and have detected* and confuted *these false prophets; because more wise and powerful is God, who is present with you* and instructeth you, *than the devil who is present with,* and instigateth *the false prophets who are* now *in the world.*

4 Ye are of God, little children, and have overcome them: (ὅτι) because greater is he *who is* (ἐν, 162.) *with* you, than he *who is with* the world. [1]

5 *These false teachers belong to the wicked world, therefore they speak from worldly principles; and the* wicked part of the *world listeneth to them* with pleasure.

5 They are of the world, therefore they speak *from* the world, and the world (ἀκούει, 45.) *hearkeneth to* them. [1]

6 *We* apostles *belong to God,* as is evident from the miraculous powers he hath conferred on us. *The teacher who is acquainted with* the will of *God hearkeneth to us;* he acknowledgeth our authority. *The teacher who doth not belong to God, hearkeneth not to us. By this* mark also *we know* the teachers who are inspired by *the Spirit of God, and by the spirit of the devil.*

6 We are of God. [1] He *who* knoweth God, [2] *hearkeneth to* us. [3] He *who* is not of God, *hearkeneth not to* us. *By this we know* the spirit of truth, and the spirit of error.

7 *Beloved,* let us not imitate the false teachers in neglecting the offices of love, on pretence that

7 Beloved, let us love one another: [1] For love is *from*

already. From this, as well as from chap. ii. 18. it appears that Antichrist is not any particular person, nor any particular succession of persons in the church, but a general name for all false teachers in every age, who disseminate doctrines contrary to those taught by the apostles: especially if these doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world.

Ver. 4. *Greater is he who is with you, than he who is with the world.* The issue of the divine government will be, that truth and virtue shall finally be victorious over error and wickedness, because God the patron of truth and virtue possesseth far greater power and wisdom, than the evil spirits who promote error and wickedness.

Ver. 5. *And the world hearkeneth to them.* Lest the faithful should be discouraged by the success which false teachers oftentimes have in spreading their errors, the apostle observes that their success arises generally from their accommodating their doctrines to the prejudices and evil inclinations of the world. Wherefore, from the prevalence of any doctrine, no argument can be drawn in favour of its truth.

Ver. 6.—1. *We are of God.* The apostle having appealed chap. iii. 24. to the miraculous gifts of the Holy Spirit, which God at the first bestowed on the apostles, and still continued with them as proofs of his abiding with them; also in the beginning of chap. iv. having insinuated that the doctrine which they taught was given them by the inspiration of the Spirit; He in this verse, expresly asserted that he and his brethren were commissioned by God to teach the world; and that all Christians were bound to acknowledge their authority and receive their doctrine; and that if any teacher did not acknowledge their authority, it was a proof that he did not belong to God.

2. *He who knoweth God.* By the great pains which the apostle takes here and in ver. 7, 8. and chap. ii. 3, 4. to shew who the persons are who know God, it is probable he had the Gnostics and other false teachers of the first age in his eye, who by placing the whole of Christianity in the speculative knowledge of God, encouraged their disciples in all manner of licentiousness.

3. *Hearkeneth to us.* This mark, by which John directed his disciples to judge of teachers, is not to be understood of their hearkening to the apostles personally, but of their receiving their doctrine with that submission which was due to persons inspired by the Spirit of God. Wherefore though the apostles be all dead, yet as they still speak in their divinely inspired writings, John in this passage declares that their writings are the test by which the disciples of Christ, since the decease of the apostles, are to judge both of teachers and of their doctrine.

Ver. 7. *Beloved let us love one another.* The frequency and earnestness with which the apostle

God. And every one *who* loveth *hath been begotten* of God, and knoweth God.

knowledge is the only thing neceffary to the children of God: But *let us love one another*; *for love is from God, and every one who loveth* his brother, *hath been begotten of God, and knoweth God.*

8 He *who doth not love doth not know* God:[1] for God is love.[2] (See ver 16.)

8 *He who doth not love* his brother, *doth not know God* aright, whatever he may pretend. *For God is love,* without any mixture of malevolence.

9 *By* this the love of God (εν, 163.) *to* us was manifefted,[1] *that* God fent *forth his Son, the only begotten,* into the world, that we might live through him.

9 *By this the love of God to us* finners *was manifefted. that God fent forth his Son, the only begotten, into the world* made flefh, *that we might live through his doctrine, example, and death.*

10 *In this* is love, not that we loved God, but that he loved us, and fent *forth* his Son TO BE *a* propitiation for our fins.

10 *In this is* the higheft *love; not that we loved God* firft, (ver. 19.) *but that he loved us, and fent forth his Son* into our world made flefh, *to die as a propitiation for our fins.* See chap. ii. 2. note 1.

poftle in this epiftle, inculcated the love of our brethren of mankind, is very remarkable. The greateft part of the prefent chapter and of chap. iii. is employed in preffing that duty, See alfo chap. ii. 10. We may therefore believe, that fome in the firft age profeffed themfelves the difciples of Chrift, who were deficient in love. Poffibly they were Jewifh converts, who by the rites of their law having been cut off from all familiar intercourfe with heathens, confidered them as unclean perfons who were hated of God. And therefore, inftead of regarding them with any degree of efteem, they defpifed and hated them as enemies; and thought themfelves warranted by their law in fo doing. This I think appears from our Lord's words, Matt. v. 43. *Ye have heard that it hath been faid, Thou fhalt love thy neighbour and hate thine enemy.* Wherefore, it is not improbable that fome of the Jewifh converts, retaining their ancient prejudices, confidered it ftill as their duty to hate the heathens. And fome of them who pretended to be teachers, no doubt taught their difciples the fame leffon; and perhaps extended it to thofe who did not agree with them in their religious opinions, See chap. iv. 20. note. But this doctrine being contrary to the doctrine of Chrift, John was at great pains to condemn it.

Ver. 8.—1. *He who doth not love, doth not know God.* See ver. 6. note 2. The love of which the apoftle fpeaks, is *the love of benevolence*, as is plain from the reafon fubjoined, *God is love.* He who doth not love his neighbour with the love of benevolence, *doth not know God.* He hath no juft knowldge of the character of God, whofe benevolence extends to all, even to the evil and unthankful, and who in this ought to be imitated by all who know him.

2. *For God is love:* that is, according to Eftius, God is effentially love; even as he is properly and effentially power, wifdom, and goodnefs. But it doth not appear that the apoftle meant to declare what the effence of God is; but only to teach us that God greatly delights in the exercife of benevolence, and perhaps that his other perfections are exerted for accomplifhing his benevolent purpofes.—The declaration in this verfe, and in verfe 16. *that God is love,* being made by infpiration muft afford us the greateft confolation, as it affureth us that all God's dealings with us proceed from love, and in the end will affuredly iffue in our happinefs, unlefs we refufe to co-operate with him.

Ver. 9. *By this the love of God to us was manifefted, that God fent,* &c. This is an allufion to our Lord's words, John iii. 16. *God fo loved the world, that he gave his only begotten Son, that whofoever believeth in him fhould not perifh, but have everlafting life.* Chrift is called God's *only begotten Son*, to diftinguifh him from all others who in fcripture are called *the fons of God;* and to heighten our idea of God's love to us in giving a perfon of fuch dignity, and fo beloved of God, to die for us.—It it fuppofed that by giving Chrift the title of *God's only begotten Son* in this paffage, the apoftle intended to overturn the error of Ebion and Cerinthus, who affirmed that Chrift was not God's Son by nature, but that, like other good men, he was honoured with the title of God's Son on account of his virtues: in which opinion thefe herefiarchs have been followed by fome in modern times. They, however, who hold

11 *Beloved, if God so loved us* whilst we were sinners, (Rom. v. 8.) *we also ought*, in imitation of God and from gratitude to him, *to love one another* though sinners.

12 *No one hath seen God at any time.* Yet, from what his Son hath taught us, we know that *if we love one another*, the nature of *God abideth in us, and his love to us is carried to perfection;* he loves us greatly, because we partake of his nature.

13 *By this, we* apostles, *know that we continue faithful to him* in all our doctrines, *and that he authorizes our actings* as apostles, *because he hath bestowed on us the gifts of his Spirit*, and still continueth them with us.

14 *Now we have beheld* with our eyes what the Son of God in the flesh, did and suffered for the salvation of sinners; *and* therefore *we bear witness, that the Father hath sent forth his Son to be the Saviour of the world.*

15 *Wherefore, every teacher who acknowledgeth, and teacheth, that Jesus is the Son of God* sent forth in the flesh to save the world, *God authorizes his doctrine, and he abideth faithful to God.*

11 Beloved, if God so loved us, we *also* ought to love one another,

12 No *one* hath seen God at any time.[1] If we love one another, God *abideth* in us, and his love (εν, 163.) *to* us is *made perfect.*

13 *By this we know* that we *abide* in him, and he in us, because he hath given us *THE GIFTS* of his Spirit.[1]

14 *Now* (τεθεαμεθα) we have *beheld and bear witness*, that the Father hath sent *forth HIS* son TO BE the Saviour of the world.

15 Whosoever *will* confess that Jesus is the Son of God,[1] God *abideth* in him, and he in God.[2]

this opinion, ought to shew a reason why the epithet of *the only begotten*, is appropriated to Christ.

Ver. 12. *No one hath seen God at any time.* It is difficult to discover the connexion of these words, either with what goes before, or with what follows. But, as they are the words of the Baptist, recorded, John i. 18. if the apostle intended that his readers should take into their view what the Baptist added, namely, *The only begotten Son, who is in the bosom of the Father, he hath declared him*, his meaning probably was this: Though no one hath any knowledge of God by his senses, yet from what the only begotten Son hath declared concerning him, we know that *if we love one another God abideth in us*, the divine nature abideth in us, *and* on that account *God's love to us is made perfect*; he loveth us most affectionately.

Ver. 13. *By this we know that we abide in him, and he in us, because he hath given us the the gifts of his Spirit.* Because the expression εκ τȣ πνευματος αυτȣ δεδωκεν is elliptical, I have completed it in the translation, by supplying the words *the gifts.* By possessing the gifts of the Spirit, the apostles knew that they *abode in God*, that is, continued faithful to him in the execution of their office: *and* by the same gifts, they demonstrated to the world *that God was with them*, and authorized their doctrine. Accordingly it is added in the next verse, *Now we have beheld, and bear witness that the Father hath sent forth his Son* namely in the flesh, *to be the Saviour of the world:* intimating that the gifts of the Spirit were given to the apostles, to enable them to prove the truth of their testimony. concerning the Father's sending his Son in the flesh to be the Saviour of the world. See chap. iii. 24. note 2.

Ver. 15. *Whosoever will confess that Jesus is the Son of God.* For the meaning of this see ver. 2. note.—Some commentators, by *confessing that Jesus is the Son of God*, understand an outward profession of faith in the gospel. But, notwithstanding the profession of one's faith in the first age, exposed him to persecution, I hardly think the apostle on that account would say of such a person, that *God abode in him and he in God.* See Rom. x. 10. note 2.

2. *God abideth in him, and he in God.* See chap. ii. 6. note 1.—The expressions *God abideth in him, and he in God*, occur often in this epistle, and must be understood differently according to the characters of the persons to whom they are applied. If spoken of teachers, as in ver. 13. 15. of this chapter, and perhaps in chap. ii. 27, 28. their meaning is that these teachers are faithful to God in teaching the true doctrines of the gospel, and are assisted

16 And we have known and believed the love *which* God hath to us. God is love; (see ver. 8. note 2.) (καὶ, 208.) *Wherefore* he who *abideth* in love, *abideth* in God, and God in him. (See ver. 15. note 2.)

17 *By this the* love is *perfected* (μεθ' 241.) *in us, so that we can have* boldness in the day of judgment,[1] because as he is, so *we are* in this world.[2]

18 *Fear is not* in love; but perfect love casteth out fear:[1] because fear hath torment. (Δε, 106.) *Wherefore,* he *who* feareth, is not *perfected* in love.

16 *And* having seen what the Son did for the salvation of the world, (ver. 14.) *we* apostles *have known, and believed, the* great *love which God bears to mankind. God is love. Wherefore, he who abideth in love* to his neighbour, *abideth in God, and God in him.* He partaketh of the nature of God, and God is present with him by his grace and love.

17 *By this* knowledge of God's great love to us, and by its operation on our hearts, *the love* which we bear to our neighbour, (ver. 12.) *is carried to such perfection in us, that we can have boldness in the day of judgment, because as he is* benevolent, *so we are* benevolent *in this world.*

18 *Fear* of the judgment *never accompanies love.* But *perfect love* to God and man *casteth out* of one's mind all *fear* of the judgment; *because* such *fear occasioneth* a *torment,* which no one who truly loves God and man, and who thereby knoweth that he hath passed from death to life, hath any cause to suffer. *Wherefore, he who feareth* the judgment, *is not perfected in love.*

and beloved of God. But if spoken of private persons, as in chap. ii. 5, 6. iii. 6. 24. iv. 16. they mean one's abiding in the belief of the doctrines, and in the practice of the precepts of the gospel, and his enjoying the love of God.

Ver. 17.—1. *So that we can have boldness in the day of judgment.* The persons of whom the apostle speaks may well have boldness in the day of judgment, because by loving God and their neighbour being the children of God, they will not be condemned by their Judge.

2. *Because as he is, so we are in this world.* Καθως εκεινος εστι. The verb in this clause being of the present tense, the relative *he* must be understood of God, who is represented ver. 11. as the object of our imitation in his love to mankind.—If the reader is of opinion that Christ is meant, and that the words, *in this world,* stand connected not only with the words *we are* but with the words *he is,* the translation must run *as he was, so we are in this world.* According to this translation likewise, the sentiment expressed is perfectly just.

Ver. 18.—1. *Perfect love.* The love which the apostle calls *perfect,* is love to mankind cherished from a regard to the will of God, and exercised habitually, as opportunity offereth, in the disinterested manner in which God exerciseth his love to us. This love, though not perfect in its degree or measure, may be called *perfect* because it proceeds from a right principle, and operates habitually in leading the person in whose heart it lodgeth, to do to his neighbour all the good offices in his power.

2. *Casteth out fear.* As the apostle speaks in the preceding verse, of one's having boldness in the day of judgment, *fear,* in this verse, certainly means *fear of the judgment,* that is fear of being condemned at the judgment. This fear, perfect or strong love to mankind casteth out of a man's mind; because as the apostle declared, chap. iii. 14. *We know that we have passed away from death to life because we love the brethren.*—It is a great recommendation of any quality, that it renders a man a child of God, ver. 7. and gives him such an entire assurance of God's love, as banisheth from his mind all fears with respect to his happiness in a future state. This, love to our brethren effectually doth: and therefore it ought to be carefully cherished.—Some interpreters give a different explication of this verse as follows: "There is no fear of what one may lose or suffer by loving his brother perfectly: but perfect "love casteth out all such fear; for such fear hath torment in it. Wherefore he who thus fears "what he may lose or suffer by loving his brother, is not perfected in love." But as this interpretation doth not shew, how the torment which is in fear, is a reason for its being cast out by perfect love, as the interpretation in the commentary doth, I think it should not be admitted.

19 *We* being rightly instructed *love God* exceedingly, *becauſe he firſt loved us;* and our love to God we ſhew by loving our brethren.

19 We love him, becauſe he firſt loved us. (See chap. iii. 16.)

20 Let no one deceive you concerning the love men owe to God. *If any one ſay, Certainly I love God, and yet hateth his brother, he is a liar;* he is a deceiver if he is a teacher; or, if he is a private perſon, he is an hypocrite. *For he who loveth not his brother, whoſe good qualities* and various diſtreſſes *he hath ſeen, how can he love God, whoſe excellencies are not the object of his ſenſes,* but are diſcovered imperfectly by reaſoning from his works.

20 If *any one* ſay, (ὅτι, 260.) *Certainly* I love God, (και, 211.) *and yet hate* [1] his brother, he is a liar: For he *who* loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 *Moreover,* love to mankind is inſeparable from love to God: for *this commandment we have received from Chriſt,* John xiii. 34. xv. 12. 1 John iii. 11. *That every one who loveth God, love his brother alſo* with the love of benevolence, although he be a ſinner, or even an enemy.

21 (Και, 224.) *Moreover,* this commandment *we have* from him, That he who loveth God, love his brother alſo.

Ver. 20. *And yet hateth his brother.* Here the apoſtle, if I miſtake not, glances at the character of ſome of the heretical teachers, mentioned ver. 7. note, who being Jewiſh converts, had brought with them into the Chriſtian church that malevolent ſpirit, which in Judaiſm they had cheriſhed towards the heathens, and perhaps conſidered it as an expreſſion of their love to God, to hate and perſecute all who were not of their way of thinking in religious matters.—The ſame ſpirit hath too much prevailed in the zealots of modern times. But, thanks be to God, this antichriſtian ſpirit is gradually paſſing away.

CHAP. V.

View and Illuſtration of the Sentiments, Diſcoveries, and Precepts contained in this Chapter.

THE apoſtle in the preceding chapter, having, from various conſiderations, inculcated the love of mankind in general, and even of enemies, goeth on in this, to ſpeak of the obligation we are under to love in a more particular manner, all who are the ſincere diſciples of Chriſt. And firſt, to ſhew that ſuch are worthy of being loved, he declares, that every one who believeth Jeſus is the Chriſt, is begotten of God. He poſſeſſeth the nature of God, and thereby is more truly a Son of God, than any Jew who claims that high relation, merely on account of his deſcent from Abraham, John viii. 39. Next, to ſhew the obligation all who love God are under to love the diſciples of Chriſt, he obſerves that every one who loveth God the begetter, will love alſo the begotten of him; he will love good men becauſe they reſemble God in his moral qualities, ver. 1.—Then, that they might judge with certainty of their own character, he told them, the beſt method of knowing, whether from love to God they really lo[illegible]

the children of God, was to conſider, whether from love to God they performed to his children, what he commands them to perform, ver. 2.—For, ſaid he, this is the natural expreſſion of our love to God, that we keep his commandments. And his commandments are not burdenſome to the children of God, becauſe they are agreeable to their inclinations, ver. 3.—and becauſe by the power of their faith, they are able to overcome all the temptations which the world lays in their way, to induce them to break the commandments of God, ver. 4.

But that we may know, who the children of God are who overcome the world, and what their faith is by which they obtain that victory, the perſon who overcometh the world by the power of faith, is he who believeth that Jeſus is the Son of God, ſent into the world to beſtow eternal life on all who believe, ver. 5.—And ſuch a perſon's faith in Jeſus as the Son of God, is well founded: For he was demonſtrated to be the Son of God, by the water and the blood, even Jeſus the Chriſt was proved to be God's Son, not by the water alone, but by the water and the blood. For at his baptiſm with water, Jeſus was declared to be God's Son by a voice from heaven. The ſame was declared by the ſhedding of his blood, that is by his death; for by his reſurrection from the dead, God demonſtrated him to be his Son. Now it is the Spirit who, by the water and the blood, beareth witneſs to Jeſus as the Son of God. For by deſcending on him in a viſible ſhape at his baptiſm, he pointed him out to the Baptiſt, (John i. 32, 33.) and to the ſurrounding multitude, as the perſon concerning whom the voice from heaven ſpake. In like manner, the Spirit bare witneſs to Jeſus as the Son of God, by the blood; for it was the Spirit who raiſed him from the dead, ver. 6.

The apoſtle, having thus declared how Jeſus came into the world, atteſted as the Son of God by the water and the blood, proceeds to inform us, that there are three in heaven, and three on earth, who are continually witneſſing ſomething concerning Jeſus, which he does not explain, till ver. 11. where he tells us that the facts which they atteſt, are, that God hath given us eternal life, and that this life is through his Son. Now the three in heaven, who bear witneſs to theſe important facts, are the Father, the Word, and the Holy Spirit, ver. 7.—And the three on earth, who bear witneſs to the ſame facts, are the Spirit, and the water, and the blood. All theſe witneſſes, the apoſtle tells us, agree in one and the ſame teſtimony, ver. 8.—And becauſe they atteſt theſe facts by the appointment of God, he calls the joint teſtimony of the three in heaven and of the three on earth, the witneſs of God; and obſerves, that if we receive the teſtimony of men, and without heſitation rely on it, even in the moſt important matters, the witneſs of God is of much greater force to eſtabliſh what he atteſteth concerning his Son, ver. 9.—eſpecially as he who believeth on

the

the Son of God, hath the thing witneſſed by God begun in himſelf, whereas he who doth not believe God's witneſs concerning his Son, endeavours to make God a liar, ver 10.—To this account of the witneſſes in heaven and on earth, and of the credibility of their teſtimony, the apoſtle, at length ſubjoins a declaration of the important facts to which they bear witneſs; namely, that God will beſtow eternal life on believers, and that this life is to be beſtowed on them through his Son, ver. 11.—Then repeats what he had hinted, ver. 10. That he who acknowledgeth Jeſus to be the Son of God, hath the eternal life which God hath promiſed to beſtow through his Son, aſſured to him by the graces and virtues which his faith produces in him; whereas he who doth not acknowledge Jeſus as the Son of God, hath no aſſurance of eternal life, ver. 12.—Laſtly, the apoſtle told them who believed on the name of the Son of God, that he had written theſe things to them, concerning the coming of Jeſus into the world atteſted to be the Son of God by the water and the blood, and concerning the three in heaven and the three on earth, who are continually bearing witneſs to Jeſus, and concerning the facts which they atteſt, namely, that God hath promiſed to give believers eternal life through his Son, that they might be aſſured of obtaining eternal life through him, and that they might continue to believe on his name, ver. 13.

John had told them, chap. iv. 17. that if they imitated God in his benevolence, it would give them boldneſs in the day of judgment; Here he aſſured them, that even in the preſent life, they who believe on Jeſus have this boldneſs with the Father, that if they pray to him for any thing according to his will, he hearkeneth to them, ver. 14. —and granteth them what they aſk, becauſe they are the diſciples of his Son, ver. 15.—This aſſurance the apoſtle gave to the ſpiritual men in particular, and perhaps it was applicable to them only, telling them, That if any of them found a brother labouring under a bodily diſeaſe, inflicted on him for ſome ſin he had committed, and if from the ſigns of repentance which the ſick ſhewed, the ſpiritual man had reaſon to think his ſin was not to be puniſhed with bodily death, he might on account of his faith in God's promiſe, aſk his recovery, if moved to do ſo by an impulſe of the Spirit. And God, in anſwer to his prayer, would grant a miraculous recovery to ſuch a ſick perſon, the temporal puniſhment of whoſe ſin was not a diſeaſe to end in death. At the ſame time, by obſerving that there was a ſin unto death, for the removing of the puniſhment of which, he did not direct any ſpiritual man to pray, he inſinuated that they were to pray for a miraculous recovery to the ſick ſinner, only in the caſe of his having repented of the ſin for which he was puniſhed, ver. 16.—And to ſhew this more clearly, he added, though every unrighteous action, eſpecially thoſe by which our neighbour is injured, is ſin, there is a great difference in ſins, according

cording as they are repented of, or obstinately continued in. For there is a sin not unto death, from the punishment of which the sinner may be delivered, because he hath repented. ver. 17.—However, to prevent them from falling into mistakes in judging what sins were unto death, and what not, he told them, that no one who hath been begotten of God sinneth habitually, because such a person keepeth himself from the dominion of the devil. By making this observation, the apostle, I think, insinuated to the spiritual men, that the persons for whose recovery by miracle they were to pray, were to be, not habitual sinners, but the begotten of God, whose sins were of infirmity, of ignorance, or of surprise; and of which they knew that the sinner had repented, ver. 18.—He added, That by keeping themselves from the dominion of the devil, they would know that they were begotten of God; as by the wickedness which then prevailed among infidels and idolaters, they knew that the whole of them were lying under the dominion of the devil, ver. 19.—But they knew also that the Son of God had come, and had given them understanding to acknowledge the true God; so that they were under the dominion of the true God, by being under his Son Jesus Christ, ver. 20.—He, therefore, intreated them to keep themselves from idols, because by worshipping idols, they withdrew themselves from their subjection to the true God, and put themselves under the power of the devil, ver. 21.

Concerning the spiritual men's praying for the recovery of sick sinners, and the sinners being restored to health miraculously in consequence of such prayers, of which the apostle speaks in this chapter, it is proper to observe, that the infliction of diseases in punishment of gross irregularities, and the removing of them by miracle at the intercession of the spiritual men, like all the other miraculous powers, was intended to render the christian societies venerable in the eyes of the heathens, by shewing that God was actually among the Christians, 1 Cor. xiv. 25. and to inspire the heathens with the desire of becoming members of a community which was honoured with such extraordinary privileges.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 *Every one who* believeth that Jesus is the Christ [1] *hath been begotten* [2] of God: and every one *who* loveth *the begetter, lo-*	CHAP. V. 1 *Every one who believeth that Jesus is the Christ*, and abideth in his fellowship and doctrine, *hath been begotten of God;* he is more truly a Son of God, than if he were descended from Abraham. *And every one who loveth* God *the begetter, loveth also*

Ver. 1.—1. *Every one who believeth that Jesus is the Christ.* This is not to be understood of a mere speculative belief, but of such a firm persuasion as influenceth the person who is possessed of it, to obey Jesus implicitly, from a sense of his authority as the Christ, or Son of God sent into the world to save mankind.

2. *Hath been begotten of God.* See chap. ii. 29. note 1. where this translation of γεγεννηται, is supported.—The unbelieving Jews thought themselves the children of God, because they were

the begotten of him: Loveth all who bear his image.

veth also the begotten of him.[3]

2 *By this we know that we love the children of God* in a proper manner, *when we love God, and* from love to him *obey his commandments;* especially his commandment to love one another.

2 By this we know that we love the children of God, when we love God, and keep his commandments.[1]

3 *For this is the* natural expression of our *love to God, that we keep his commandments; which is not a burdensome thing* to the begotten of God; because his commandments are agreeable to their inclinations, and

3 For this is the love of God, that we keep his commandments: and his commandments are not *burdensome*,[1]

4 *because all that is begotten of God, overcometh* the temptations which *the world* layeth in their way, to induce them to break God's commandments. *And this victory over the world, we* the begotten of God *obtain through* the influence of *our faith.*

4 (ὁτι, 254.) *because all*[1] *that is begotten* of God, overcometh the world. And this is the victory *which* overcometh the world EVEN our faith.[2]

were descended from Abraham by Isaac, and possessed the knowledge of the true God: and some even of the believing Jews built their title to that high honour on the same foundation. But the apostle assured both, that God having attested Jesus to be the Christ, the only thing under the gospel dispensation which made men his children, was their believing on Jesus as the Christ or Son of God; and their loving the children of God.

3. *Every one who loveth the begetter, loveth also the begotten of him.* The apostle knowing that all the children of God love him as their Father, declareth it to be a characteristical mark of the children of God, that they love all their brethren because they bear the image of their Father.

Ver. 2. *By this we know that we love the children of God, when we love God and keep his commandments.* Grotius, to render the apostle's reasoning clear, thinks the original should be construed and translated in the following manner. Εν τετω γινωσκομεν ὁτι τον Θεον αγαπωμεν ὁταν αγαπωμεν τα τεκνα τε Θεε και τας εντολας αυτε τηρωμεν; *By this we know that we love God, when we love the children of God and keep his commandments.* But, not to mention that this construction is forced, it represents the apostle as giving a mark by which we may know when we love God; whereas his intention is to shew, how we may know when we love the children of God in a right manner. Now this was necessary to be shewed, since men may love the children of God because they are their relations, or because they are engaged in the same pursuits with themselves, or because they are mutually united by some common bond of friendship. But love proceeding from these considerations, is not the love of the children of God which he requireth. By what mark then can we know that our love to the children of God is of the right sort? Why, saith the apostle, *by this we may know that we love the children of God* in a right manner, *when we love God,* and from that excellent principle *keep his commandments,* especially his commandment to love his children because they bear his image. True Christian love, therefore, is that which proceeds from love to God, and from a regard to his will; and which leadeth us to obey all his commandments.

Ver. 3. *And his commandments are not burdensome* or difficult to his children. This must be understood of the commandments of God in ordinary cases. For his commandment to suffer the loss of liberty, the spoiling of goods, torture, and death, in times of persecution, must be excepted.—To a good man in ordinary circumstances, the keeping of God's commandments is easy, being the delight of his soul.[1]

Ver. 4.—1. *All that is begotten of God, overcometh the world.* John useth παν, the neuter gender, to comprehend all sorts of persons; males and females, old and young, Jews and gentiles, freemen and slaves.

2. *And this is the victory which overcometh the world, even our faith.* Our faith, is the cause of our victory over the world. The power of faith in enabling men to overcome the temptations laid in their way, by the things of the world, and by the wicked men of the world, is finely

5 Who is *it* that overcometh the world, but he *who* believeth that Jesus is the Son of God?[1]

6 This is he *who* came (δια, 113.) by water and blood, EVEN Jesus *the* Christ:[1] not (εν) by *the* water only, but by *the* water and *the* blood. And it is the

5 That ye may know *who it is that overcometh the* temptations of the *world,* and what the faith is by which that victory is obtained, *he* is one *who believeth that Jesus is the Son of God.*

6 We have good reason to believe that Jesus is the Son of God: *For this is he who was proved to be* the Son of God *by his baptism and death; even Jesus the Christ; not by his baptism only,* when he was declared God's Son by a voice from heaven, but also *by his death,* when the same thing was demonstrated by his

illustrated by examples, Heb. xi. which shew, that before the coming of Christ, the children of God by believing the things which he discovered to them, whether by the light of natural reason, or by particular revelations, resisted the greatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame.—But now that Christ hath come, and made the gospel revelation in person and by his apostles, the faith of the children of God by which they overcome the world, hath for its object, all the doctrines and promises contained in that revelation: and particularly the great doctrine which is the foundation of all the rest, namely that Jesus is the Son of God and Saviour of the world, as the apostle observes in the following ver. 5.

Ver. 5. *Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?* That the Jews universally believed their *Messiah,* or Christ, was to be the Son of God, appears from the following passages of scripture, Matth. xvi. 16. *Simon Peter answered and said, Thou art the Christ the Son of the living God.*—Luke iv. 41. *Devils also came out of many, crying out and saying, Thou art Christ the Son of God.*—John xx. 31. *These are written, that ye might believe that Jesus is the Christ the Son of God.*—Acts ix. 20. *He preached Christ in the synagogues, that he is the Son of God.*—Farther, that the Jews universally believed *the Son of God to be God,* appears from John v. 17. *Jesus answered them, My Father worketh hitherto, and I work.* 18. *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.*—John x. 33. *The Jews answered him saying, for a good work we stone thee not, but for blasphemy, and because that thou being a man makest thyself God.*—Matth. xxvi. 63. *The high-priest said to him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.* 64. *Jesus saith to him thou hast said.*—65. *Then the high-priest rent his clothes saying he hath spoken blasphemy.—Behold now ye have heard his blasphemy.* 66. *What think ye? They answered and said, he is guilty of death.* The high-priest, and council composed of men of the highest rank and learning among the Jews, equally with the common people believed that the Christ was the Son of God, and that the Son of God is himself God, otherwise they could not have reckoned Jesus a blasphemer, for calling himself Christ the Son of God.—From these indisputable facts it is evident, that the modern Socinians contradict the gospel-history in two of its essential articles, when they affirm that the first Jewish Christians, before their conversion, had no idea that their Messiah was to come down from heaven, having never been taught to expect any other than a man like themselves. Next, since John hath so frequently declared, and in what followeth the verse under consideration, hath proved that Jesus is *the Christ,* and *the Son of God,* the same Socinians must be mistaken when they affirm that in this epistle John is silent concerning the divinity of Christ, and hath not in any part of it censured those who deny it. See chap. iv. 3. note 1.

Ver. 6. *This is he who came by water and blood, even Jesus the Christ.* The coming of Jesus the Christ, here spoken of, is his coming into public life attested, or proved to be the Christ and Son of God.—Jesus came thus attested, first by means of his baptism in water, secondly by means of his blood or death followed by his resurrection.—The proof by water is mentioned before the proof by blood, because his baptism was prior to his death.—Concerning Christ's baptism, let it be remarked that it was not the baptism of *repentance.* For Jesus had no sin to be repented of, 1 Pet. ii. 22. But it was *the baptism of righteousness,* Matth. iii. 14, 15. that is, a baptism by which his righteousness, in calling himself Christ the Son of God, was manifested to the surrounding multitude. So the Baptist himself declared John i. 31. *That he should be made manifest to Israel, therefore am I come baptizing with water.* He was sent to baptize the

resurrection from the dead: *And it is the Spirit who* was employed to bear *witness* by these miracles; *because the Spirit is a true witness:* He can neither deceive, nor be deceived.

7 *Farther, there are three who bear witness in heaven; the Father, the Word,* that is the Son himself,

Spirit *who witnessed:* [2] (ὅτι, 254.) because the Spirit is truth [3] (See the Illustration of this verse.)

7 (Ὅτι, 261.) *Farther,* [1] there are three *who* bear *wit-*

the people with water, that being gathered together they might hear and see Jesus proved to be the Son of God. Accordingly when Jesus was baptized, coming up out of the water, Matth. iii. 17. *Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* This miraculous attestation, Jesus himself called a greater witness of his being the Son of God, than the witness which John bare to him. And this witness being borne to him in the hearing of the multitude after his baptism, our apostle had good reason to say, *This is he who came* attested as the Son of God *by means of water.* And it was with great propriety that Jesus began his ministry immediately after receiving this miraculous attestation. See note 2.—But Jesus came attested by *blood* also; that is, he was attested to be Christ the Son of God by means of his death. For 1. In his sufferings and death all the ancient prophesies concerning the sufferings of the Christ were fulfilled.—2 During his trial, Jesus expresly called himself *Christ the Son of the blessed* God, before the Jewish council and before Pontius Pilate. This is called, 1 Tim. vi. 13. his *witnessing a good confession*; and for that confession he was put to death as a blasphemer.—3. During his sufferings and death God bare witness to him as his Son, by the three hours darkness, the earthquake, the rending of the rocks, and the splitting of the vail of the temple.—4. Jesus being put to death for calling himself Christ the Son of God, his resurrection from the dead was an infallible proof of his being the Son of God. For if he had falsely claimed that high title, God never would have raised him from the dead.—On all these accounts therefore, our apostle had good reason to affirm, that Jesus came attested as the Son of God, by blood as well as by water.

2. *And it is the Spirit who witnessed,* namely by the water and the blood. The Spirit bare witness to Jesus by means of the water: for after Jesus came out of the water in which he was baptized, the heavens were opened, and the Holy Ghost was seen descending in a bodily shape and lighting upon him, whilst he prayed. By this miracle the Spirit pointed him out to all present as the person of whom the voice from heaven spake. Accordingly John Baptist told the Jews, that Jesus was pointed out to him as the Christ by that witness of the Spirit, John i. 32. *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.* 33. *And I knew him not; but he that sent me to baptize with water, the same said to me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.*—It is the Spirit likewise, who witnessed that Jesus is the Son of God by means of the blood. For it was the Spirit who raised Jesus from the dead, and thereby gave him that great attestation of his being the Son of God. So St Peter affirmeth, 1 Pet. iii. 18. Hence he is said by St Paul, 1 Tim. iii. 16. to have been *justified by the Spirit.*

3. *Because the Spirit is truth*; that is, *the Spirit is true*: for in the Hebrew tongue substantive nouns were often used for their corresponding adjectives. See Ess. iv. 17.—The apostle's meaning is, that the Spirit was employed to bear witness to Jesus as God's Son, by means or on occasion of the water and the blood, because he is a witness who can neither deceive nor be deceived.

Ver. 7.—1. *Farther there are three,* &c. In modern times, the authenticity of this verse hath been the subject of much controversy. The arguments on both sides of the question, taken from ancient Greek MSS. and versions, and from quotations made by the fathers, and from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle, where he observes, that this verse is wanting in all the ancient Greek MSS of the New Testament which have come down to us, except a few which shall be mentioned immediately. It is wanting likewise in the first Syriac and other ancient versions, particularly the Coptic, Arabic, and Ethiopic, and in many of the present Latin MSS.—With respect to quotations from the fathers, Mill acknowledges, that few of the Greek writers who lived before the council of Nice have cited this verse. The same he observes

concerning

and the Holy Spirit; and these three are one; these *ness*[2] in heaven; the Fa-

concerning those who, after that council, wrote in defence of the Trinity against the Arians and other heretics, which he thinks shews that this verse was not in their copies.

The only proofs, therefore, of the authenticity of the verse under consideration, are, 1. Some of the most ancient and most correct *Vatican* Greek copies (for others of them want this verse) from which the Spanish divines formed the Complutensian edition of the Greek Testament, and with which they were furnished by Pope Leo X. but especially the one which Mill thus describes, Proleg. No. 1090. *Insignis ille præ cæteris Codex eximiæ vetustatis, spectatæque fidei, quem tanquam Archetypum Complutensibus nostris tradidit Leo decimus, quemque proinde secutos eos ait Erasmus.*—2. A Greek copy, called by Erasmus *Codex Britannicus*, on the authority of which he inserted this verse in his edition Anno 1522. but which he had omitted in his two former editions. This is supposed to be a MS. at present in the Trinity College library, Dublin, in which this verse is found with the omission of the word ἁγιυ before πνευματος. It likewise wants the last clause of ver. 8. namely και οἱ τρεις εις το ἑν εισιν.—Concerning this MS. Porson in his letters to Travis, page 107. says, *It is certainly not earlier than the 15th century.*—3. All Stephen's MSS. being seven in number, which contain the Catholic epistles, have this verse: only they want the words εν ȣρανω. But Wetstein says, he himself examined five of the seven of Stephen's MSS. which all omit from the words, εν τω ȣρανω, to the words εν τῃ γῃ.—4. The Vulgate version, in most of the MS. copies and printed editions of which it is found, with some variations.—5. The testimony of Tertullian, who, according to Hammond, Bull, Mill and others, alludes to this verse, Adverf Praxæam. c. 25. and who lived in an age in which, he saith Præscript. c. 30. the *authenticæ literæ* of the apostles were read in the churches. By *authenticæ literæ* Mill understands, either the autographs of the apostles, which the churches to whom they were written had carefully preserved; or, correct transcripts taken from these autographs.—Also the testimony of Cyprian, who flourished about the middle of the third century, and who in his epistle to Jubajanus expressly cites the latter clause of this verse.—The objections which have been raised against the testimonies of Tertullian and Cyprian, Mill hath mentioned and answered in his long note at the end of 1 John v. which see in page 582. of Kuster's edition.—6. The testimony of many Greek and Latin fathers in subsequent ages, who have cited the last clause of this verse; and some of whom have appealed to the Arians themselves as acknowledging its authenticity.—Lastly, the Complutensian edition, Anno 1515, hath this 7th verse exactly as it is in the present printed copies, with this difference only, that instead of και ȣτοι οἱ τρεις ἑν εισι, it hath substituted the last clause of ver. 8. και οἱ τρεις εις το ἑν εισι, and hath omitted it in that verse.—These arguments appeared to Mill of such weight, that after balancing them against the opposite arguments, he gave it as his decided opinion, that in whatever manner this verse disappeared, it was undoubtedly in St John's autograph, and in some of the copies which were transcribed from it.

Many modern critics, however, of great note are of a different opinion. Wherefore, instead of passing any judgment on a matter which hath been so much contested, I shall only observe, 1. That this verse properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete; as shall be shewn in the course of the notes.—2. That in verse 9. *the witness of God* is supposed to have been before appealed to; *If we receive the witness of men, the witness of God is greater.* And yet if verse 7. is excluded, the witness of God is no where mentioned by the apostle.—3. That in the opinion of Beza, Calvin, and other orthodox commentators, the last clause of verse 7. hath no relation to the unity of the divine essence, see note 6. If so, the Trinitarians, on the one hand, need not contend for the authenticity of this verse, in the view of supporting their doctrine; nor the Arians, on the other, strive to have it excluded from the text as opposing their tenets.—4. That the doctrine which the Trinitarians affirm to be asserted in this verse, is contained in other places of scripture. So Wall saith. Benson likewise, in his dissertation written to prove this verse not genuine, saith *If it were genuine, there could nothing be proved thereby, but what may be proved from other texts of scripture.*—But of these things every reader will judge for himself.

2. *Who bear witness.* Hammond translates ὁτι in the beginning of this verse *Quemadmodum,* and και in the beginning of ver. 8. *Ita*: *As there are three who bear witness in heaven,—So there*

three are one, in respect of the unity of their testimony.

ther, [3] the Word, [4] and the holy *Spirit*, [5] and these three are one. [6]

there are three who bear witness on earth. But this signification of ὁτι is uncommon.—Here ὁτι is a simple conjunction, as every one will acknowledge who perceives that the sentiment which it introduces is no reason for what is asserted in ver. 6. I have therefore translated it by the word *farther*, to intimate that a new subject is brought in, which is carried on to ver. 11.—Μαρτυρουντες in this verse, and μαρτυρων in verse 6. being the participle both of the present, and of the imperfect of the indicative, the former, as the participle of the present tense, denotes the continued witnessing of the three in heaven and of the three on earth: but the latter, as the participle of the imperfect tense, signifies that the witnessing of the Spirit, first by the water, and next by the blood, (ver. 6.) are actions passed and finished.—Because the apostle hath not told us, ver. 7. and 8. what the things are, to which the three in heaven and the three on earth bear witness, some suppose it to be the fact mentioned, ver. 5. namely, *that Jesus is the Son of God.* But the intelligent reader who attends to the connexion of the apostle's discourse, will be sensible that the declaration of the things witnessed, is suspended to ver. 11. and that they are there said to be, *That God hath given to us eternal life, and* that *this life is through his Son;* which are facts entirely different from the one which the Spirit is said, ver. 5. to have witnessed by *the water and the blood*; that is, by the miracles which accompanied our Lord's baptism and death.

3. *The Father.* The Father is here represented as continually witnessing in heaven, that he hath given us eternal life through his Son, because on his Son's return from the earth, by placing him at his own right hand, he invested him with the government of the universe for the purpose of destroying the enemies of mankind; and that by his sentence as Judge he might acquit believers, and bestow on them eternal life. Farther, by accepting the sacrifice of his crucified body which he came into heaven to offer, and declaring on that occasion the oath by which he had constituted him a priest for ever after the order of Melchizedec, and appointing him to minister as a priest in heaven, the true tabernacle or habitation of the Deity, God declared the efficacy and acceptableness of the propitiation which his Son had made for the sins of the world. Wherefore, Christ's continued possession of the government of the universe by the appointment of the Father, and his remaining a priest in heaven, by the same appointment, is fitly called the Father's continual witnessing in heaven, that he hath given us eternal life through his Son.

4. *The word.* 'Ο λογος. This appellation John hath given to the Son of God, both in his gospel and in this epistle.—If the foregoing explication of the witness which the Father continually bears in heaven to the fact, that he hath given us eternal life through his Son, is admitted, it will easily be allowed that the Son's exercising the government of the universe, for the purpose of protecting believers from their spiritual enemies, and perfecting them in holiness; and his officiating continually for the purpose of opening heaven to their prayers now, and to their persons after the general judgment, may with equal propriety be called the continual witnessing of the Word in heaven, to the truth that the Father hath given us eternal life through his Son.

5. *And the holy Spirit.* As the Son of God was conceived, or made flesh, by the power of the holy Spirit, and was raised from the dead in the human nature by the same power, his exercising in heaven the offices of King and Priest, in the human nature which was communicated to him by the holy Spirit, is fitly termed the holy Spirit's continual witnessing in heaven, that God hath given us eternal life through his Son.

6. *And these three are one.* 'Ουτοι οἱ τρεις ἑν εισι. To understand the meaning of this passage, the substantive which agrees with the adjective ἑν, must be known. Those who think the doctrine of the Trinity is here declared, suppose that ἑν agrees with some word expressive of the divine nature. But that word can neither be ουσια, nor φυσις, nor ὑποστασις, because all these being feminine words, none of them can be joined with ἑν, which is in the neuter gender. The only word which can be joined with it, is either πραγμα, or προσωπον, or θειον. If πραγμα is fixed on, the meaning will be, *These three are one thing* or *being*. But, since it does not follow that the Father, the Son, and the Holy Spirit are God, because they are one thing or being, any more than it follows that any particular man is God, because his soul and body and spirit, is one being, it will not serve the purpose of the Trinitarians to fix on the word

πραγμα.

8 (Και) And there are three *who* bear witnefs *on* earth, the Spirit, [1] and the water,[2] and the blood: [3] (και,

8 *And, there are three who bear witnefs on earth* to the truth I am going to mention, ver. 11. *The Spirit, and the water, and the blood. And thefe three*

πραγμα. Far lefs will it ferve their purpofe to adopt the word προσωπον; *thefe three are one perfon:* becaufe this would deftroy the diftinction of perfons in the Godhead. The only word therefore that remains is θειον, which being itfelf an adjective, the fubftantive πραγμα muft be joined to it, thus: *Thefe three are one divine thing*, or *Godhead*, or *God;* for fo το θειον, fignifies, and is tranflated, Acts xvii. 29. But, if this had been John's meaning, he would not have written *thefe three are* ἑν, but εἱς; leading us directly to fupply the word θεος, agreeably to the common phrafeology, of which St Paul hath given us a remarkable example, 1 Cor. viii. 6. *To us there is*, εἱς Θεος, *one God the Father.*—Befides, it was not to John's purpofe to fpeak here of the unity of the heavenly witneffes in refpect either of their nature or of their *number*. I am therefore of opinion that when he wrote, ὁυτοι ὁι τρεις ἑν εισι, he meant only that they are *one* in refpect of the agreement of their teftimony, conformably to the ufe of the phrafe, 1 Cor. iii. 8. where ἑν εισι, fignifies, not unity of number, but of defign; Ὁ φυτευων δε και ὁ ποτιζων ἑν εισιν; Now *the planter and the waterer are one*: They have one end in view; namely, that the thing which they plant and water may grow to maturity. The phrafe thus underftood, muft both in 1 John v. 7. and in 1 Cor. iii. 8. be completed as follows: εις το ἑν εισι, *they agree in one thing*. Accordingly, both Beza and Calvin, by the *onenefs* of the heavenly witneffes underftand, not *unity of number*, but *unity of teftimony*. Beza's note on the paffage is: "Ita prorfus confentiunt ac fi unus teftis effent, uti revera unum funt, fi ουσιαν fpectes. "Sed de illa, ut mihi videtur, non agitur hoc in loco, quod et gloffa interlinearis, quem vo-"cant, agnofcit. Sed et Complutenfis editio legit, εις το ἑν εισι; id eft, in unum confentiunt, "uti legitur in fequenti membro."—In like manner Calvin. "Quod dicit, tres effe unum, "ad effentiam non refertur, fed ad confenfum potius."

Ver. 8.—1. *The Spirit.* Although in this verfe, the three mentioned, ver. 6. as bearing witnefs, are faid to bear witnefs a fecond time to Jefus, namely, *the Spirit*, *the water*, and *the blood*, it is no tautology; becaufe the water, the blood, and the Spirit in ver. 8. are different from the water, the blood, and the Spirit in ver. 6. as will appear immediately; not to repeat what was faid before, that the thing witneffed by them is different. And this perhaps is the reafon, that thefe witneffes are mentioned in a different order in the two verfes.

As the Spirit infpired the apoftles and evangelifts with the knowledge of the gofpel, and moved them to record in their writings God's promifes of eternal life through his Son; and as thefe writings are continually preferved and read in the churches, the Spirit by whofe infpiration they were written, may with great propriety be faid, by them to bear continual witnefs on earth to the great truth, that God hath given us eternal life through his Son.—Nor is this all: The Spirit may be faid to bear witnefs continually to the fame truth, by his ordinary influences producing in the minds of believers thofe difpofitions, by which they become the children of God and heirs of eternal life, Rom. viii. 16. Hence they are faid by our apoftle, ver. 10. to *have the witnefs in themfelves*.

2. *The water:* that is, the rite of baptifm regularly adminiftred in the Chriftian church to the end of the world, witneffeth continually on earth that God hath given us eternal life through his Son. For, baptifm being inftituted in commemoration of Chrift's refurrection, and to be an emblematical reprefentation of our own refurrection, the continued adminiftration of it in the name of the Father, Son, and holy Ghoft, is a folemn affurance of our obtaining eternal life through the Son. So St Paul informs us, Rom. vi. 4. *We have been buried together with him by baptifm into his death, that like as Chrift was raifed up from the dead by the glory of the Father, even fo we alfo fhall walk in a new life.*

3. *And the blood.* As *the water*, fignifies the rite of baptifm continually adminiftred in the church, in commemoration of Chrift's refurrection, and for a pledge of our own refurrection to eternal life, fo *the blood*, fignifies that commemoration of the fhedding of the blood of Chrift for the remiffion of fin, which is daily made in the Lord's fupper. Wherefore, as the remiffion of fin will be followed with the gift of eternal life, *the blood*, that is the Lord's fupper, often celebrated through the Chriftian world, is a continual witnefs on earth, that God hath given us eternal life through his Son.

witnesses on earth *agree in one* and the same testimony. See ver. 7. note 6.

9 *If we receive the testimony of men* as sufficient to prove even the most important facts, *the testimony of God* by the witnesses in heaven and on earth, certainly *is better and more worthy of credit*, than the testimony of men. *Now this is the witness of God, which he hath borne* by the witnesses in heaven and on earth, concerning his Son.

10 (But before I declare what the thing witnessed is, I must take notice, that *he who believeth on the Son of God hath the thing witnessed* by God, begun *in himself*. But *he who believeth not God's witness* concerning his Son, *hath endeavoured to make him a liar, by refusing to believe the witness which God hath witnessed concerning his Son.*)

11 *Now this is the thing* which God hath *witnessed*, by the three in heaven and the three on earth; namely, *that God will give to us who* believe *eternal life, and* that *this life is* to be bestowed on us *through his Son.*

(οι τρεις εις το ἑν εισιν) and these three agree in one.[4]

9 If we receive the witness of men,[1] the witness of God is greater. (Ὁτι, 261.) *Now*, this is the witness of God which he hath *witnessed concerning* his Son.

(10 He *who* believeth on the Son of God, hath the witness[1] in himself. He *who* believeth not God,[2] hath made (Ess. iv. 1.) him a liar, because he *hath not believed the witness which God hath witnessed concerning* his Son.)

11 (Και, 204.) *Now* this is the *witness*, that God hath given to us eternal life: and this life is (εν, 167.) *through* his Son.[1] (See chap. iv. 9.)

4. *And these three agree in one:* They agree in testifying one and the same truth, as is plain from the account just now given of their testimony. They agree likewise with the three in heaven, who testify the same important truth.

Ver 9.—1. *If we receive the witness of men, the witness of God is greater.* The apostle here alludes to Christ's words recorded, John viii. 17. *It is also written in your law, that the testimony of two men is true.* 18. *I am one that bear witness of myself, and the Father that sent me beareth witness of me.*

2. *The witness of God is greater.* In the 7th verse, the Father in particular is said to bear witness in heaven. But in this verse his witness is considered in conjunction with the witness, not only of the other witnesses in heaven, but of the three on earth: and the whole is termed *the witness of God*, because in witnessing, they all act in subordination to him, and agree with him in witnessing the great truth mentioned ver. 11. namely, *that he hath promised to give us eternal life through his Son.*—This witness of God, John affirms, *is greater*, that is, more certain and more worthy of credit, than the witness of men, be they ever so numerous or ever so respectable for their understanding and their integrity; so that we may rely on it with the greatest assurance.

Ver. 10.—1. *He who believeth on the Son of God, hath the witness in himself.* Here, as in the next verse, *the witness*, by an usual metonymy, is put for the thing witnessed. And the thing witnessed being, *that God hath given us eternal life through his Son*, he who believeth on the Son of God, may justly be said to have eternal life, the thing witnessed, in himself, because by his faith on the Son being begotten of God, he hath, in the dispositions of God's children communicated to him, eternal life begun in him, which is both a pledge and a proof that God in due time will completely bestow on him eternal life through his Son.

2. *He who believeth not God*, that is, believeth not the witness which God bare concerning Jesus, when at his baptism he declared him his Son by a voice from heaven, and when after his death he demonstrated Jesus to be his Son, by raising him from the dead. The refusing to believe these testimonies, John terms, *a making*, that is, an endeavouring to make *God a liar*, or false witness.—Some MSS. and ancient versions, particularly the Vulgate, instead of τῳ Θεῳ have here τῳ υἱῳ, *He who believeth not the Son*: which, Grotius and Bengelius think the true reading. But, like most of the various readings, this makes no alteration in the sense of the passage.

Ver. 11. *Now this is the witness*, (this is the thing witnessed. See ver. 10. note 1.) *That God*

12 ('O εχων) He *who acknowledgeth* [1] the Son, hath *this* life. *He who acknowledgeth not* the Son of God, hath not (την, 71.) *this* life.

13 These things I *have* written *to* you *who* believe on the name of the Son of God, that ye may know that ye have eternal life: and that ye may CONTINUE TO believe [1] on the name of the Son of God.

14 And this is the *boldness which* we have (προς) *with* him, that if we ask any thing according to his will, (ακυει, 45.) he *hearkeneth to* us. [1]

12 *He who acknowledgeth the Son, hath this life* begun in him, and made sure to him, by the virtues which his faith produceth in him: *He who acknowledgeth not the Son of God, hath no reason to expect this* eternal *life* which is through Christ.

13 *These things* concerning the water and the blood, and concerning the witnesses in heaven and on earth, and concerning the things which they have witnessed, *I have written to you who believe on the name of the Son of God, that ye may* be certain ye shall *have eternal life* through his Son; *and that ye may* continue to *believe on the name of the Son of God.*

14 *And this is the boldness which we have with the Father* through our believing on his Son, *that if we ask any miracle according to his will,* for his glory and the good of our sick brethren, *he lendeth a favourable ear to us.*

God hath given to us eternal life; and this life is through his Son. Here, I suppose the apostle had in his eye his master's words which he himself hath recorded in his gospel, chap. xvii. 2. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*—Though the apostle, in what goes before, hath spoken particularly of the three in heaven and of the three on earth who bear witness continually, he deferred mentioning till now, what it is they are witnessing; that by introducing it last of all, and after so much preparation, it might make the stronger impression on the mind of his readers.—In this, as in other passages of scripture, the preterite tense *God hath given,* is used instead of the future *God will give to us eternal life,* to shew the certainty of our obtaining that great blessing through his Son. See Ess. iv. 10.

Ver. 12. 'O εχων, *He who acknowledgeth the Son hath this life.* As the word εχει is used in the sense of *acknowleding* by our apostle, chap. ii. 23. note, I am of opinion the scope of the passage directs us to take it in that sense here. For notwithstanding εχει in the last clause of this verse is used in its ordinary signification, it is no uncommon thing in scripture, to find the same word used in different senses in the same passage.

Ver. 13, *And that ye may* πιστευιν *continue to believe.* This is the true translation of the clause: For in John's style πιστευειν often signifies, *continuing to believe.* John ii. 11. xi. 15; xx. 31.

Ver 14. *Now this is* η παρρησια *the boldness which we have with him, that if we ask any thing according to his will, he hearkeneth to us.* It is commonly thought that this and the following verse, is spoken of Christians in general, to assure them, that if they ask any thing necessary to their own salvation, God will grant it to them. In this sense Estius understood the apostle. See his note on these verses, where he describes the qualifications of a prayer *according to the will of God.* Nevertheless, from verses 16, 17. it is plain that the apostle is speaking, not of our asking *spiritual blessings* for ourselves, but of our asking *life for a brother who hath sinned a sin not unto death.* Others, therefore, think John, in these verses, directs Christians in general to pray for the eternal pardon of each others sins. But as no person's sins will be pardoned at the request of another, a better interpretation will be suggested, by observing that in this direction, there is an allusion to the promise which our Lord made to his apostles, and which John himself hath recorded in his gospel, chap. xiv. 12. *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go unto my Father.* 13. *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.* 14. *If ye shall ask any thing in my name, I will do it.*—Also chap. xvi. 23. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.* 24. *Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full.*—Now, since in the first mentioned passage, Christ promised that his apostles should do greater miracles than he himself had done,

1 and, 2.

15 *And if we are assured that he lendeth a favourable ear to us concerning what we ask*, because we are the disciples of his Son, *we have reason to believe that we shall have the petitions* granted, *which we have asked from him.*

15 And if we know that he *hearkeneth to* us CONCERNING *whatever* we ask, we know that we *shall* have the petitions *which* we *have asked from* him.

16 Having this boldness with the Father through our believing on his Son, *If any one* endowed with

16 If any *one* see his brother *sinning* [1] a *sin not* unto

and, that whatsoever they should ask in his name, he would do it, the meaning plainly is, that whatever miracle they should ask for the confirmation of their mission as his apostles, he would do it.—In like manner, when he promised, in the second mentioned passage, that whatsoever they should ask the Father in his name, he would give it them: and then said to them, *Ask and ye shall receive, that your joy may be full;* it cannot be doubted that the things he directed them to ask of the Father, were miracles for the manifestation of his character as the Son of God, and for the successful propagation of the gospel, whereby their joy as his apostles would be rendered complete.—These declarations and promises were the foundations of *the boldness* which the persons, of whom John speaks, *had with the Father, that if they asked any thing according to his will, he would hearken to them.* That John is speaking of their boldness in asking miracles, is evident from ver. 16. where he saith, *Let him ask* God, *and he will grant to him life for those who sin not unto death.*—Tillotson being sensible that *the boldness in asking* of which John speaks, was boldness in asking miracles, supposes that this is to be understood of the apostles alone. But, that this boldness belonged also to such of the disciples as, in the first age, were endowed with the gift of healing diseases miraculously, is evident from Mark xvi. 17. *These signs shall follow them that believe*, &c. 18. *They shall lay their hands on the sick, and they shall recover.*

Ver. 16.—1. *If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those who sin not unto death.* According to Benson, *the sin not unto death* of which John speaks, is any single sin which a good man commits through infirmity, or surprise. According to Doddridge, it is any sin whatever, except that which Christ himself declared unpardonable. But as no sin will be pardoned which is not sincerely repented of, the circumstance by which the sinner for whom life might be asked, is distinguished from those for whom life might not be asked of God, namely that his sin *is not a sin unto death*, implies that he hath repented of his sin. In this persuasion, the learned persons above mentioned give it as their opinion, that John here authorizes any pious person whatever, to ask of God eternal life for all penitent sinners, excepting those who have sinned against the holy Ghost; and assures him, that in answer to his prayer, God will grant to him eternal life for such sinners.—But their opinion is liable to two great objections. 1. No ordinary Christian, however pious, can know certainly whether the person, for whom he asketh life, hath sincerely repented of his sins: and yet unless he certainly knows this, he is not warranted to ask life for him; far less to ask it with the boldness mentioned in the 14th verse.—2. Although any pious person, as an exercise of his own benevolence, may pray for eternal life to his brother, the scripture gives no one ground to think, that his asking eternal life for his brother, hath any influence in procuring that blessing for him. As little doth right reason warrant such an expectation. Nevertheless in this verse, according to Benson and Doddridge, it is expresly promised, that any one who seeth his brother sinning a sin not unto death, and asketh of God eternal life for him, shall certainly have it granted to him; as if, without such a prayer, the sinner's own repentance would not procure him that favour from the mercy of God. See note 3.—We may therefore believe that in this passage, John speaks of persons and things, very different from those which the authors now mentioned had in their eye. What these were will appear, if we attend to the following particulars.

Because it was necessary to the successful propagation of the gospel, that its professors should in the first age be remarkably holy, God so ordered it, that the open miscarriages of individuals were often punished with visible temporal judgments. So Paul told the Corinthians, who had

death, *let him* ask [2] GOD, and he *will grant to* him life [3] for *those who* sin not

spiritual gifts, *is sensible that his brother hath committed a sin which is not to be punished with bodily death*, because he hath repented, or is in a disposition

had been guilty of great irregularities in the celebration of the Lord's supper. 1 Cor. xi. 30. For this *cause many of you are sick, and some are dead.* These judgments being public, had no doubt a great influence in restraining the first Christians from sin.—On the other hand, to encourage those to repent who by their sins had brought on themselves mortal diseases, there were in the first age persons, who being endowed with the gift of healing diseases miraculously, (1 Cor. xii. 9.) were moved by the Holy Ghost to heal the sick, who had repented of the sins which had brought on them the diseases under which they were labouring. We may therefore believe, that when John directed *any one*, who saw his brother sinning a sin not unto death, to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man who was endowed with the gift of healing diseases: And that the brother for whom the spiritual man was to ask *life*, was not every brother who had sinned, but the brother only who had been punished for his sin with some mortal disease, but who having repented of his sin, it was not a sin unto death: And that *the life* to be asked for such a brother, was not eternal life, but a miraculous recovery from the mortal disease under which he was labouring.

According to this view of matters, John, in the passage before us, is treating briefly of the subject concerning which James hath treated more at large, chap. v. 14. *Is any one sick among you? Let him send for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord:* 15. *And the prayer of faith will save the sick person, and the Lord will raise him up.* (και Ess. iv. 212) *And so, although he hath committed sins, they shall be forgiven him.* 16. *Confess your faults one to another and pray for one another that ye may be healed. The inwrought prayer of the righteous man availeth much.*—Now if John, in the passage before us, is treating of the subject which James hath handled in the above verses, The *any one, who seeth his brother sinning a sin not unto death*, of whom John speaks, was any elder of the church endowed with the gift of healing diseases miraculously; and the *asking*, prescribed by John, is what James calls *the prayer of faith:* See note 2 and the *life* to be obtained by such asking, was a miraculous recovery of the sick sinner from the mortal disease under which he was labouring; called also, the *raising him up*, namely to health, as is plain from James v. 16.

2. *Let him ask of God.* In the original, it is *He shall ask.* But the future of the indicative is often put in scripture for the imperative.—This *asking* James hath termed, *the inwrought prayer of the righteous man*, because the elder was inwardly moved by the holy Ghost to pray for the miraculous recovery of the sick person: Also he termed it, *the prayer of faith*, because the elder feeling himself moved by the holy Ghost to pray, prayed in the full assurance that the Lord would raise the sick person up to health. See note 3.—In this passage therefore, St John directed the spiritual men, who had the gift of healing diseases miraculously, to exercise that gift, only in behalf of those who had sincerely repented of the sins which had brought on them the diseases under which they were labouring. For the spiritual men could know with certainty the truth of the sick sinner's repentance, either by the gift of discerning spirits with which they were endowed; or if any spiritual man had not that gift, he must have known it by feeling himself inwardly moved to pray for the sick sinner's recovery.—The anointing of the sick with oil, though not mentioned by John, was fitly prescribed by James; not however on account of any efficacy which it had, as a natural remedy, to procure health for the sick, but merely as an outward sign to the sick person himself, and to those who were present, that a miracle of healing was to be wrought. For the same purpose the twelve, when sent forth by Christ to heal diseases miraculously, anointed the sick persons with oil whom they were to recover. For, although that rite is not mentioned by any of the evangelists who have given an account of their commission, Mark who hath described the success with which they executed their commission, tells us, chap. vi. 13. *They anointed with oil many that were sick, and healed them.*

3. *He will grant to him life.*—The *life* which was to be asked for those *who sinned not unto death*,

to repent, *let him pray to God, and he will grant, at his request, recovery to those who have not sinned to death. There is a sin which will be punished with death* because the sinner is impenitent: *I do not say*

unto death. 4 There is a sin
unto death. 5 I do not say

death, and which God was to *grant*, could not be *eternal life*, because no where in scripture is eternal life promised to be given to any sinner, at the asking of another. Besides, right reason teaches, that eternal life should not be granted to any sinner merely because another asks it for him: nay that the prayers of the whole world united, will not procure eternal life for an impenitent sinner.—On the other hand, if a sinner truly repents of his sin, he will assuredly obtain eternal life through the intercession of Christ, whether any of his fellow men ask it for him or not.—Since then, one person's asking God to grant eternal life to another, hath no influence to procure that favour, the life which was to be asked for the person who had not sinned unto death, and which God promised to grant, must have been temporal life only; consequently, John's direction, *Let him ask God, and he will grant to him life,* is equivalent to that of James, *let them pray over them, and the prayer of faith will save the sick, and the Lord will raise him up, and so, although he hath committed sins, they shall be forgiven him*; that is, although he hath committed sins which have occasioned him to be punished with a mortal disease, he shall be delivered from that punishment.—In calling a miraculous recovery from a mortal disease which had been inflicted as the punishment of sins, *the forgiving of sins*, James hath followed his master, who called the recovery of the sick of the palsy, *the forgiving of his sins*, Matt. ix. 2, 5. In like manner the Psalmist represents *the healing of all his diseases, as the forgiving of all his iniquities.*

4. *For those who sin not unto death.* Here the relative τοις, is plural, notwithstanding the antecedent αδελφον, is singular. But the number of the relative is changed, to shew that the promise was not restricted to any particular person who had not sinned unto death, but extended to all of that description. See Ess. iv. 22.—For an account of the sin not unto death, See note 1. on ver. 16.

In this 16th verse the apostle, according to the Bible translation, directed any one who saw his brother sinning a sin not unto death, to ask life for him from God, at the very time he was sinning that sin; and assured him that God would at his request grant life to such a sinner. But this is evidently a great impropriety; which however will be removed by translating the clause in the past time, agreeably to the import of the word ἁμαρτανοντα considered as the participle, not of the present but of the imperfect of the indicative, thus; *If any one see his brother hath sinned a sin not unto death, let him ask God,* &c. According to this translation, the prayer for life to the sinner was to be made, not while he was sinning, but after he had sinned, and had repented.—I have no doubt that the translation ought to run in the past time. Yet I have not ventured to make the alteration in the new translation.

It is now time to inform the unlearned reader, that on this 16th verse of the vth chapter of John's First Epistle, taken in conjunction with the parallel passage transcribed from the epistle of James, note 1. the Papists have built what they call *the sacrament of extreme unction*, which the priests of their communion dispense to dying persons, by anointing them with consecrated oil, accompanied with a prayer for the pardon of their sins, and with an authoritative declaration importing that their sins are completely pardoned. But, to shew that that rite is no sacrament, and that it by no means produceth the excellent effects attributed to it by the Papists, I submit the following arguments to the intelligent reader's consideration.

1. If the anointing with oil prescribed by James, and the prayer of the elder which accompanied that anointing, be a sacrament to which the graces of pardon and salvation are really annexed, it ought not to be confined to the sick and dying, but agreeably to the nature of a sacrament, all who profess to believe the gospel have a right to partake of it. Nevertheless, by the apostolic injunction, it is appointed only for the sick; and by the practice of the Papists, it is ministered only to such of the sick as are at the point of death. Wherefore, since those who are in health are precluded from this rite, and multitudes of them die without being in a condition to receive it, it cannot be a sacrament instituted for conferring pardon and salvation on those who die in a sick bed, since those who are cut off in health are by the apostle's injunction, excluded from these great graces: But it must have been appointed for some such purpose as that which hath been already explained.

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2. This pretended ſacrament being built on the paſſages of ſcripture mentioned ver. 16. note 1. it ſhould be diſpenſed as directed in theſe paſſages; and being ſo diſpenſed, it ſhould be followed with the effects there deſcribed; that is to ſay, it ſhould be diſpenſed only to the ſick, and the ſick immediately on receiving it ought to have their ſins pardoned, without any regard to their character and temper of mind at the time. The reaſon is, to the forgiving of the ſins of the ſick, nothing is required in the above mentioned paſſages, but that they be anointed with oil in the name of the Lord, and that the elder pray over them the prayer of faith; that is, pray in the full aſſurance that their ſins ſhall be forgiven them.—If the Papiſts reply, that to the forgiveneſs of the ſick perſon's ſins, his repentance is neceſſary, the anſwer is, That in ſo far as the pardon of ſin dependeth on the repentance of the ſick, the prayer of the elder and his authoritative declaration of pardon, have no influence in procuring for the ſick that grace. Perhaps we ſhall be told, that anointing and prayer being expreſsly required, they are equally neceſſary to the pardon of the ſick ſinner as repentance, both being implied conditions. Be it ſo. But in that caſe, no perſon, who hath the ſacrament of extreme unction in his power and neglects it, can be ſaved. This, however, it is to be preſumed, no charitable Papiſt will venture to affirm.

3. If the elder's anointing the ſick with oil, and his praying over them the prayer of faith, be a ſacrament, the perſon to whom it is diſpenſed, muſt not only receive the eternal pardon of all his ſins, but he muſt alſo be immediately raiſed up to health by the Lord; for that grace is as expreſsly promiſed, James v. 15. to follow the anointing of the ſick with oil and the praying over him, as the forgiveneſs of the ſins which he hath committed.—To avoid this conſequence, the Papiſts affirm, that the raiſing up of the ſick to health is conditional, depending on its being expedient for the glory of God, and for the good of the ſick perſon himſelf. But to this it is anſwered, as before, That to the raiſing up of the ſick nothing is required but anointing and prayer.—Granting, however, for argument's ſake, that expediency as well as repentance, is tacitly implied as the condition on which the ſick are to be raiſed up to health, the Papiſts ought to ſhew how it hath come to paſs, that, of the multitudes to whom their ſacrament of unction and prayer hath been diſpenſed in their dying moments, ſo few have been raiſed up to health by the Lord. Hath this happened, becauſe hitherto the Lord hath not ſeen it expedient to raiſe up many of them to health, notwithſtanding that grace is as expreſsly promiſed to follow the anointing of the ſick, and the elder's prayer for their recovery, as the forgiveneſs of their ſins? Or, hath this happened, becauſe of thoſe, to whom their ſacrament of extreme unction hath been diſpenſed, few have been ſincere penitents? I ſuppoſe the Papiſts will affirm neither of theſe, as they would be a great diſhonour to their church. And therefore, till they produce ſome ſatisfactory reaſon for God's not raiſing up the ſick, now as anciently, according to his promiſe, after they have been anointed and prayed for by the prieſt, we muſt believe that theſe rites are not a ſacrament to which the graces of pardon and ſalvation are annexed.

The foregoing three arguments demonſtrate, that the anointing of the ſick with oil and the praying for their recovery, were not appointed as a permanent office in the church, which every prieſt may perform, and every profeſſing Chriſtian who is ſick may demand, as the effectual means of procuring the plenary pardon of his ſins.—Theſe rites were peculiar to the firſt age, being appointed, not for procuring an eternal pardon of ſins to the ſick, but a miraculous recovery from ſome mortal diſeaſe which had been inflicted on them as the temporal puniſhment of their ſins. And no perſon could miniſter theſe rites with efficacy, except thoſe who had the gift of healing diſeaſes miraculouſly. The directions therefore which the apoſtles have given concerning theſe rites, were not intended for the inſtruction of the miniſters of religion in every age, but merely to teach thoſe who in the firſt age were endowed with the gift of healing diſeaſes miraculouſly, in what caſes and for what ends they were to exerciſe that gift. See the preceding note 2.

Here a ſaying, which Bengelius hath quoted from Whitaker, may be introduced as a fit concluſion of this important controverſy. *Let them*, ſaith he, *anoint with oil who can procure health for the ſick, and let thoſe, who cannot, abſtain from the vain ſymbol.*

5. *There is a ſin unto death.* From the account of *the ſin not unto death*, given in note 1. the reader will eaſily perceive that *the ſin unto death*, is a ſin obſtinately continued in, or at

 leaſt

concerning it, that the ſpiritual man ſhould aſk God to recover ſuch a perſon by miracle.

concerning it, that he *ſhould aſk.*[6]

17 *Every unrighteous action is ſin*, and merits death; *but there are ſins which*, becauſe they are not committed preſumptuouſly, nor continued in, *will not be puniſhed with temporal death.*

17 All unrighteouſneſs is ſin.[1] (Και, 205) *But* there is a ſin not unto death.

18 *We know that whoever hath been begotten of God*, (chap. ii. 29. note.) *doth not ſin* habitually, (chap. ii. 6. note 1.) *becauſe he who is begotten of God guardeth himſelf, and the devil doth not lay hold on him* ſo as to enſlave him: For ſuch an one, when ſick, ye may pray in the hope of being heard.

18 We know that *whoever hath been begotten* of God *doth not ſin*, (αλλα, 78.) *becauſe* HE *who* is begotten of God (τηρει) *guardeth* himſelf, and *the* wicked one *doth not lay hold on him.*[1]

19 By keeping ourſelves from habitual ſin, *we know that we are begotten of God. But the whole world* of idolaters and infidels *lieth under the dominion of the devil.* See Col. i. 13. notes.

19 *We* know that we are BEGOTTEN of God[1] (Και, 205.) *But* the whole world lieth (εν, 175.) *under the wicked one.*[2]

leaſt not particularly repented of, the puniſhment of which is therefore to end in the ſinner's death. This the ſpiritual man knowing, by his not being inwardly moved of the holy Ghoſt to pray for his recovery, the apoſtle in the ſubſequent clauſe forbade him, in ſuch a caſe, to aſk it of God.

6. *I do not ſay concerning it, that he ſhould aſk.* Doddridge, who underſtands this of our praying for repentance and pardon in behalf of obſtinate ſinners, thinks the apoſtle's meaning is, *I do not ſay, that he ſhould pray with a full aſſurance of being heard.* But as there is neither precept nor example in ſcripture, authorizing us to pray for pardon to obſtinate ſinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And if he heareth us in that requeſt, their pardon will follow.—On this ſubject Doddridge's reflection is both pious and benevolent. "Let us not," ſaith he, "too ſoon pronounce the caſe "of a ſinner hopeleſs; but rather ſubject ourſelves to the trouble of ſome fruitleſs attempts "to reclaim him, than omit any thing where there may be a poſſibility of ſucceeding."

Ver. 17. *All unrighteouſneſs is ſin.* By *unrighteouſneſs*, the apoſtle means, every thing by which our neighbour is injured: and by *ſin*, a violation of the law of God. See chap. iii. 4. —Perhaps by making this obſervation here, the apoſtle intended to intimate to the ſick ſinner, that to render his repentance ſincere, reſtitution muſt be made to every one whom he hath injured by his unrighteouſneſs: in which caſe his ſin, as the apoſtle adds, will not be unto death.

Ver. 18. *And the wicked one doth not hold him*, namely in ſubjection; for απτειν ſignifies *to hold faſt*, as well as *to touch*. Thus John xx. 17. Μη μȣ απτȣ, *Hold me not*; *for I do not yet aſcend to my Father.* Moreover, *to touch* ſignifies *to hurt.* John ix. 19. 2 Sam xiv. 10. 1 Chron. xvi. 22. and even *to deſtroy*, Job. i. 11.—The Syriac verſion of this clauſe is *Malus, non appropinquat ei.*—The devil is called *the evil, or wicked one*, by way of eminence, becauſe he entertains the greateſt malice towards mankind, and is indefatigable in his endeavours to ruin as many of them as he can.

Ver 19.—1. *We know that we are begotten of God.* In the original it is, we know that we are εκ τȣ Θεȣ. But the expreſſion being elliptical muſt be completed from ver. 18. by ſupplying γεγεννημενοι, as I have done in the tranſlation. See chap. iii. 12. note 1.

2. *But the whole world lieth under the wicked one.* Here as in chap. ii. 16. note 1. *the world* ſignifies, not the material fabric of the world, but the wicked men of the world. Wherefore, *the whole world*, denotes all the idolaters, infidels, and wicked men of the world, who having made themſelves the ſubjects of the devil, it may be ſaid of them, that εν τω πονηρω κειται, *they lie under the wicked one*; they are under his dominion: juſt as it is ſaid of believers

20 *Moreover, we know that the Son of God hath come* in the flesh to destroy the works and power of the devil, (chap. iii. 8.) *and hath given us* his disciples *understanding, that we might know the true God; and so we are subject to the true God, by being subject to his Son Jesus Christ. This is the true God, and the* means of that *eternal life* which God hath promised to all them who know him, John xvii. 3.

20 (Δε, 104.) *Moreover,* we know that the Son of God (ἡκει) *hath* come, and hath given us *understanding*, that we *might* know *the true* GOD, [1] (και, 212.) *and so* we are (εν, 175.) *under the true* GOD, (εν) *under* his Son Jesus Christ. This is the true God, [2] and *the* eternal life.

lievers in the next verse, that *they are* εν τῳ αληθινῳ, εν τῳ ὑιῳ, *in or under the true God by being under his Son*, See 1 Thess. i. 1. note.—The power of the devil in this lower world, and over its inhabitants, is often spoken of in scripture. Thus Ephes. ii. 2. He is called *the prince of the power of the air, the spirit which now inwardly worketh in the children of disobedience.*—2 Corinth. iv. 4. he is called *The god of this world*, and is said to *blind the minds of the unbelievers.*—1 Pet. v. 8. He is called *our adversary*, and is said to be *going about as a roaring lion seeking whom he may swallow up.*—Farther, wicked men are said, 2 Tim. ii. 26. To be *held in the snare of the devil.*—And Ephes. vi. 11. He is said to use *crafty methods* for the destruction of mankind.—And 2 Cor. xi. 3. He is said to have *beguiled Eve by his subtilty.*—And Coloss. i. 13. believers are said to be *delivered from the power of darkness, and translated into the kingdom of his beloved Son.* See the notes on 2 Cor. iv. 4. and on Ephes. ii. 2.—Because Homer uses the word κειται, to denote the bodies of men lying on the ground slain, Doddridge thinks the apostle, by using that word here, represents the wicked men of the world as lying slain by the devil, to give us an affecting idea of the miserable and helpless state of mankind fallen by the stroke of that malicious merciless enemy.

Ver. 20.—1. *Hath given us understanding, that we might know the true God.* In the translation of this clause I have supplied the word *God* from the end of the verse, not only because it is found in the Alexandrian MS. and in the Vulgate version, but because the sense of the passage requires it.—In the Vulgate, this verse is translated as follows, *Et dedit nobis sensum ut cognoscamus verum Deum, et simus in vero filio ejus: Hic est verus Deus, et vita eterna. And hath given us understanding that we might know the true God, and might be in his true Son: This is the true God and life eternal.* It seems the copy from which the Vulgate translation was made, read here, Τον αληθινον Θεον, και ωμεν εν τῳ αληθινῳ ὑιῳ αυτȣ

2. *This is the true God.* Because the person last mentioned in what goes before, is *Jesus Christ*, many commentators and theologians contend, that the demonstrative pronoun ὁυτος, stands here for *Jesus Christ*, and that he is the person who is called *the true God.* But as pronouns often denote the remote antecedent, when the circumstances of the case require them to be so understood, (Ess. iv. 63.) others are of opinion that ὁυτος, in this passage, refers not to *Jesus Christ* the near antecedent, but to τον αληθινον, *the true one*, or *true God*, whom the Son of God had given the Christians understanding to know. And this opinion they think probable, because, if the apostle by ὁυτος means *Jesus Christ*, he maketh him the true God, notwithstanding in the sentence which immediately precedes ὁυτος, he distinguisheth *the true one*, from his Son *Jesus Christ*; Και εσμεν εν τῳ αληθινῳ. εν τῳ ὑιῳ αυτȣ Ιησȣ χριςῳ: *And we are under the true one, under his Son Jesus Christ.* Now, although our translators have destroyed that distinction, and have made Jesus Christ the true God, by inserting the word *even*, in their translation between the two clauses of the sentence, in this manner, *And we are in him that is true, even in his Son Jesus Christ:* yet as they have inserted that word without the authority of any ancient MS the critics who make ὁυτος refer, not to Jesus Christ, but to τον αληθινον, think their opinion ought to have no weight in a matter of such importance.—Glassius, Philolog. Sacr. p. 714. tells us that Athanasius in the council of Nice, disputing against Arius, called this text of John, *a written demonstration*: and added, That as Christ said of the Father, John xvii. 3. *This is life eternal, that they might know thee the only true God*, so John said of the Son, *This is the true God and eternal life:* And that Arius then acquiesced in this written demonstration, and confessed the Son of God to be the true God. For these facts Glassius appeals to Athanasij Oper. Tom. 3. page. 705.

21 *Dear children, keep yourſelves* from worſhipping *falſe gods* and images. Now to ſhew my ſincerity in this, and in all the things I have written to you, I conclude the whole with an, Amen.

21 Little children, keep yourſelves from idols. Amen.

Ver. 21. *Little children, keep yourſelves from idols.* For the meaning of the word Ειδωλων *idols.* See 1 Cor. viii. 4. note 2.—The apoſtle cautioned his diſciples againſt going with the heathens into the temples of their idol gods, to eat of their feaſts upon the ſacrifices which they offered to theſe gods, and againſt being preſent at any act of worſhip which they paid to them, becauſe, by being preſent at the worſhip of idols, they participated in that worſhip; as is plain from what St Paul hath written on that ſubject. 1 Cor. viii. and x.—The exhortation to the brethren to keep themſelves from idols, ſheweth that this epiſtle was intended for the converted gentiles every where, as well as for the Jews in Judea to whom I ſuppoſe it was firſt ſent.

CONCLUSION.

THE frequency and earneſtneſs with which St John hath inculcated mutual love, his declaring that it is the only ſure proof of our love to God, and his aſſuring us that it baniſheth from the mind of the perſon who poſſeſſes it all fear of the judgment, may juſtly make us ſolicitous to form a juſt idea of ſo excellent a quality, and raiſe in us a ſincere endeavour to acquire it. I therefore obſerve, that ſince the love which the goſpel enjoins is a duty which is due from all to all, it cannot be that which is called *the love of eſteem*, becauſe of that none but the virtuous can be the objects: neither can it be *the love of gratitude*, ſince gratitude is due only to benefactors: But it muſt be *the love of benevolence*; an affection which all may exerciſe toward all: only it is more eſpecially due to the good. Yet every kind of benevolence will not mark a perſon as a real diſciple of Chriſt, nor baniſh from one's mind all fear of the judgment, becauſe ſome may be benevolent naturally, and others may do beneficent actions merely to gain applauſe, or to promote ſome worldly purpoſe. Whereas the benevolence peculiar to the real diſciples of Chriſt, is that alone which proceeds from love to God and from a regard to his will. So John hath told us, chap. v. 2. *By this we know that we love the children of God* in a right manner, *when we love God*, *and* from that principle, keep his *commadments*, particularly his commandment to love one another: *Not* however *in word or in tongue* only, *but in truth and in deed*, by doing them good according to our power. If ſo, our love to each other is to be judged of and meaſured, not ſo much by the warmth of our affection, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment or will of God.—That true Chriſtian love conſiſts in beneficence, John hath taught us

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by telling us, that as the love of God to us consists in his doing us good continually, so our love to one another consisteth in doing them good, even to the laying down our lives for them, 1 Epist. iii. 16.— According to this view of *love*, persons whose natural temper does not admit of great warmth of affection, but who from an habitual regard to the will of God do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined, than those persons, who, having warmer affections, are moved to do acts of beneficence, merely from natural disposition, without any regard to the will of God.

If the love which Christ hath enjoined consists in beneficence, how fortunate are those to whom God hath given the means of doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, to be general benefactors to mankind, by doing good and communicating. Being thus imitators of God in his greatest attribute, they do what is more acceptable to him than sacrifice, according to the saying of the heathen poet Menander, translated in the Adventurer, No. 105. "He that "offers in sacrifice, O Pamphilus, a multitude of bulls and of goats, "of golden vestments, or purple garments, or figures of ivory, or "precious gems, and imagines by this to conciliate the favour of "God, is grossly mistaken, and has no solid understanding. For he "that would sacrifice with success, ought to be (χρησιμον) *beneficent*, "no corrupter of virgins, no adulterer, no robber or murderer for "the sake of lucre. Covet not, O Pamphilus, even the thread of "another man's needle; for God, who is near thee, perpetually beholds thy actions."

'Temperance, and justice, and purity, are here inculcated in the 'strongest manner, and upon the most powerful motive, the Omniscience of the Deity; at the same time superstition and the idolatry of the heathen are artfully ridiculed. I know not among the 'ancients any passage that contains such exalted and spiritualized 'thoughts of religion.'

A NEW

A NEW

LITERAL TRANSLATION

OF THE SECOND EPISTLE OF THE APOSTLE

J O H N.

SECT. I. *Of the Authenticity of John's Three Epiſtles.*

THE internal evidence of the authenticity of the three epiſtles commonly aſcribed to John, having been explained in the preface to the firſt epiſtle, ſect. 2. this ſection ſhall be employed in ſetting before the reader what is called the external evidence, ariſing from the teſtimony of contemporary, and of ſucceeding authors, who ſpeak of theſe epiſtles as written by John the apoſtle.

Lardner on the Canon, vol. iii. p. 262. hath ſhewed That the firſt epiſtle of John is referred to by Polycarp, and by the martyrs of Lyons;—That his firſt and ſecond epiſtles are quoted by Irenæus, and were received by Clemens of Alexandria;—That Origen ſaith, " John, " beſide the Goſpel and Revelation, hath left us an epiſtle of a few " lines: Grant alſo a ſecond and third: For all do not allow theſe to " be genuine;"—That Dionyſius of Alexandria received John's firſt epiſtle, which he calls his *Catholic epiſtle;* and likewiſe mentions the other two as aſcribed to him.—That the firſt epiſtle was received by

Cyprian.—And that the ſecond is cited by Alexander biſhop of Alexandria.

Euſebius's teſtimony to the firſt epiſtle of John hath been already mentioned in his own words, pref. to James, ſect. 2. paragr. 2. In bearing that teſtimony, Euſebius inſinuateth that ſome aſcribed the ſecond and third epiſtles to another perſon of the name of John, called *the Elder*, of whom he ſpeaks, lib. iii. c. 39.—Jerome likewiſe hath mentioned this John in his catalogue.—And Grotius, on a circumſtance mentioned by Bede, in a paſſage to be produced immediately, hath aſcribed the ſecond and third epiſtles to him, in oppoſition to the teſtimony of the earlieſt and beſt Chriſtian writers.

All the three epiſtles were received by Athanaſius, by Cyril of Jeruſalem, by the council of Laodicea, by Epiphanius, and by Jerome. But the ſecond and third were doubted by ſome in Jerome's time.—All the three were received by Ruffin, by the third council of Carthage, by Auguſtine, and by all thoſe authors who received the ſame Canon of the New Teſtament which we do.—All the three are in the Alexandrian MS. and in the catalogue of Gregory Nazianzen, and of Amphilochius, who obſerves that ſome received only one of them.—The Syrian churches received only the firſt. See Pref. to James, ſect. 2. paragr. 3. Nor did Chryſoſtom receive any other.

Bede, in the beginning of the eighth century, wrote thus in his expoſition of the ſecond epiſtle: "Some have thought this and the following epiſtle not to have been written by John the apoſtle, but by another, a preſbyter of the ſame name, whoſe ſepulchre is ſtill ſeen at Epheſus: whom alſo Papias mentions in his writings. But now it is the general conſent of the church, that John the apoſtle wrote alſo theſe two epiſtles, foraſmuch as there is a great agreement of the doctrine and ſtyle between theſe and his firſt epiſtle. And there is alſo a like zeal againſt heretics."

Mill, in his Prolegomena, No. 153. obſerves, that the ſecond and third epiſtles of John, reſemble the firſt in ſentiment, phraſeology, and manner of expreſſing things.—The reſemblance in the ſentiments and phraſeology may be ſeen by comparing 2 Epiſtle ver. 5. with 1 Epiſt. ii. 8.—and ver. 6. with 1 Epiſt. v. 3.—and ver. 7. with 1 Epiſt. v. 5.—and 3 Epiſt. ver. 12. with John xix. 35.—Of John's peculiar manner of expreſſing things, 2 Epiſt. ver. 7.—and 3 Epiſt. ver. 11. are examples.—Mill, farther obſerves, that of the 2d Epiſtle, which conſiſts only of 13 verſes, 8 may be found in the firſt, either in ſenſe, or in expreſſion. See Whitby's pref. to 2 John.

The title of *elder*, which the writer of the ſecond and third epiſtles hath taken, is no reaſon for thinking that they were not written by John the apoſtle. For, *elder*, denotes that the perſon ſo called was of long ſtanding in the Chriſtian faith, and had perſevered through a

long course of years in that faith, notwithstanding the many persecutions to which all who professed the gospel were exposed in the first age. It was therefore an appellation of great dignity, and entitled the person to whom it belonged, to the highest respect from all the disciples of Christ. For which reason it was assumed by the apostle Peter, 1 Pet. v. 1.—Heuman gives it as his opinion, that in the title of *elder*, there is a reference to John's great age, when he wrote these epistles, and that he was as well known by the title of *elder*, as by his proper name; so that *elder*, was the same as if he had said, *the aged apostle*.—The circumstance that the writer of these epistles hath not mentioned his own name, is agreeable to John's manner, who neither hath mentioned his name in his gospel, nor in the first epistle, which is unquestionably his. Besides, it may have been a point of prudence in the writer of these epistles to conceal himself, under the appellation of *the elder*, from his enemies into whose hands these epistles might come.

Beausobre and L'Enfant, in their preface to the second and third epistles, take notice that the writer of the third epistle speaks with an authority, which the bishop of a particular church could not pretend to, "and which did not suit *John the presbyter*, even supposing him "to have been bishop of the church of Ephesus, as the pretended "Apostolical Constitutions say he was appointed by John the apostle. "For if Diotrephes was bishop of one of the churches of Asia, as is "reckoned, the bishop of Ephesus had no right to say to him, as the "writer of this epistle doth, ver. 10. *If I come, I will remember his* "*deeds which he does*. That language, and the visits made to the "churches, denote a man who had a more general jurisdiction, than "that of a bishop, and can only suit St John the apostle." This threatening, therefore, is an internal proof that the third epistle belongs to John, who by his miraculous powers, as an apostle, was able to punish Diotrephes for his insolent carriage toward the members of his church, and toward the apostle himself.

Sect. II. *Of the Person to whom John wrote his Second Epistle.*

The inscription of this epistle is. Εκλεκτη κυρια; which hath been translated and interpreted differently, both by the ancients and the moderns.—Some fancying *Electa* to be a proper name, have translated the inscription thus; *To the Lady Electa*. Accordingly in the Adumbrations of Clemens Alexandr. this epistle is said to have been written to a Babylonian woman, or virgin, named *Electa*.—Among the moderns, Wolf and Wetstein are of the same opinion as to the name of this woman.—But Heuman and Benson contend that her name was

Κυρια, *Kyria*, and translate the inscription thus, *To the elect Kyria.*—Oecumenius in his prologue saith, " He calls her *Elect*, either from " her name, or on account of the excellence of her virtue." And, in his commentary on the beginning of the epistle, he saith, " John " did not scruple to write to a faithful woman, for as much as in Christ " Jesus there is neither male nor female."—On the other hand, Cassiodorius among the ancients, thought a particular church was meant by the apostle: And of the moderns, Whitby and Whiston were of the same opinion; for they say, this epistle was not written to a particular lady, but to a particular church: And Whiston mentions the church of Philadelphia; but Whitby that of Jerusalem, the mother of all the churches. Our English translation expresses the commonly received opinion concerning this matter; which Mill also, and Wall, and Wolf, with Le Clerc and Lardner have adopted.—Beza too was of the same opinion, for in his note on the inscription he thus writes: " Some think *Electa* a proper name, which I do not approve, because in " that case the order of the words would have been Κυρια Εκλεκτη, *To* " *the Lady Electa*. Others think this name denotes the Christian " church in general. But that is disproved, first, by its being a " manner of speaking altogether unusual; secondly, by the apostle's " expresly promising in the last two verses, to come to her and her chil- " dren; thirdly by sending to her the salutation of her sister, whom " also he calls *Electa*. I therefore think this epistle was inscribed to " a woman of eminence, of whom there were some here and there, who " supported the church with their wealth, and that he called her *elect*, " that is, *excellent*, and gave her the title of κυρια *Lady*, just as Luke " gave to Theophilus, and Paul gave to Festus, the title of κρατιστος " *most excellent*. For the Christian religion doth not forbid such ho- " nourable titles to be given, when they are due."

It is supposed, that the writer of this letter did not mention the name of the lady to whom it was sent, lest the enemies of the gospel into whose hands it came, finding her pointed out as a person of eminence among the Christians, might have given her trouble. But the same reason should have hindered the writer of the third epistle, from mentioning the name of *Caius* in its inscription. Benson therefore thinks *Kyria* the name of the woman to whom the second of these epistles was written: and in support of his opinion observes, that the authors of the second Syriac, and of the Arabic versions of this epistle, understood *Kyria* to be her name: for they have inserted the word *Kyria* in their versions, without translating it.

It is not known where this lady lived. But from the apostle's proposing to visit her soon, it is conjectured that she lived not far from Ephesus, where the apostle abode when he wrote to her.

Sect. III.

Sect. III. *Of John's Design in writing his Second Epistle.*

The continuator of Estius's commentary saith, that any one who compares ver. 7. of this epistle with what is written in the first letter, and with what Tertullian hath said De Prescript. c. 46. and Epiphanius Heres. 24. will be sensible that this short epistle was written to confute the error of Basilides and his followers, who affirmed that Christ was not a real man, but only a man in appearance; consequently, that he neither did nor suffered what he appeared to do and suffer.

In the preface to the first epistle Sect. 3. it was observed that in the latter end of the first age, many false teachers, the disciples of Basilides, were going about disseminating his doctrine concerning the person of Christ. Wherefore, as that doctrine overturned the whole scheme of the gospel, and in particular annihilated the atonement which Christ is said, in the gospel, to have made for the sin of the world by his death, robbed Christians of their best hopes, and turned the whole of their faith into a dream or illusion, John did not content himself with condemning that pernicious doctrine in his first epistle, but judged it necessary, in a more particular manner, to put this lady and her children on their guard against the deceivers who taught it. He therefore said to them, ver. 7. If any teacher come to you, who doth not hold the true doctrine concerning the person of Christ, do not receive him into your house, neither wish him health and prosperity, lest by seeming to encourage him in his errors, ye become partakers in his evil deeds.

Some readers, not attending to the circumstances in which this lady was, may perhaps from the apostle's advice to her, conclude that he was of an evil disposition himself, and encouraged in his disciples an intolerant spirit, toward those who differed from them in opinion concerning matters of religion. But those who thus reason ought to consider, that the person to whom the apostle gave this advice was a woman, whose benevolent disposition laid her open to be imposed on by cunning deceivers. They ought also to call to mind the black picture, which the apostle Paul in his second to Timothy chap. iii. 6, 7. and in his epistle to Titus chap. i. 10, 12. hath given of the ancient heretical teachers; together with what the Fathers have written concerning their base arts, their impiety, their monstrous tenets, their hypocrisy, their covetousness, and their debauchery. For, if they attend to these things, they will be sensible that the apostle's directions to this lady and her children, were by no means too severe: especially as these heretical teachers pretended to be inspired: nay

to poſſeſs an higher degree of inſpiration, than even the apoſtles themſelves were endowed with.—Beſides, John's directions to this lady and her children, are not inconſiſtent with the precepts of the other apoſtles, who have commanded us meekly to bear with thoſe who err, and in the ſpirit of meekneſs to reclaim them. For the perſons they had in view in theſe precepts, were not falſe teachers who diſſeminated their corrupt doctrines and who erred from corruption of heart, but perſons who erred through weakneſs of underſtanding, and ignorance. This is plain from Paul's ordering Titus to rebuke the falſe teachers in Crete with a cutting ſharpneſs: And from his commanding Timothy to ſhun the company of obſtinate heretics. And as John's advice to this lady is not inconſiſtent with the precepts of his brethren, ſo neither do they contradict his own precepts, earneſtly and repeatedly delivered in his firſt epiſtle, to love and to do good to the worſt of men. They are only advices to this Lady and her children, not to expoſe themſelves to the danger of being ſeduced by falſe teachers, and not to aid them in ſpreading their errors.—His advice, therefore, ought to be attended to by thoſe, who, either from piety, or benevolence, are diſpoſed to ſhew hoſpitality to teachers, of whoſe character and tenets they are ignorant; becauſe ſuch, notwithſtanding their ſhew of godlineſs, and their plauſible diſcourſe, may be deceivers: in which caſe, the perſons who entertain them in their houſes, or who give them money, certainly become partakers of their evil deeds, as the apoſtle in this epiſtle hath expreſsly declared.

View and Illuſtration of the Matters contained in John's Second Epiſtle.

THE apoſtle, after addreſſing this letter to a woman of diſtinction and her children, and expreſſing great affection to them on account of their adhering to the truth of the goſpel, ver. 1.—declared that he was moved, thus to love them, by the goſpel itſelf, ver. 2.—And as a teſtimony of his love, he gave them his apoſtolical benediction, ver. 3.—Then told this lady, that he felt the greateſt joy when he found ſome of her children, with whom he had converſed, perhaps at Epheſus, walking in the truth; that is holding the true doctrine of

of the goſpel, and behaving ſuitably to that doctrine, ver. 4.—From this he took occaſion to exhort them, to love all the ſincere diſciples of Chriſt, and to do them good offices, according to the commandment which Chriſt gave to his apoſtles at the beginning, ver. 5.—and to expreſs their love to Chriſt by obeying all his commandments; particularly the commandment they had heard from the beginning, that they ſhould love one another ſincerely with a pure ſpiritual love, ver. 6.—Next he told this excellent lady, that his joy, on account of her children's walking in the true doctrine of the goſpel concerning the perſon of Chriſt, was the greater that many falſe teachers were going about, who denied that Jeſus Chriſt had come in the fleſh. Each of theſe, he told her, was the deceiver and the antichriſt foretold by our Lord to come. This account of the falſe teachers the apoſtle gave, leſt the lady and her children, deceived by their plauſible ſpeeches, and their ſhew of extraordinary piety, might have been diſpoſed to ſhew them kindneſs, ſuppoſing them to be the ſervants of Chriſt, ver. 7.—He therefore deſired them to be on their guard againſt ſuch teachers, for this among other reaſons, that if they ſhould be drawn away by them, he would loſe the reward which he expected for his having, not only faithfully, but ſucceſsfully, taught them the true doctrine of the goſpel: For he wiſhed that his reward might be complete, through their continuing in the belief and practice of the truth, ver. 8.—Moreover he told them, that the teacher who doth not abide in the true doctrine concerning Chriſt, doth not acknowledge the truth of God's teſtimony concerning his Son. But the teacher who continueth to hold that doctrine, acknowledges the Son's teſtimony concerning himſelf, as well as the Father's, ver. 9.—Wherefore, if any teacher came to them, and did not bring the true doctrine concerning Chriſt, he forbade them to receive him into their houſe; or ſo much as to give him the common ſalutation or wiſh of health, ver. 10.—Becauſe the perſon who gives any encouragement to falſe teachers, though it be done inconſiderately, is in ſome ſort acceſſary to the miſchiefs which his pernicious doctrine may occaſion, ver. 11. —He then told them, that he had many other things to ſay to them concerning theſe impoſtors, but he would not commit them to writing, becauſe he hoped to come ſoon and converſe with them perſonally, in a more free manner than he could do by letter, that their mutual joy might be complete, ver. 12.—And ſo concluded, with giving this lady the ſalutation of the children of her ſiſter, to whom likewiſe he gives the appellation of *elect*, on account of the excellence of her character, ver. 13.

COMMENTARY.

VER. 1 I *the aged apostle* of Christ *to the excellent lady and her children, whom I love in truth, and not I only, but all also who know the true doctrine of the gospel,* love her and her children sincerely.

2 *This love I and all who know the truth, bear to you through* the influence of *the gospel which abideth among us, and shall be* continued *with us to the end of the world.*

3 *Grace mercy and peace,* (εϛαι, the future for the imperative, Ess. iv. 13.) *be with you, from God the Father* of all, *and from Jesus Christ the Son of the Father, together with* the possession of *truth, and of love* to God and to man.

4 *I rejoiced greatly when I found some of thy children,* with whom I conversed lately, *holding the doc-*

NEW TRANSLATION.

VER. 1 The elder [1] *to* the elect lady [2] and her children, [3] whom I love [4] *sincerely.* [5] And not I only, but all also who *know* the truth.

2 (Δια) *WE LOVE YOU thro' the truth* [1] which *abideth* (εν, 172.) *among* us, and shall be with us for ever. [2]

3 *Grace, mercy,* AND peace, be with you from God the Father, and from the Lord Jesus Christ the Son of the Father, (εν, 162.) *with* truth and love. [1]

4 I rejoiced greatly (ὁτι, 259.) *when* I found SOME of thy children [1] walking in

Ver. 1.—1. *The elder.* For the import of this title, see Pref. Sect. 1. penult paragr.

2. *To the elect lady.* The apostle gave to this lady the appellation of *elect* or *excellent,* (See Ess. iv. 41.) not only on account of her virtues, but, as Estius observes, because she was distinguished by her birth and opulence; and to shew his respect for her on account of her beneficence to the poor, and to strangers. See ver. 13. note. and Pref. Sect. 2.

3. *And her children.* There is no mention made by the apostle of this lady's husband, either because he was dead, or because he was not a Christian.

4. *Whom I love.* The pronoun ὁυς, though the antecedents κυρια and τεκνοις be, the one in the feminine gender and the other in the masculine, is put in the masculine, because according to the usage of the Greek language the masculine gender comprehends both the masculine and the feminine. See Ess. iv. 60.

5. *Sincerely.* The sincerity and purity of his love to this lady, the apostle shewed on the present occasion, by his earnestness to guard her and her children against being deceived by the false teachers, who were then going about among the disciples of Christ. See ver. 7.—If εν αληθεια is translated, *in truth,* John's meaning may be, whom I love on account of their adherence to the true doctrine of the gospel. Accordingly, he adds, *And not I only, but all also who know the truth.*

Ver. 2.—1. *Through the truth.* As the apostle is here explaining the principle from which his love to this lady and her children proceeded, I have translated the preposition δια by the word *through,* to mark that principle: His love to these excellent persons proceeded from the influence which the true doctrine of the gospel had on his mind, to make him love all the real disciples of Christ.

2. *And shall be with us for ever.* John mentioned the continuance of the Christian religion in the world for ever, as a proof of its excellence, and of God's care to support it, notwithstanding the attempts of infidels to destroy it. For, these considerations must have been a great encouragement, to all in the first age who had received the gospel, to maintain it, although by so doing they exposed themselves to much persecution.

Ver. 3. *And from Jesus Christ the Son of the Father, with truth and love.* Whitby, supposing the clause, εν αληθεια και αγαπη, to be an Hebraism, connects it with *the Son of the Father,* and translates the passage thus: *From Jesus Christ the true and beloved Son of the Father.* But others construe the passage in this manner: *Grace, mercy, and peace, with truth and love, be with you from God the Father, and from Jesus Christ the Son of the Father.* This construction I think should be followed.

Ver. 4.—1. *I rejoiced greatly when I found some of thy children.* So ευρηκα εκ των τεκνων σε signifies. From this expression Estius inferred, that some of this lady's children were not Christians. But I rather suppose with Grotius, that John speaks of such of her children as in the

trines and observing the precepts of the gospel, as these were preached by us *according to the commandment* which *we received from the Father*.

5 *And now I beseech thee, lady, not as writing to thee a new commandment;* a commandment which thou never heardst before; *but that* commandment *which we* apostles *had* from our Master *from the beginning*, and which we have all along preached, *that we love one another*.

6 *Moreover this is the love* of God, *that we walk according to his commandments*, (1 John v. 3.) *This is the* great *commandment* of God, that ye believe in him whom he hath sent, (John vi. 29.) *even as ye have heard from the beginning*, in order *that ye may constantly obey it*. See 1 John ii. 5. note 1.

truth,[2] as *we received commandment* from the Father.

5 And now I beseech thee lady,[1] not as *writing to* thee a new commandment,[2] but that which we had from the beginning, that we love one another.[3]

6 And this is *the* love, that we walk *according to* his commandments.[1] This is the commandment,[2] *even* as ye have heard from the beginning, that ye *may* walk in it.[3]

the course of their affairs had come to the place where he was; and that having conversed with them, he had found them sound, both in the faith and in the practice of the gospel.—After they returned home, the apostle inscribed this letter to them, as well as to their mother, and by the commendation which he bestowed on them in it, he no doubt encouraged them much to persevere in the truth.

2. *Walking in truth.* As walking denotes in scripture the course of a man's behaviour, Ess. iv. 59. *walking in truth*, may signify, not only that these young persons maintained the true doctrine of the gospel concerning the person of Christ, ver. 7 but that their conversation was in all respects suitable to the gospel—In this joy, the apostle manifested the disposition of a faithful minister of Christ: for such derive their greatest happiness from the faith and holiness of their disciples. John spake in the same manner concerning Caius, 3 Epist. ver. 3. And Paul concerning his converts, Philip. iv. 1. 1 Thess. iii. 9.

Ver. 5.—1. *Now I beseech thee lady.* This sort of address suiteth a particular person, better than a whole church consisting of many individuals, to which, in the opinion of some, this letter was directed. See Pref. Sect. 2.

2. *Not as writing to thee a new commandment.* The apostle doth not speak of *a new commandment*, in the sense in which our Lord used that phrase, when he said to his disciples, John viii. 34. *A new commandment I give to you, that ye love one another: as I have loved you that ye also love one another.* See 1 John ii. 8. note 1. But his meaning is, either, that the commandment *to love one another* which he gave to this lady, was not a commandment which had never been delivered to the church before; or, that it was not a commandment peculiar to the gospel. The first of these I take to be the apostle's meaning; as he tells this lady, that the disciples of Christ had had this commandment delivered to them from the beginning.

3. *But that which we had from the beginning, that we love one another.* In inculcating this commandment so frequently and so earnestly in all his writings, John shewed himself, not only a faithful apostle of Christ, but a person of an excellent heart His own breast being full of love to mankind, he wished to promote that amiable disposition in all the disciples of Jesus.

Ver. 6.—1. *This is the love, that we walk according to his commandments.* Most commentators think John is here describing the love mentioned in the preceding verse, namely the love which Christians owe to each other. But, since he tells us that the love of which he now speaketh, consists in the keeping of God's commandments, he must mean *the love of God:* for he delivers the same sentiment, 1 John v. 3. *This is the love of God, that we keep his commandments.* See the conclusion at the end of the first epistle.

2. *This is the commandment*; that is, the commandment by way of eminence. Wherefore, though the apostle doth not tell us what this commandment is, yet by calling it *the commandment*, he certainly directeth us to God's great commandment to obey his beloved Son Jesus Christ, whom he sent into the world made flesh, to save sinners. To this interpretation, the reason assigned by the apostle in the next verse, for putting the disciples in mind of God's commandment, agreeth: for *many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh.*

3. *Even as ye have heard from the beginning, that ye may walk in it.* The apostle having, from

7 I put you in mind of God's commandment to believe on Jesus Christ, whom God sent into the world in the flesh, *because many deceivers are entered into the world, who do not confess* that *Jesus Christ did come in the flesh*, and who refuse to obey him. Every teacher of *this* sort, *is the false prophet and the antichrist* foretold by our Lord to come.

7 (Ὁτι, 256.) For many deceivers are entered into the world, who *do not* confess Jesus Christ *did* come [1] in the flesh. This is *the* deceiver and *the* antichrist. [2]

8 *Keep yourselves* from these deceivers, *that we* who have converted you, *may not*, by your following them, *lose our labour*, *but*, by presenting you faultless at the day of judgment, *may receive our reward complete*.

8 Look to yourselves [1] that we [2] *may not* lose THE THINGS which we have wrought, *but may* receive a full reward. [3]

9 *Whosoever goeth beyond, and doth not abide in the doctrine taught by Christ* and his apostles, (see 1 John ii. 23. note.) *acknowledgeth not God. He who closely adheres to the doctrine taught by Christ* and his apostles, *the same acknowledgeth* the authority *both* of *the Father and of the Son*, who have confirmed that doctrine in the most ample manner.

9 Whosoever (παραβαινων) *goeth beyond*, and *doth not abide* in the doctrine of Christ, [1] *acknowledgeth* not God. He *who* abideth in the doctrine of Christ, *the same acknowledgeth* both the Father and the Son. (See 1 John v. 12. note.)

from the beginning of the gospel, declared it to be God's commandment to obey Christ, John might well tell his disciples, that *they had heard it preached from the beginning* in order *that they might constantly obey it*.

Ver. 7.—1. *Who do not confess Jesus Christ did come in the flesh.* Ερχομενον being the participle of the imperfect of the indicative, is rightly translated *did come*: for Jesus Christ was not on earth in the flesh when John wrote this, as the translation in our Bible, *is come*, imports. He *had come in the flesh*, but was gone. For which reason no translation of this clause, which representeth Jesus Christ as then present, can be just. Beza, in his note on ερχομενον, after observing that it is not the participle of the present but of the imperfect tense, tells us, that this participle is used in innumerable places for the aorist: and gives as an example, 3 John, ver. 3. where ερχομενων is put for ελθοντων, and is rendered accordingly, even by our translators; *when the brethren came.*—In the Vulgate version of the verse under our consideration, ερχομενον is rightly translated *venisse*.

2. *This is the deceiver, and the antichrist.* Notwithstanding these appellations are in the singular number, they do not denote any particular false teacher, but a number of such; as is plain from the precedent clause, where it is said *many deceivers are entered into the world.* Perhaps the apostle used the singular number emphatically, to lead this lady to recollect our Lord's prediction concerning the false teachers who were to arise. See 1 John ii. 18. note 3. iv. 3. note 2.

Ver. 8.—1. *Look to yourselves.* Βλεπετε, *Look attentively to yourselves*, and to those around you, that they may not by any crafty methods, seduce you into the paths of error and vice.

2. *That we may not lose the things which we have wrought.* Five of Stephen's MSS. the Alexandrian and other MSS. the Vulgate, the second Syriac, and the Ethiopic versions, for *απολεσωμεν ἁ ειργασαμεθα* read here, *απολεσητε ἁ ειργασασθε*, *that ye may not lose the things which ye have wrought.* Grotius saith, this agrees better, than the common reading, with what goeth before.

3. *But may receive a full reward.* The elect lady and her children were to take heed to themselves, for this among other reasons, that the apostles who had converted them, might not lose that part of their reward which is promised to them who turn others to righteousness. Dan. xii. 3. And even, although no particular reward were promised to those who are instrumental in converting others, certainly, by the apostasy of their disciples, such will lose the joy which their perseverance in faith and holiness would give them, See Heb. xiii. 17.—The person, who was to receive a full reward, in consequence of this lady and her children's looking to themselves, is the apostle: For if others apostatized, John would receive no reward at all.

Ver. 9. *Whosoever goeth beyond, and doth not abide in the doctrine of Christ.* Παραβαινων. This word

10 If *any one come to* you, and *do not bring* this doctrine, *do not receive* him into YOUR houſe, [1] *nor wiſh him happineſs.* [2]

10 *If any teacher come to you, and do not bring this doctrine*, that Jeſus Chriſt the Son of God did come in the fleſh to ſave mankind, *do not receive him into your houſe, nor* expreſs your approbation of him by *giving him the common ſalutation.*

word ſignifies, to paſs over, in any direction, the bounds which are preſcribed to a perſon. Now, as the doctrine of Chriſt is contained within certain limits, he who teacheth a different doctrine goeth beyond theſe limits. And to make this plain the apoſtle adds, *And doth not abide in the doctrine of Chriſt.* Wherefore, the perſon who either neglecteth to teach any part of the doctrine of Chriſt, or who teacheth what is not the doctrine of Chriſt, is equally culpable, and doth not acknowledge God.—The doctrine of Chriſt which the apoſtle had in his view here, I ſuppoſe, is the doctrine concerning Chriſt, that he is the Son of God ſent into the world made fleſh, to ſave mankind, See 1 John ii. 23.

Ver. 10.—1. *If any one come to you, and doth not bring this doctrine*, namely, the doctrine mentioned in the preceding verſe. Here, more is meant than is expreſſed. For the apoſtle, in this ſoft expreſſion, condemned thoſe who brought, or taught a contrary doctrine.—From this precept it appears, that when thoſe who profeſſed to be the diſciples of Chriſt, came to any place where they were not known to the brethren who reſided there, nor were recommended to them by ſome with whom they were acquainted, they made themſelves known to them as the real diſciples of Chriſt, by declaring their faith. It is neceſſary to call the reader's attention to this cuſtom, becauſe it ſhews the propriety of the apoſtle's advice to this pious lady and her children. See the following note.

2. *Do not receive him into your houſe.* In the eaſtern countries, where there were no inns for the entertainment of travellers as with us, to receive and entertain ſtrangers in one's houſe, was conſidered, either as a duty which friends mutually owed to each other, or as the beginning of a laſting friendſhip. But after the inhabitants of theſe countries became Chriſtians, they exerciſed hoſpitality to their ſtranger brethren from a ſtill nobler principle, eſpecially when theſe ſtrangers were employed in ſpreading the goſpel. For in that caſe, love to Chriſt and a regard to his religion, ſtrongly moved them to theſe kind offices, See Rom, xii. 8. note 5.—From the example of Apollos mentioned Acts xviii. 27. and from what is inſinuated 2 Cor. iii. 1. concerning the falſe teachers who had come from Judea to Corinth, it appears that when the brethren had occaſion to go to any church where they were not known, they carried letters of recommendation from perſons who were acquainted with ſome of the members of that church, who on the credit of theſe letters received and entertained them. Or, if theſe ſtrangers had no recommendatory letters, they made themſelves known as ſincere diſciples of Chriſt, by declaring their faith to the biſhop and elders of the church to which they came; as is inſinuated in the firſt clauſe of the verſe under conſideration. Theſe cuſtoms were prudently eſtabliſhed in the firſt age, to prevent the churches from being deceived by the heretical teachers, who very early went about diſſeminating their errors.—The lady to whom the apoſtle wrote this letter, being rich and of a very benevolent diſpoſition; perhaps alſo living in a place where the Chriſtians were too few, or too poor, to have a fund for the entertainment of ſtrangers, ſhe might think herſelf under the more obligation to pay attention to the wants of theſe ſtrangers who went about preaching the goſpel. Wherefore, to prevent her from being deceived by impoſtors, the apoſtle directed her to require theſe teachers to give an account of the doctrines which they taught; and if ſhe found that they did not hold the true doctrine concerning the perſon of Chriſt, he adviſed her not to receive them into her houſe, nor even to give them the common ſalutation of wiſhing them health and happineſs. For, among the Chriſtians of that age, this wiſh was not a mere compliment, as with us, but an expreſſion of real good will. The apoſtle's advice, therefore, was perfectly proper, becauſe they who entertained or otherwiſe ſhewed reſpect to falſe teachers, enabled them the more effectually to ſpread their erroneous doctrine, to the ruin of thoſe whom they deceived; conſequently, as the apoſtle obſerves, they became partakers in their evil deeds. See Pref. Sect. 3. laſt paragr.

3. *Nor wiſh him happineſs.* Χαιρειν αυτῳ μη λεγετε. The Greeks uſually began their let-

11 *For he who giveth him the common salutation,* thereby expresseth his approbation of his conduct, and *partaketh in the evils which his corrupt doctrine may occasion.*

12 *Having many things to write to you* concerning those deceivers who call themselves inspired teachers, *I did not incline to communicate them by paper and ink; because I hope to come to you* soon, *and to speak to you* freely *face to face* concerning these deceivers, *that our* mutual *joy may be made complete.*

13 *The children of thy excellent sister,* who are now with me, desire me in their name to *wish thee health and happiness* in token of their love. *Amen.*

11 For he who *wisheth him happiness, partaketh in his deeds, which* ARE evil.

12 Having many things to write *to* you, [1] I *did not incline* TO COMMUNICATE THEM *by* paper and ink; [2] (αλλα) *because I hope* to come *to* you, and speak face to face, that our joy may be *made complete.*

13 The children of thy elect [1] sister *salute* thee, [2] Amen.

ters to each other with a wish of health and happiness, which they expressed by the word *Χαιρειν*. Also, with it, they saluted one another at meeting. Wherefore the apostle's meaning is, as in the commentary; Do not express either good will to a false teacher, or approbation of his behaviour, by giving him the common salutation.

Ver. 12.—1. *Having many things to write to you.* The apostle I suppose, meant many things concerning the characters and actions of the false teachers: Perhaps also, he wished to mention the names of the false teachers whom he had in view. But these things he did not think it proper to write in a letter; especially as he proposed to visit this lady and her children soon, and to converse with them personally.

2. *I did not incline to communicate them by paper and ink.* Δια χαρτε. From this Bengelius conjectures, that in writing this letter John made use of paper, not parchment.

Ver. 13.—1. *The children of thy elect sister.* The word *elect,* here as in ver. 1. and some other passages of scripture, doth not signify, *chosen from eternity to salvation.* For the apostle could not know that the lady's sister was so elected, unless the matter had been made known to him by a particular revelation, which is not alleged to have been the case, by any who so interpret *election.* But it signifies a person of an excellent character: such by the Hebrews being called *elect persons.* Eff. iv. 41.

2. *Salute thee.* Ασπαζεται σε. The salutations which the Christians in the first age gave to each other, were not of the same kind with the salutations of unbelievers, which were wishes of temporal health and felicity only: but they were wishes of health and happiness to their souls, and expressions of the most sincere love. See 3 John ver. 2.—The apostle sent this lady the salutation of the children of her excellent sister, to intimate to her that they were all Christians, and that they persevered in the true doctrine of the gospel. Probably they and their mother lived in the city, or place of the country, where the apostle had his residence.

A NEW

A NEW
LITERAL TRANSLATION
OF THE THIRD EPISTLE OF THE APOSTLE
JOHN.

PREFACE.

SECT. I. *Of the Authenticity of the Third Epiſtle of John.*

FOR the proofs of the authenticity of this epiſtle, ſee Pref. 2 John Sect. 1. To which may be added, that in the third epiſtle, we find ſome ſentiments and expreſſions which are uſed in the ſecond. Compare ver. 4. with 2 epiſtle, ver. 4. and ver. 13, 14. with 2 epiſtle, ver. 12.

SECT. II. *Of the Perſon to whom this Epiſtle was written.*

This ſhort letter is inſcribed to a perſon named *Gaius*; or according to the Latin orthography, *Caius*; a common name, eſpecially among the Romans.—In the hiſtory of the Acts, and in the epiſtles, we meet with five perſons of this name.—1. There is a Caius who was with St Paul in Epheſus, during the riot of Demetrius, and who is called *A man of Macedonia*, and *Paul's companion in travel*, Acts xix. 29. —2 A Caius is mentioned, Acts xx. 4. called *Caius of Derbe*, which was a city of Lycaonia or Iſauria. Probably he was a perſon different from the Macedonian Caius, though like him he was Paul's aſſiſtant in preaching the goſpel. Caius of Derbe accompanied Paul to Jeruſalem with the collection for the ſaints. Probably, therefore, he was choſen by the churches of Lycaonia, their meſſenger for that effect. —3. Paul, writing from Corinth to the church of Rome, ſpeaks of a Caius with whom he lodged, Rom. xvi. 23. who was a very benevolent perſon, and in opulent circumſtances. For the apoſtle called him *his hoſt*, and the hoſt of the whole church of Corinth. Wherefore as the Caius, to whom John wrote his 3d epiſtle, was in like manner a

very benevolent perſon, and in good circumſtances, Bede, and after him Lightfoot, conjectured that he was the Caius, who in Paul's epiſtle to the Romans ſent his ſalutation to the church at Rome.—4. The ſame apoſtle mentions his having baptized one of the name of Caius at Corinth, 1 Cor. i. 14. Probably he was the perſon whom in his epiſtle to the Romans, which was written from Corinth, Paul calls *his hoſt*, and *the hoſt of the church*.—5. There was a Caius to whom John wrote this third epiſtle. Him Eſtius and Heuman thought a different perſon from all thoſe above mentioned, becauſe the apoſtle by numbering him among his children, ver. 4. hath inſinuated that he was his convert, which they ſuppoſe he could not ſay of any of the Caius's mentioned above.

In the ancient hiſtory of the church, we meet with three perſons of the name of Caius. One of them a biſhop of Epheſus, another of Theſſalonica, and a third of Pergamos ; all about this time.—Whiſton and Mill have ſaid, that the biſhop of Pergamos was the Caius to whom John wrote his third epiſtle. But as Lardner obſerves, they ſaid this on the teſtimony of the pretended apoſtolical conſtitutions, which in the preſent affair are of no authority at all. Beſides, from the epiſtle itſelf it is evident, that Caius, to whom it was written, was at that time a perſon in a private ſtation.

Lardner's account of Caius is, that "he was an eminent Chriſtian, "who lived in ſome city of Aſia not far from Epheſus, where St John "chiefly reſided after his leaving Judea. For ver. 14. The apoſtle "ſpeaks of ſhortly coming to him : which he could not well have "done if Caius lived at Corinth, or any other remote place." Canon, vol. iii. p. 293.

Caius being neither a biſhop nor a deacon, but a private member of ſome church, of which the apoſtle took the inſpection, his hoſpitality to the brethren, and to the ſtrangers who came to him, is a proof that he poſſeſſed ſome ſubſtance, and that he was of a very benevolent diſpoſition.—Grotius thought Caius a good Chriſtian, who lived in one of the churches or cities mentioned in the Revelation.—However, as John hath not ſuggeſted any circumſtance, by which we can diſtinguiſh his Caius from others of the ſame name, it is impoſſible to ſay with any certainty who he was, or where he lived.

Sect. III. *Of the Apoſtle's Deſign in writing his Third Epiſtle, and of the Perſons who are mentioned in it by Name.*

It doth not ſeem to have been John's deſign in writing to Caius, either to guard him againſt the attempts of the heretical teachers who were gone abroad, or to condemn the errors which they were at great pains to propagate : But only, in the firſt place, to praiſe Caius for having ſhewed kindneſs to ſome brethren and ſtrangers, who, in journeying among

among the gentiles, had come to the place where Caius resided; and to encourage him to shew them the like kindness, when they should come to him again in the course of their second journey.—In the next place, he wrote this letter for the purpose of rebuking and restraining one Diotrephes, who had arrogantly assumed to himself the chief direction of the affairs of the church, of which Caius was a member: and, who had refused to assist the brethren and strangers above mentioned; and even had hindered those, from receiving and entertaining them, who were desirous to do it.—In the third place, the apostle wrote this letter to commend an excellent person named Demetrius, who, in disposition and behaviour, being the reverse of Diotrephes, the apostle proposed him as a pattern, whom Caius and the rest were to imitate.

Commentators are not agreed in their accounts of *the brethren* and *the strangers*, to whom Caius shewed kindness, as they passed through his city.—Grotius and Lampe thought these strangers were believing Jews, who had been driven out of Palestine by their unbelieving brethren, or, who had been forced away by the calamities brought on that country during the Jewish war; and had come into Asia, in hopes of obtaining assistance from the Christians in that province; or perhaps of obtaining a settlement among them.—Grotius supposes Diotrephes would not receive these *strangers*, nor even *the brethren*, that is, the Christians who were of his acquaintance, because they joined the rites of the law with the gospel. This, likewise, was the opinion of Le Clerc and Beausobre. Wherefore, according to these authors, Diotreph s was a gentile convert, and zealous for the freedom of the gentiles from the yoke of the law. But Mosheim rejects their opinion, as having no foundation in antiquity.—Others think these strangers were gentile converts, whom Diotrephes a Jew zealous of the law, would not receive, because they did not observe the rites of Moses. That opinion Benson adopted, founding it on this circumstances, that Diotrephes *did not receive John;* that is, did not acknowledge his authority as an apostle. For he thinks, none but the Judaizing teachers denied the authority of the apostles.

The brethren, who were hospitably entertained by Caius, were some believers who had gone from Ephesus to the church where Caius abode. For they are said to have praised his liberality, in the presence of the church over which John presided. Probably they belonged to that church as members.—Further, since the apostle desired Caius to help these brethren and strangers forward on their journey, it implieth that they had gone forth, or were going forth, on a second journey among the gentiles, in which they proposed to visit Caius again. —Estius conjectures, that John sent this letter to Caius by them.

The account given ver. 7. of the purpose for which the brethren and strangers went forth to the gentiles, inclines me to think they

were preachers: *For his name's ſake they went forth.* Bede however informs us, that anciently two interpretations were given of theſe words. The firſt was, *For his name's ſake they went forth to preach the goſpel.* The ſecond, *For the faith and profeſſion of the holy name of Chriſt, they were expelled from their native country.* Heuman adopts the latter interpretation, and often calls theſe ſtrangers, *exiles*; and ſaith they were gentiles. But, as *the brethren* are diſtinguiſhed from *the ſtrangers*, and as it is ſaid that they bare witneſs to Caius's love before the church, it is reaſonable to think *theſe brethren* were members of the church over which St John preſided.—And with reſpect to *the ſtrangers*, without determining in this place, whether they were exiles from their own country or not, I ſuppoſe, that having come to the place where the brethren, of whom the apoſtle ſpeaks, dwelled, they joined them in their journey, which I think was undertaken for the ſake of preaching Chriſt to the gentiles. If I am right in this conjecture, the ſtrangers as well as the brethren, were preachers, as above obſerved. For, if they were only perſons in want, it was no commendation of them *that they went forth taking nothing of the gentiles*: becauſe ſtanding in need of alms, it was their duty, not only to receive, but even to aſk alms for the ſupport of their life, from the unbelieving gentiles; eſpecially as, in many places, there may have been no Chriſtians, to whom they could apply for relief. Whereas if they were preachers, they were greatly to be praiſed, when in imitation of the apoſtle Paul, they ſupported themſelves by their own labour, and took nothing from their gentile converts on the ſcore of maintenance, leſt it might have marred the ſucceſs of their preaching. In ſhort, if theſe brethren and ſtrangers had not been preachers, the apoſtle could not with propriety have ſaid, ver. 8. *We therefore ought to receive ſuch, that we may be joint labourers in the truth.* For the terms *labourers*, and *joint-labourers*, are always, in the apoſtolical writings, applied to preachers of the goſpel, or to thoſe who in ſome way or other aſſiſted the preachers of the goſpel. Theſe things Lardner did not attend to, when he ſaid "I ſee nothing that ſhould lead us to "think preachers are ſpoken of, but only perſons in want."

Commentators are no leſs divided concerning the character and office of Diotrephes.—Eraſmus in his paraphraſe ſaith, Diotrephes was the author of a new ſect. This likewiſe was Bede's opinion. But, as other learned men have well argued, if Diotrephes had been a corrupter of the Chriſtian doctrine, the apoſtle, without doubt, would have cautioned Caius, and all the members of his church, to have avoided him, as he deſired the elect lady to avoid the falſe teachers, of whom he wrote in his letter to her. But this, as Lamy obſerveth, he did not do. He only reproved the pride of Diotrephes, his contempt of the apoſtle's authority, but eſpecially his ordering the members of his church, not to ſhew kindneſs to the brethren and the ſtrangers who applied to them for relief.

It is the opinion of many, that Diotrephes was a biſhop in the church where he reſided, and of which Caius was a member. In ſupport of their opinion they obſerve, Firſt, that he is ſaid to have hindred thoſe, from receiving the brethren and the ſtrangers, who were willing to ſhew them kindneſs; and to have caſt them out of the church, who, contrary to his orders, continued to entertain them. —Next, they take notice that the apoſtle ſaid to Caius, ver. 9. *I would have written to the church; but Diotrephes, who loveth to rule them, doth not receive us.* The apoſtles wrote moſt of their letters to the *churches*, that is, to the whole body of Chriſtians living in a particular place, and ſent them to the biſhops and elders of theſe churches, to be by them read in the public aſſemblies, for the inſtruction of their people. But, as Diotrephes did not acknowledge John's authority, he had reaſon to fear that, if he had written to the church, and had ſent his letter to Diotrephes to be read by him publicly to the brethren, he would have ſuppreſſed it by virtue of his epiſcopal authority. Or, if it had been read to the church without his conſent, he would have rendered it ineffectual by means of his adherents.

Heuman thought that Diotrephes was a deacon; and that having the charge of the church's ſtock, he had it in his power to refuſe relief to the brethren and the ſtrangers who applied to him; and that by ſo doing he caſt them out of the church, that is, obliged them to depart. But Lardner, who ſuppoſeth Diotrephes to have been a biſhop, argueth, that as he loved to rule every thing in his church according to his own pleaſure, his office as biſhop, enabled him to reſtrain the deacons from employing any part of the church's ſtock, in relieving the brethren and the ſtrangers.

Demetrius, who is ſo highly praiſed by the apoſtle in this letter, is thought to have held ſome ſacred office in the church of which Caius was a member. But Benſon rejects this opinion, becauſe, on that ſuppoſition, Caius muſt have known him ſo well, as to need no information concerning his character from the apoſtle. Benſon therefore believed him to be the bearer of this letter, and one of the brethren who went out to preach to the gentiles.—But whoever Demetrius was, his character and behaviour was the reverſe of the character and behaviour of Diotrephes. For the apoſtle ſpeaks of him as one who was eſteemed of all men, and whoſe behaviour in every reſpect was conformable to the goſpel; in ſhort, one to whom the apoſtle himſelf bare the moſt honourable teſtimony. This high character of Demetrius, John wrote to Caius, that he and all the members of the church, might imitate him rather than Diotrephes, whoſe arrogance, uncharitableneſs, and contempt of the apoſtle's authority, were ſo great, that he threatened to puniſh him for theſe enormities when he viſited Caius; which he promiſed to do ſoon, that he might have an opportunity of ſpeaking with Caius face to face concerning that imperious man.

Sect.

Sect. IV. *Of the Date of the Second and Third Epistles of John.*

Of the time of writing the second and third epistles of John, nothing, as Lardner observes, can be said with certainty. But he tells us, "Mill places them about the same time with the first; that is, in the "year 91 or 92. Whiston supposeth that they were all three written "about the year 82 or 83. I imagine, that St John was somewhat ad-"vanced in age, and that he had resided a good while in Asia, before "he wrote any of these epistles; consequently I am disposed to think "that these two were not writ sooner than the first. And, as it was "before argued that the first epistle was written about the year 80, "these two may be reckoned to have been writ between the "years 80 and 90." Thus far Lardner. Can. vol. iii. p. 313.

In the preface to the first epistle, I have attempted to shew from the epistle itself, that it was written about the time of the destruction of Jerusalem. But there is nothing in the second and third epistles leading us to think they were written so early. We may therefore fix their date as late as Lardner hath done; or even later, when John was so old as with much propriety to take the title of *the elder*, or aged apostle, by way of eminence.

View and Illustration of the Matters contained in this Epistle.

TO encourage Caius to persevere in that virtuous course, by which he had obtained the love of all who knew him, John, in the inscription of this letter, declared his own love to him, on account of the uncommon goodness of his character and actions, ver. 1.—and prayed to God to prosper him in his spiritual concerns, ver. 2.—and told him what joy it gave him, when the brethren who had been assisted by him, brought him the welcome news of his perseverance in the true doctrine of the gospel, ver. 3.—because the apostle's greatest joy was to hear that his disciples walked in the truth, ver. 4. —Next, he praised Caius as acting agreeably to the gospel, when he shewed kindness to the brethren and to the strangers, who had applied to him for succour in their straits, ver. 5.—And to encourage him to persevere in these charitable christian offices, he told Caius, that the brethren and strangers, when they returned, bare an honourable testimony to his love, publicly before the church over which John presided. And, as they were, at the time this letter was written, making a second journey among the gentiles, he told him, if he helped them forward a second time, in a manner worthy of God whom they served, by succouring them, he would still do a good work acceptable to God, ver. 6.—because these brethren and strangers, for the sake of publishing the name of Christ and the doctrine of the gospel among

the

the gentiles, were gone forth, as formerly, with a resolution of taking nothing on the score of maintenance from the gentiles, notwithstanding they greatly benefited the gentiles by preaching the gospel to them, ver. 7.—For which cause, all who had the furtherance of the gospel at heart, he told him, were bound to shew such persons kindness, that they might be joint-labourers with them in spreading and establishing the truth, ver. 8.

Next he told Caius, that he would have written the same exhortation to the church of which he was a member; but he had abstained from writing, because Diotrephes, who ruled every thing in that church according to his own humour, did not acknowledge his apostolical authority; thereby insinuating, that Demetrius probably would have suppressed any letter which the apostle might write, ver. 9.—He added, that because Diotrephes did not acknowledge his authority, he would, when he came among them, put him in mind of his deeds; his prating against the apostle with malicious words, his not receiving the brethren and the strangers who had applied to him in their straits for relief, his hindering the members of his church from assisting them, who were disposed to do it, and his casting those out of the church who had persevered in assisting them, contrary to his arbitrary orders. By this, I think, the apostle threatened to exercise his miraculous power in punishing Diotrephes for his evil deeds, ver. 10.—But beloved, said he, do not imitate what is evil in Diotrephes, but what is good in Demetrius one of your own church. For he who doth good actions is begotten of God; but he who doth evil actions hath not seen God; he hath no right knowledge of God, ver. 11.—He then told Caius, that Demetrius was every way worthy of being imitated, because he was praised not only by all good men, but by the gospel itself, his temper and actions being conformable to the precepts of the gospel, in every respect. To these honourable testimonies John added his own approbation of Demetrius's character, which Caius knew to be a true testimony, because he knew that the apostle never praised any person from flattery, ver. 12.—He told him farther, that he had many things to write to him concerning the unchristian temper and conduct of Diotrephes; but he would not commit them to paper, lest his letter falling into other hands, might be shewed to that imperious man, and enrage him against Caius, ver. 13.—But he hoped to visit Caius soon, and then would speak to him mouth to mouth freely concerning Diotrephes. In the mean time to testify his esteem of Caius, he gave him his apostolical benediction, together with the salutation of all the faithful who were with him, and whom he named *the friends*, because they were the friends of Christ, and lived in strict friendship with each other. Lastly, he desired Caius in his name, to wish health and happiness to all the faithful in his church, whom he termed *the friends*, because they also were the friends of Christ, and lived in the strictest friendship with each other, ver. 14.

COMMENTARY.

VER. 1 *The elder to Caius the beloved* of all who know him, *whom I* also *love most sincerely.*

2 *Beloved*, having the highest opinion of thy faith and love, *I pray* to God *that with respect to all things thou mayst prosper, and be in health to as great a degree as thy soul prospereth* in faith, and love, and every virtue.

3 *For I rejoiced greatly, when the brethren* who went to the church of which thou art a member, *came* back, *and informed me of thy holding the true faith of the gospel, and of thy walking agreeably to that true faith.*

NEW TRANSLATION.

VER. 1 The elder [1] to *Caius the beloved*, whom I love *in truth.* [2]

2 Beloved I *pray* that (περι, 279.) *with respect to* all things [1] thou mayest prosper [2] and be in health, even as thy soul prospereth. [3]

3 For I rejoiced greatly [1] when the brethren [2] came and *bare witness to thy* truth,[3] even as thou walkest *in truth.*

Ver. 1.—1. *The elder.* This appellation signifies *the aged apostle.* See Pref. to 2 John, Sect. 1. penult paragr.

2. To *Caius* (see Pref. Sect. 2.) *the beloved, whom I love in truth.* See 2 John, ver. 1. note 5.

Ver. 2.—1. *Beloved, I pray that with respect to all things thou mayest prosper.* In the Greek it is, περι παντων ευχομαι σε ευοδουσθαι, which in our Bible is rendered, *I wish above all things that thou mayest prosper.*—Beza's translation is, *Deum oro de omnibus rebus; I pray God concerning all things;* things temporal as well as things spiritual, *that thou mayest prosper.* In this translation Beza is followed by Estius, and Erasmus Schmidius.—Doddridge's translation is, *Beloved, I pray that in respect of all things.*

2. *Thou mayest prosper.* Ευοδουσθαι, signifies to go on safely and successfully in a journey. Hence it signifies to be prosperous in general.

3. *And be in health, even as thy soul prospereth.* From John's using the word υγιαινειν, some conjecture that Caius was of a sickly constitution of body: and from his wishing him prosperity, they fancy that Caius had sustained considerable worldly losses. But I see no reason for either of these conjectures. His worldly affairs, at the time John wrote to him, were such as enabled him to lodge and entertain the brethren and strangers, who applied to him for relief. Perhaps also, he gave them money to defray the expences of their journey among the gentiles.—But be this as it may, it is evident that Caius had made himself remarkable among the Christians in that part of the world, for his many virtues. For the apostle made his proficiency in the Christian graces, the measure of that temporal prosperity and health which he wished to him, not for his own sake alone, but for the benefit of the church. Wherefore, in the apostle's wish, there was a delicate insinuation, that if Caius's riches, of which he had made so good an use, and his bodily health, were in proportion to his virtues, they would be very great, and the continuance of his life and health would be a singular blessing to the church.

Ver. 3.—1. *For I rejoiced greatly.* The connexion in which this verse stands with ver. 2. where the apostle told Caius, that he prayed for him, teacheth us, that the most proper expression of our joy for the happiness and virtue of our friends, is to give thanks to God for the same, and to pray that these blessings may be continued to them.

2. *When the brethren came.* That ερχομενων is rightly rendered *came*, See proved, 2 John ver. 7. note 1.—The brethren here spoken of, seem to have been those mentioned ver. 5. who having been sent by the apostle, either to convert the gentiles, or to water the gentile churches already planted, had been hospitably entertained by Caius, and perhaps assisted by him with money: and who, on their return to the apostle, had in a meeting of the church over which he presided, given an account of Caius's perseverance in the true faith, and declared the great kindness which he had shewed to them, ver. 6. which was the more acceptable to them, as they had generously resolved to take nothing for their maintenance from the gentiles, to whom they preached the gospel.

3. *And bare witness to thy truth.* The apostle emphatically terms Caius's joining works of charity, with faith in the doctrines of the gospel, *his truth.* For there is no true faith without

4 I have no greater *joys* than *those WHICH I HAVE* [1] (ἱνα, 199.) *when I* hear [2] my children [3] *are walking* in truth.

4 *I have no greater joys than those which I have, when I hear my disciples are walking in the true faith of the gospel.*

5 Beloved, thou doſt faithfully [1] *what thou performeſt for* the brethren, and *for the* ſtrangers. [2]

5 *Beloved, thou doſt agreeably to the faith* which thou profeſſeſt, *what thou performeſt for the brethren* who are gone forth to preach the goſpel, *and for the ſtrangers* who aſſiſt them in that good work.

6 (ʽΟι, 67.) *Theſe* have borne *teſtimony to* thy (αγαπῃ) *love in the preſence of* the church; [1] whom if thou *help* forward on their journey [2] *in a manner worthy of God, thou wilt* do well.

6 *Theſe* brethren and ſtrangers, *have borne an honourable teſtimony to thy benevolence in the preſence of the church* here, *whom if thou help forward on their* ſecond *journey*, by entertaining them and ſupplying them with neceſſaries, *in a manner worthy of God*, who reckons what is done to his diſtreſſed ſervants as done to himſelf, *thou wilt do well.*

out good works: It always produces good works; neither are any works good, but ſuch as proceed from faith. The two joined, conſtitute the truth of religion.

Ver. 4.—1. *I have no greater joys than thoſe which I have.* In the new tranſlation of this clauſe I have ſupplied the words, *which I have*: becauſe the plural demonſtrative pronoun τȣτων conſtrued, as it muſt be, with μεζοτιρας χαραν, cannot be tranſlated without the addition of theſe words.—Rich. Baxter's note on this verſe is good. "True miniſters rejoice more for "the welfare of mens ſouls, than in their procuring wealth and worldly honours."

2. *When I hear.* So ʽινα ακȣω muſt be tranſlated. This uſe of ʽινα is thought by ſome a peculiarity in John's ſtyle. See however, Eſſ. iv. 199.

3. *My children.* I think John, by reckoning Caius in the number of his children, means to tell us that Caius was converted by him. Others however are of opinion, that the apoſtle gave to thoſe who were under his inſpection, the appellation of εμα τεκνα *my children*, to expreſs his tender affection to them and his concern for their welfare. And in ſupport of their opinion they obſerve, that the term *children*, is uſed to expreſs affection, 1 John ii. But the terms uſed in that chapter are τεκνια μȣ, *my little children*, and παιδια, *young children*, which ſtrongly expreſs affection. See 1 John ii. 1. note 1. Whereas here, εμα τεκνα, *my children*, denotes ſimply the relation of children to their father.

Ver. 5.—1. *Beloved, thou doſt faithfully.* Thou doſt a thing becoming a faithful perſon.

2. *What thou performeſt for the brethren, and for the ſtrangers.* As *the brethren* are here diſtinguiſhed from *the* ſtrangers, *the brethren* I ſuppoſe were members of the church over which John preſided. Accordingly it is ſaid of them, ver. 7. that they went forth from the place of their reſidence, which I ſuppoſe was Epheſus or ſome other city of Aſia where John abode, to publiſh the name of Chriſt as the Son of God to the gentiles in thoſe parts. And at their return from their firſt journey, they bare witneſs to the faith and love of Caius in the preſence of the church from which they went forth.—But *the ſtrangers* were poor Chriſtians, who, as Heuman ſuppoſes, having been driven from their habitation by their perſecutors, had come to the city where Caius dwelt, in the hope of finding relief. And happening to meet the brethren there, they joined them in their firſt journey among the gentiles.—To ſhew how unfaithfully the Papiſts have tranſlated the ſcriptures, Benſon takes notice that to give countenance to their pilgrimages, they have, in ſome of their verſions of this paſſage, tranſlated the clauſe και εις τȣς ξενȣς *and to pilgrims.* With the ſame view they have tranſlated, ει εξενοδοχησεν, 1 Tim. v. 10. *If ſhe hath lodged pilgrims.* See another inſtance, James v. 11. note.—Theſe examples ſhew, of what importance, toward the faithful tranſlation of the ſacred oracles, it is to give the true literal meaning of the words, as far as it can be done with propriety.

Ver. 6.—1. *Theſe have borne teſtimony to thy love, in preſence,* &c. Since the apoſtle repreſents *the ſtrangers* as joining *the brethren*, in bearing witneſs to Caius's love before the church from which the brethren went forth to the gentiles; alſo ſince in ver. 7. theſe ſtrangers are repreſented as having gone forth with the brethren to the gentiles, it is probable, as was obſerved in note 2. on ver. 5. that theſe ſtrangers met the brethren in the city, or place, where Caius lived, and joined them in their journey to the gentiles; and accompanied them, when they returned to the church from which they had come.

2. *Whom if thou help forward on their journey.* Theſe brethren and ſtrangers, it ſeemeth,

7 *Becauſe, for making the name of Chriſt* as the Son of God *known* among the gentiles, *they went forth, and received nothing* on the ſcore of maintenance *from the gentiles* to whom they preached, that their preaching might be the more acceptable.

7 Becauſe for his name's ſake they went forth [1] *receiving* nothing *from* the gentiles. [2]

8 *We therefore*, who do not undertake expenſive journies for the ſake of preaching the goſpel, *ought to entertain in our houſes thoſe who do ſo, that* in this manner *we may be joint labourers* with them *in* ſpreading *the goſpel.*

8 We, therefore, ought to *entertain* [1] ſuch, that we *may* be *joint labourers in* the truth.

9 *I would have written* the ſame exhortation *to the church*, of which thou art a member: *But Diotrephes*

9 (Εγραψα, ſupply αν) I *would have written* [1] *to* the

propoſed to undertake a ſecond journey, or had undertaken it, for the purpoſe of preaching to the gentiles. The apoſtle therefore requeſted Caius, ſtill to aſſiſt them in executing their pious reſolution, by entertaining them. For in the language of ſcripture, *to help forward on a journey*, ſignifies, not only to accompany a perſon in a part of his journey, Acts xxi. 5. but alſo to furniſh him with neceſſaries for his journey, Tit. iii, 13.

Ver. 7.—1. *Becauſe for his names ſake they went forth.* For the different interpretations of theſe words given by the ancient commentators ſee Pref. Sect. 3. par 4.—I think theſe brethren and ſtrangers were preachers, who had gone forth among the gentiles for the ſake of making known to them *the name of Chriſt*, that is. his character as the Son of God, and his office as Saviour of the world; Becauſe, as was obſerved, Pref. Sect. 3. par. 4. if theſe ſtrangers had been merely perſons in want, there was no reaſon for their not receiving aſſiſtance from the gentiles, whether converted or unconverted

2. *Receiving nothing from the gentiles.* It is not clear whether the apoſtle meant the converted, or the unconverted gentiles, or both. I am of opinion that he meant both; becauſe if the brethren and the ſtrangers were preachers, they may have prudently reſolved to receive neither entertainment nor money from the gentiles, leſt it might have marred the ſucceſs of their preaching among them, when they found the reception of the goſpel attended with expence. This at leaſt was the conſideration which determined the apoſtle Paul to preach the goſpel *gratis*.—The commentators who think theſe brethren and ſtrangers were ſimply *poor Chriſtians* who had been driven from their homes by their perſecutors, ſuppoſe that they received nothing from the unconverted gentiles, leſt it might have given them occaſion to ſay that there was no charity among the Chriſtians.

Ver. 8. *We therefore ought to entertain ſuch.* See Luke xv. 27. Galat. iv. 5. where Απολαμβανειν, ſignifies, ſimply *to receive*, which, in the language of the New Teſtament, means to lodge and entertain a perſon in one's houſe; to keep company with him, as one whom we eſteem. Wherefore the apoſtle's ſentiment in this precept is, that ſuch of the brethren as had not devoted themſelves to the preaching of the goſpel, but followed their ordinary occupations at home, were bound to contribute according to their ability toward the maintenance of thoſe who went about preaching the goſpel. And to render his exhortation the more acceptable to them, he included himſelf in the exhortation: *We ought to entertain ſuch.*—Benſon thinks Caius was a Jewiſh Chriſtian, and that the apoſtle's exhortation was directed particularly to Jewiſh believers, who if they contributed towards the ſupport of thoſe who preached the goſpel to the gentiles, would thereby ſhew their earneſt deſire of the converſion of the gentiles.

Ver. 9.—1. *I would have written to the church.* Εγραψα τῃ εκκλησιᾳ. Six or ſeven MSS. read here εγραψα αν, which is followed by the Vulgate; *ſcripſiſſem*. The ſecond Syriac likewiſe and the Coptic verſions follow that reading, which I ſuppoſe is genuine; becauſe if the common reading is retained, the particle αν muſt be ſupplied; as is plain from what follows, where the apoſtle, in apology for not writing to the church, adds, *But Diotrephes, who loveth to rule them, doth not receive us*; doth not acknowledge me as an apoſtle.—The letters which the apoſtles wrote to the churches were all ſent to the biſhops and elders in theſe churches, to be by them read to the people in their public aſſemblies See Eſſ. ii. page 57. If Diotrephes was a biſhop or elder of the church to which John would have written, he might ſuſpect that that imperious arrogant man would have ſuppreſſed his letter: conſequently to have written to a church of which he had uſurped the ſole government, would have anſwered no good purpoſe.—

church; but Diotrephes,[2] who loveth *to rule them*, *doth not receive us.*[3]

who loveth to rule them according to his own humour, *doth not acknowledge my authority* as an apostle of Christ.

10 *For this cause, when* I come, I will *bring his deeds to remembrance*[1] which he *practiseth*, prating against us with malicious words, and not content therewith, *he doth not himself* receive the brethren, and forbiddeth them *who* would, and casteth THEM out of the church.[2]

10 *For this cause, when I come I will bring his deeds to* his *remembrance;* I will punish him for his deeds; *which he practiseth, prating against me with calumnious speeches*, as if I were no apostle, but had assumed that office. *And not content therewith, he doth not himself shew kindness to the brethren* in their journey to the gentiles, *and forbiddeth them who are disposed to entertain them;* and *casteth them out of the church*, when they do so contrary to his orders.

11 Beloved, *do not thou imitate what* is evil, but *what* is good.[1] He *who* doth good

11 *Beloved, do not thou imitate what is evil* in the behaviour of Diotrephes, *but* imitate rather *what is good* in the behaviour of Demetrius, knowing that

purpose.—The translation of this clause in our English Bible represents the apostle as saying that he had written a letter, which is now lost. This to some may appear a difficulty. But the translation I have given, which is supported by several MSS. and by the Vulgate version, obviates that difficulty.

2. *But Diotrephes who loveth to rule them*, namely, who are members of his church.—From Diotrephes's loving to rule the church of which Caius was a member, many have supposed him to have been the bishop of that church. Besides, they think if he had been a private person only, he could not have hindered any letter which the apostle might have written to that church, from being read in it, and from having its due effect.—See the preface to this epistle, Sect. 3. paragr. 3. from the end.

3. *Doth not receive us.* On this circumstance Benson founds his opinion that Diotrephes was a bigotted Judaizing teacher. For he thinks the persons who denied John's authority as an apostle, were the Judaizers only, and not the gentile teachers.

Ver. 10.—1. *I will bring his deeds to remembrance which he practiseth.* Ὑπομνησω properly signifies to bring another to the remembrance of a thing; and it is so translated Jude, ver. 5.—In thus speaking, the writer of this epistle shewed himself to be Diotrephes's superior. It is therefore highly probable that the writer of the third epistle of John, was not the person called by the ancients *John the Presbyter*, but *John the apostle.*—Heuman and Lardner are of opinion, that the apostle only meant that he would put Diotrephes in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to give a mild sense to the apostle's words. For allowing that John threatened to punish Diotrephes for his insolence in prating against him with malicious words, and for his uncharitableness in refusing to entertain and assist the brethren and the strangers, his threatening did not proceed from resentment, but from zeal for the interests of religion, in which he is to be commended; because as Whitby remarks on this verse, "Private offences against ourselves must be forgiven, and forgotten; but when "the offence is an impediment to the faith, and very prejudicial to the church, it is to be op-"posed, and publicly reproved."

2. *He doth not himself receive the brethren, and forbiddeth them who would, and casteth them out*, &c. Because Caius, who shewed great kindness to the brethren and the strangers, doth not seem to have been cast out of the church by Diotrephes, Heuman contends that the persons who were cast out of the church, were not those who shewed kindness to the brethren and to the strangers, but the brethren and strangers themselves, whom he obliged to leave the church, by denying them relief himself, and by hindering others from relieving them. In support of this interpretation, it is but fair to observe that the relative pronoun often expresseth, not the near, but the remote antecedent, Ess. iv. 63. Yet I doubt that Heuman's interpretation doth not give the true meaning of the passage.—Some commentators, by Diotrephes's casting the persons spoken of, out of the church, understand his excommunicating them; a sense of the phrase which is suitable to Diotrephes's insolent and arrogant disposition, and agreeable to the supposition that the persons whom he cast out of the church, were those who relieved the brethren and the strangers.

Ver. 11.—1. *Beloved, do not thou imitate what is evil, but what is good.* Having reproba-

he who doth good works *is* begotten *of God: But he who behaveth uncharitably* to the servants of Christ in their straits, *hath no* right *knowledge of God.*

12 *Praise is bestowed on Demetrius by all who know him,* on account of his benevolence, his meekness, and his humility; *and by the gospel itself,* his temper and conduct being conformable to its precepts. *And I also praise* him. *And ye know that my praise is just.*

13 *I have many things to write* concerning the affairs of your church, and concerning Diotrephes. *But I do not incline to write them to thee with pen and ink,* lest my letter should fall into improper hands.

14 Besides, it is needless to write these things, *for I hope soon to see thee. And so we shall speak face to face* freely concerning them. *Peace be to thee,* which is my apostolical benediction. *The Christians* with me *wish thee health and happiness.* In my name *wish health and happiness to the Christians* with thee, *as if I named them* particularly.

is of God:[2] but he *who* doth evil hath not seen God.

12 *Testimony is borne to Demetrius by* all men, [1] and *by* the truth itself. *And* we *also* bear *testimony,* and ye know that our *testimony* is true. [2]

13 I *have* many things to write. [1] But I *do not incline* to write THEM *to* thee with pen and ink.

14 *For I hope straightway to* see thee, (και, 212.) *and so* we shall speak face to face. [1] Peace BE to thee. *The* friends HERE salute thee.[2] *Salute* the friends by name. [3]

ted the temper and behaviour of Diotrephes, the apostle naturally cautioned Caius against the pernicious influence of his bad example; and exhorted him to imitate another member of his own church named Demetrius, who in character and conduct was the direct reverse of Diotrephes, and therefore was highly praised by all good men, and among the rest by the apostle himself.

2. *He who doth good is of God.* Εκ τȣ Θεȣ εςιν. *Is begotten of God.* For so this phrase signifies 1 John iii. 10. See 1 John iii. 12. note 1.

Ver. 12.—1. *Testimony is borne to Demetrius by all men.* By bearing testimony to a person, the Jews meant *the praising* of him for his good qualities and actions. Thus it is said of Jesus, Luke iv. 22. *All bare him witness,* that is, praised him. In like manner Paul speaking of David saith, Acts xii. 22. *To whom God bare witness saying, I have found David, &c.*—See what is said concerning Demetrius, Pref. Sect. 3. last paragr.

2. *And ye know that our witness is true.* This expression is twice used by John in his gospel, chap. xix. 35. xxi. 24. which is a clear internal evidence that this epistle was written, not by John the presbyter, but by John the apostle.

Ver. 13. *I have many things to write, &c.* John said the same to the elect lady and her children, 2 Ep. ver. 12. See the note on that verse.

Ver. 14.—1. *I hope straightway to see thee.* Lardner conjectures that John did actually visit Caius, and adds; "I please myself with the supposition that his journey was not in vain. "I imagine that Diotrephes submitted and acquiesced in the advices and admonitions of the "apostle, Of this I have no assurance. However I may add, neither doth any one else "know the contrary." Canon vol. iii. p. 312.

2. *The friends salute thee.* Our translators have inserted the word *our,* in this clause without any authority.—Οἱ φιλοι, *The friends.* This appellation is singular, being no where else found in scripture. But it applieth excellently to the primitive Christians, as it denoteth in the strongest manner the love which, in the first ages, subsisted among the true disciples of Christ. Let it not then be pretended that the gospel does not recommend private friendship.

3. *Salute the friends by name.* The apostle, by sending a salutation to the faithful disciples of Christ, who were in the church of which John was a member, and who were living together in great love, shewed his affection for them, and encouraged them to persevere in the truth.

A NEW

A NEW

LITERAL TRANSLATION

OF THE EPISTLE OF THE APOSTLE

J U D E.

PREFACE.

SECT. I. *The History of Jude the Apostle, and brother of James.*

IN the catalogue which Luke gives of the apostles, chap. vi. 14, 15. *James the son of Alpheus, Simon called Zelotes, and Judas the brother of James*, are mentioned. In the catalogue, Acts i. 13. we have the same persons named, and in the same order. But in the catalogue, Matt. x. 3. in the place of *Judas*, there is *Lebbeus whose sirname was Thaddeus*; and in Mark iii. 18. *Thaddeus* simply. Wherefore, as all the evangelists agree that there were only twelve apostles, we must suppose that *Judas the brother of James*, was sirnamed *Lebbeus* and *Thaddeus*.—The appellation of *the brother of James* was given to Judas, probably because James was the elder brother, and because, after our Lord's ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers.

In the preface to the epistle of James, sect. 1. we have shewn that James the son of Alpheus was our Lord's *brother* or cousin-german.

From this it follows, that Judas the brother of James ſtood in the ſame relation to Chriſt. Accordingly we find *James and Joſes, and Simon and Judas*, expreſsly called *the brethren of Jeſus*, Matt. xiii. 55. Mark vi. 3.—We have no account of the time and manner, in which Judas the brother of James became Chriſt's diſciple. But the hiſtory of his election to the apoſtleſhip is given, Luke vi. 13. Perhaps, like ſome others of the apoſtles, he was originally a follower of the Baptiſt, on whoſe teſtimony to Jeſus, he believed him to be the Meſſiah.

None of the evangeliſts have ſaid any thing of Judas after he became an apoſtle, except John who tells us, that when our Lord ſpoke what is recorded, John xiv. 21. *Judas ſaith to him,*—ver. 22. *Lord how is it that thou wilt manifeſt thyſelf to us and not to the world?* 23. *Jeſus anſwered and ſaid to him, If a man love me he will keep my words, and my Father will love him, and we will come to him and make our abode with him;* meaning, that after his reſurrection, he would ſhew himſelf alive to his apoſtles; and that he and his Father, by the ſpiritual gifts beſtowed on them, would make their abode with them; that is, would ſhew that they were preſent with them in all their miniſtrations. Accordingly, Judas the apoſtle was one of thoſe to whom Jeſus appeared, at different times, after his reſurrection. He was alſo one of the 120 upon whom the Holy Ghoſt deſcended in the viſible ſhape of flames of fire, on the memorable day of Pentecoſt.—Being therefore an eye-witneſs, and endowed with the Holy Ghoſt, he no doubt, as Lardner remarks, joined his brethren apoſtles in witneſſing their Maſter's reſurrection from the dead, and ſhared with them in the reproaches and ſufferings, which befel them on that account.

Lardner conjectures, that Judas the apoſtle was an huſbandman before he became Chriſt's diſciple; founding his conjecture on a paſſage of the apoſtolical conſtitutions, where the apoſtles are made to ſay, "Some of us are fiſhermen, others tent-makers, others huſbandmen." He adds, "undoubtedly ſeveral of the apoſtles were fiſhermen. "But by the latter part of the ſentence no more may be meant, than "that there was among them one tent-maker, even Paul; and one "huſbandman, intending perhaps St Jude. For Hegeſippus, as quot-"ed by Euſebius, writes, *That when Domitian made enquiries after the "poſterity of David, ſome grandſons of Jude called the Lord's brother, "were brought before him. Being aſked concerning their poſſeſſions and ſub-"ſtance, they aſſured him, that they had only ſo many acres of land, out of "the improvement of which they both paid him tribute, and maintained "themſelves with their own hard labour. The truth of what they ſaid "was confirmed by the calloufneſs of their hands,*" &c. On this paſſage Lardner's remarks is, "Hence ſome may argue that St Jude him-"ſelf had been an huſbandman. And from this account, if it may "be

" be relied upon, we learn, that this apoſtle was married and had " children." Lardner on the Canon, vol. iii. chap. xxi. p. 325.

If Judas the apoſtle was the ſame perſon with Judas the author of the epiſtle, he lived to a great age. And his life being thus prolonged, we may ſuppoſe that after preaching the goſpel and confirming it by miracles, he went into other countries for the ſame purpoſe.—Lardner tells us, ſome have ſaid that Jude preached in Arabia, Syria, Meſopotamia and Perſia; and that he ſuffered martyrdom in the laſt mentioned country. But theſe things are not ſupported by any well atteſted hiſtory. With reſpect to his being a martyr, it may be doubted; becauſe none of the ancients have mentioned his having ſuffered martyrdom. It is therefore generally believed that he died a natural death.—Jerome in his commentary on Matt. x. 35. ſays, " That the apoſtle Thaddeus, called by the evangeliſt Luke *Judas* " *the brother of James*, was ſent to Edeſſa to Agbarus King of Oſroëne." —Euſebius, Eccl. Hiſt. L. i. c. 13. ſays, Thomas one of the twelve, ſent to Edeſſa Thaddeus one of Chriſt's ſeventy diſciples, to preach the goſpel in theſe countries.

Sect. II. *Shewing that the Epiſtle of Jude, was written by Judas the Apoſtle, conſequently that it is an inſpired Writing.*

I. In the inſcription of this epiſtle, the writer ſtyles himſelf, Ιȣδας Ιησȣ Χϱιςȣ δȣλος, αδελφος δε Ιακωϐȣ, *Judas a ſervant of Jeſus Chriſt, and brother of James.* By theſe two characters, the author of this epiſtle hath ſhewed himſelf to be an apoſtle. For, 1. His name *Judas*, is preciſely the ſame with that of the apoſtle Judas. 2. His deſignation is the ſame, *and brother of James.*—If it be objected that Judas, the writer of the epiſtle, hath not called himſelf an apoſtle, but only *a ſervant of Jeſus Chriſt*, the anſwer is, Firſt, As there was another apoſtle named Judas, to have called himſelf *an apoſtle*, was no diſtinction at all. Whereas by ſtyling himſelf the *brother of James*, he hath made himſelf known to all who are acquainted with the catalogues of the apoſtles given by the evangeliſts, to be a different perſon from Judas the traitor, and hath as effectually declared himſelf to be an apoſtle, as if he had expreſsly aſſumed that title. Beſides, by calling himſelf the *brother of James*, he hath aſſerted his relation to Chriſt, as his couſin-german, (ſee Pref. to James, ſect. 1. paragr. 1.) and thereby hath ſecured to himſelf whatever reſpect was due to him on account of that honourable relation.—Secondly, Some others who were undoubtedly apoſtles, have in their epiſtles omitted to take that title, and have called themſelves ſimply, *ſervants of Jeſus Chriſt.* Thus, in Paul's epiſtle to the Philippians, chap. i. 1. we have *Paul and Timothy*

servants of Jesus Christ. And in the epistle to Philemon, *Paul a prisoner for Jesus Christ*, without any addition. Also, in the inscription of the epistles to the Thessalonians, we have *Paul and Silvanus and Timothy to the church of the Thessalonians*, without any designation whatever. In like manner James in his epistle, chap. i. 1. calls himself simply, *a servant of Jesus Christ.* Yet no one, on account of the omission of the word *apostle* in these epistles, ever doubted of the apostleship, either of Paul, or of James. Farther, in the first epistle of John, the writer, neither in the inscription nor in any other part of his letter, hath called himself *an apostle*, or so much as mentioned his own name. Yet, by his manner of writing, he hath made himself known so fully, that his epistle, from the very first, hath been universally acknowledged as John's, and respected as a writing divinely inspired. Why then should Judas be thought no apostle, or his epistle be reckoned an uninspired writing, merely because he hath not called himself an apostle, but only *a servant of Jesus Christ.*

If, in this epistle, there had been any thing inconsistent with the true Christian doctrine, or any thing tending to reconcile the practice of sin with the hope of salvation, there would have been the justest reason for calling the apostleship of its author in question. But instead of this, its professed design, as shall be shewed by and by, was to condemn the erroneous doctrines, which, in the first age, were propagated by corrupt teachers for the purpose of encouraging their disciples in their licentious courses; and to make those, to whom this letter was written, sensible of the obligation which their Christian profession laid on them, resolutely to maintain the faith, and constantly to follow the holy practice, enjoined by the gospel.

Grotius, however, fancying that the author of this epistle was not Judas the apostle, but another person of the same name who lived in the time of the emperor Adrian, and who was the fifteenth bishop of Jerusalem, hath boldly affirmed that the words, *and brother of James*, are an interpolation; and that the true reading is, *Judas a servant of Jesus Christ, to them who are sanctified*, &c. But as he hath not produced so much as a shadow of authority from any ancient MS. or from the fathers, in support of his emendation, it deserves not the least regard; and should not have been mentioned, had it not been to make the reader sensible, how little the opinion of the greatest critics is to be regarded, when they have a favourite notion to maintain, or wish to make themselves conspicuous by the novelty or singularity of their pretended discoveries.

From the inscription, therefore, of this epistle, I think it certain that it was written by Judas the apostle; and that it is an inspired writing of equal authority with the epistles of the other apostles, which by all are acknowledged to be inspired and canonical.

II. The

II. The genuineneſs of this epiſtle, is eſtabliſhed likewiſe by the matters contained in it, which in every reſpect are ſuitable to the character of an inſpired apoſtle of Chriſt. For, as was already obſerved, the writer's deſign in it was to characterize and condemn the heretical teachers, who in that age endeavoured by a variety of baſe arts to make diſciples, and to reprobate the impious doctrines which they taught for the ſake of advantage, and to enforce the practice of holineſs on all who profeſſed the goſpel. In ſhort, there is no error taught, nor evil practice enjoined, for the ſake of which any impoſtor could be moved to impoſe a forgery of this kind on the world.

To invalidate this branch of the proof of the authenticity of the epiſtle of Jude, it hath been objected both anciently and in modern times, that the writer of it hath quoted the apocryphal book entitled *Enoch*, and thereby hath put that book on an equality with the canonical books of the Old Teſtament. But to this objection learned men have replied, that it is by no means certain that Jude quoted any book whatever. He only ſays, ver. 14. *Now Enoch, the ſeventh from Adam, propheſied even concerning theſe men, ſaying, Behold the Lord cometh with his holy myriads*, &c. —Beſides, we have no good evidence that in Jude's time there was any book extant entitled *Henoch*, or *Henoch's prophecy*. In the ſecond and third centuries indeed, a book with that title was handed about among the Chriſtians. But it ſeems to have been forged, on occaſion of the mention that is made of Enoch's prophecy in the epiſtle of Jude; and was univerſally rejected as a manifeſt forgery.—In the apoſtolical writings, there are a variety of ancient facts mentioned or alluded to, which are not recorded in the Jewiſh ſcriptures: ſuch as, The ſin and puniſhment of the evil angels, 2 Pet. ii. 4. and their confinement in everlaſting chains under darkneſs to the judgment of the great day, Jude ver. 6.—The prophecy of Enoch concerning the judgment and puniſhment of the wicked, Jude, ver. 14.—Noah's preaching righteouſneſs to the antediluvians, 2 Pet. ii. 5.—Abraham's ſeeing Chriſt's day and being glad, mentioned by Chriſt himſelf, John viii. 56. —Lot's being vexed with the filthy diſcourſe of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purpoſe for which Moſes ſlew the Egyptian who ſtrove with the Iſraelite, Acts vii. 25.—The names of Pharoah's magicians who contended with Moſes, 2 Tim. iii. 8.—Moſes exclamation on the mount, when terrified with what he ſaw, Heb. xii. 21.—The emblematical meaning of the tabernacles and of their ſervices, explained, Heb. ix. 8, 9.—All which ancient facts are mentioned by the inſpired writers, as things univerſally known and acknowledged.—It is no objection to the truth of theſe things, that they are not recorded in the books of the Old Teſtament. For it is reaſonable to believe, that the writers of theſe books have not recorded all the revelations which God made to mankind in ancient times;

times: nor all the circumſtances of the revelations which they have recorded. As little have they related all the intereſting incidents of the lives of the perſons whoſe hiſtory they have given. This is certain with reſpect to Moſes. For he hath omitted the revelation by which ſacrifice was appointed, and yet that it was appointed of God is evident from Moſes himſelf, who tells us that *God had reſpect to Abel and to his offering.* Likewiſe he hath omitted the diſcovery, which was made to Abraham, of the purpoſe for which God ordered him to ſacrifice his ſon. Yet, that ſuch a diſcovery was made to him we learn from Chriſt himſelf, who tells us that Abraham ſaw his day and was glad.—Wherefore, the revelations and facts mentioned in the New Teſtament may all have happened; and, though not recorded in the Old, may have been preſerved by tradition. Nay it is reaſonable to think, that at the time the ancient revelations were made, ſomewhat of their meaning was alſo diſcovered, whereby poſterity were led to agree in their interpretation of theſe very obſcure oracles. On any other ſuppoſition, that uniformity of interpretation, which took place from the beginning, can hardly be accounted for.

Allowing then, that there were revelations anciently made to mankind which are not recorded, and that the revelations which are recorded were accompanied with ſome explications not mentioned, it is natural to think that theſe things would be verbally publiſhed to the ancients, who conſidering them as matters of importance, would lay them up in their memory, and rehearſe them to their children. And they in like manner relating them to their deſcendants, they were preſerved by uninterrupted tradition. Further, theſe traditional revelations and explications of revelations, after the art of writing became common, may have been inſerted in books, as ancient traditions which were well authenticated. And the Spirit of God, who inſpired the evangeliſts and apoſtles, may have directed them to mention theſe traditions in their writings, and to allude to them, to make us ſenſible that many important matters anciently made known by revelation, have been preſerved by tradition. And more eſpecially, that the perſuaſion, which hiſtory aſſureth us hath prevailed in all ages and countries from the moſt early times, concerning the placability of the Deity, the acceptableneſs of ſacrifice, the exiſtence of the ſoul after death, the reſurrection of the body, the rewards and puniſhments of the life to come, with other matters of a like kind, was founded on revelations concerning theſe things, which were made to mankind in the firſt age, and handed down by tradition. The truth is, theſe things being matters which by the utmoſt effort of their natural faculties men could not diſcover, the knowledge and belief of them which prevailed among all nations, whether barbarous or civilized, cannot be accounted for except on the ſuppoſition of their being ori-

ginally discovered by revelation, and spread among all nations by tradition.—Wherefore, in no age or country have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a less degree.

But to return to the objection formerly mentioned, by which some endeavour to disprove the authenticity of Jude's epistle, founded on the mention which is made in it of Enoch's prophecy. Allowing for a moment, that there was such a book extant in the apostle's days, as that entitled *Henoch*, or *the prophecy of Henoch*, and that Jude quoted from it the prophecy under consideration, such a quotation would not lessen the authority of his epistle as an inspired writing, any more than the quotations from the heathen poet Aratus, Acts xvii. 28 and from Menander, 1 Cor. xv. 33. and from Epimenides, Tit. i. 12. have lessened the authority of the history of the Acts, and of Paul's epistles, where these quotations are found. The reason is, if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer, without giving authority to the poems from which they were taken.—In like manner, if the prophecy ascribed to Enoch concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God concerning that event, Jude might cite it; because Enoch, who like Noah was a preacher of righteousness, may actually have delivered such a prophecy, though it be not recorded in the Old Testament; and because his quoting it, did not establish the authority of the book from which he took it, if he took it from any book extant in his time.

Having thus cleared the internal evidence of the epistle of Jude, from the objections which have been raised against it, I shall now set before the reader the external evidence by which the authenticity of that writing is proved. For this purpose I observe, that although the epistle of Jude was doubted of by some in the early ages, yet as soon as it was understood that its author was Judas the brother of James mentioned in the catalogues of the apostles, it was generally received as an apostolical inspired writing, and read publicly in the churches as such. The evidence of these important and decisive facts, I shall set before the reader, as collected and arranged by the learned and impartial Lardner.

And first of all, Lardner acknowledgeth that the epistle of Jude is no where quoted by Irenæus, who wrote about the year 178. But that Eusebius giving an account of the works of Clem. Alexandr. who flourished about the year 194, saith Eccles. Hist. lib. vi. c. 14. initio, "In his institutions he hath given explications of all the canonical "scriptures, not omitting those which are contradicted, I mean the "epistle of Jude, and the other catholic epistles." Clement's institutions are lost. But we have a small treatise in Latin called, *Adumbra-*

tions,

tions, ſuppoſed to be tranſlated from the inſtitutions. In theſe adumbrations, there are remarks upon almoſt every verſe of the epiſtle of Jude, except the laſt. There, likewiſe, is the following obſervation: "Jude, who wrote a catholic epiſtle, does not ſtyle himſelf at the beginning of it, *Brother of the Lord*, though he was related to him: "but *Jude the ſervant of Jeſus Chriſt, and brother of James*." From this it appears, that Clement thought the writer of the epiſtle under conſideration, one of them who are called the Lord's brethren, Matt. xiii. 55. and an apoſtle.—Farther, verſes 5, 6. and 11. of the epiſtle of Jude, are quoted by Clement in his *Pedagogue* or Inſtructor. Moreover, in his *Stromata* or Miſcellanies, he quotes Jude from ver. 8. to ver. 16.—Theſe are ſufficient proofs of the antiquity of this epiſtle, and that it was written by Judas one of the twelve apoſtles of Chriſt.

Tertullian, who flouriſhed about the year 200, hath one very expreſs quotation from Jude's epiſtle in his treatiſe, *De cultu Fœmin.* namely this: "Hence it is that Enoch is quoted by the apoſtle Jude."

Origen, about the year 230. mentions the epiſtle of Jude in various paſſages of his writings; particularly in his commentaries on St Matth. having cited chap. xiii. 53. 56. he ſaith, "Jude wrote an epiſtle in few "lines indeed, but full of the powerful words of the heavenly "grace, who at the beginning ſays: *Jude the ſervant of Jeſus Chriſt and* "*brother of James*." And in the ſame commentaries on St Matthew, having quoted 1 Pet. i. 12. he ſays, "If any one receives alſo the "epiſtle of *Jude*, let him conſider what will follow from what is there "ſaid, *And the angels who kept not their firſt eſtate*," &c. Wherefore, notwithſtanding in Origen's time ſome doubted of, or denied the authority of this epiſtle, he himſelf without heſitation, quoted it as written by Jude one of the Lord's brethren, conſequently by an apoſtle.

In the writings of Cyprian, who flouriſhed about the year 248, no notice is taken of Jude's epiſtle, But it is quoted by the anonymous author againſt the Novatian heretic who wrote about the year 255. However, he does not name Jude. His words are, "As it is written, "*Behold he cometh with ten thouſands of his angels, to execute judgment upon all;* and what follows." He means the 14th and 15th verſes of the epiſtle.

Euſebius, who flouriſhed about the year 315, hath mentioned Jude's epiſtle. See the paſſage in the Pref. to James, ſect. 2. paragr. 2. From that paſſage it appears that in the time of Euſebius Jude's epiſtle was generally received, though not by all.

After the time of Euſebius, ſeven Catholic epiſtles were generally received by all Chriſtians, Greeks and Latins. Jude's epiſtle there-

fore, as well as the reft, was received by Athanafius, Cyril of Jerufa-falem, Epiphanius, Didymus of Alexandria, Jerome, Ruffin, the third council of Carthage Auguftine, Ifiodore of Pelufium, Cyril of Alexandria and others. But it was not received by the Syrians.—Lardner adds, that he found this epiftle oftener quoted by writers who lived about the time of Eufebius, than the epiftle of James.

Lucifer of Cagliari in Sardinia about the year 354 hath quoted almoft the whole of Jude's epiftle. He quotes it exprefsly as written by the excellent apoftle *Jude, brother of the apoftle James.*

Epiphanius about the year 368, in his herefy of the Gnoftics, "cites "the catholic epiftle of the apoftle *Jude, brother of James* and of the "Lord, written by infpiration."

Jerome in his catalogue of ecclefiaftical writers, Art. *Jude*, fays, "Jude the brother of James left a fhort epiftle, which is one of the "feven called Catholic. But, becaufe of a quotation from a book of "Enoch which is apocryphal, it is rejected by many. However at "length it hath obtained authority, and is reckoned among the facred "fcriptures."

Sect. III. *Of the Perfons to whom the Epiftle of Jude was directed, and of the Time when it was written.*

I. Eftius and Witfius were of opinion that Jude wrote to Chriftians every where, but efpecially to the converted Jews.—Hammond thought this epiftle was directed to Jewifh Chriftians alone; and with a defign to fecure them againft the errors of the Gnoftics.—Benfon alfo thought it was written to Jewifh believers; efpecially to thofe of the weftern difperfion. For, according to him, Jude wrote to the very perfons to whom Peter wrote his epiftles.—But I agree with Lardner in thinking that the infcription of this letter leads us to believe, that it was written to all without diftinction who had embraced the gofpel. For it runs in this manner, ver. 1. *To the fanctified by God the Father, and to the preferved by Jefus Chrift, to the called.* Ver. 3. *Beloved, making all hafte to write to you concerning the common falvation, I thought it neceffary to write to you, exhorting you ftrenuoufly to contend for the faith formerly delivered to the faints.*

The only reafon which hath induced commentators to fuppofe, that Jude wrote to the Jewifh believers alone, is, that he makes ufe of arguments and examples taken from the facred books of the Jews. But the apoftle Paul followed the fame courfe in writing to the gentiles: and both apoftles did fo with propriety, not only becaufe all who embraced the gofpel acknowledged the authority of the Jewifh fcriptures, but becaufe it was of the greateft importance to make the

gentiles ſenſible, that the goſpel was conſonant to the ancient revelation.

II. Learned men, as Lardner obſerves, have differed in their opinion with reſpect to the time when Jude wrote his epiſtle.—Mill hath fixed it to A. D. 90. For he ſaith, " It is certain this epiſtle was written after the death of Peter, but before the year 95, when the deſcendants of this Jude were ſuſpected by Domitian, becauſe they were of the family of David. "See Pref. to Jude, Sect. 1. paragr. 4." " For otherwiſe the ſuſpicion would have reached to Jude himſelf, if he had been alive, as much as to his deſcendants."—But Dodwell, who is followed by Cave, is of opinion that Jude wrote his epiſtle ſoon after the deſtruction of Jeruſalem, in the year 70 or in 71.—L'Enfant and Beauſobre thought it might be written between the years 70 and 75.—Eſtius and Witſius ſuppoſed it was written in the latter part of the apoſtolical age, when Jude was very old, and when few or perhaps none of the apoſtles were alive but himſelf.—Oecumenius in his note on ver. 17. *Beloved, remember ye the words which were before ſpoken by the apoſtles of our Lord Jeſus Chriſt*, ſaith, " Jude means Peter in his ſecond epiſtle, and Paul in almoſt all his epiſtles." And adds, " Hence it is evident that Jude wrote late after the deceaſe of the apoſtles."—I agree with Oecumenius in thinking that by the words *before ſpoken by the apoſtles*, Jude meant their words committed to writing; becauſe it is not to be ſuppoſed that all, or even many of thoſe into whoſe hands Jude's epiſtle might come, had heard the apoſtles preach. This epiſtle therefore was written when the writings of the apoſtles and evangeliſts were generally diſperſed; that is to ſay, towards the end of the firſt age.—The ſame thing appears from ver. 3. *I thought it neceſſary to write to you, exhorting you ſtrenuouſly to contend for the faith formerly delivered to the ſaints:* for theſe expreſſions, I think, imply that ſome conſiderable time had elapſed ſince the whole ſcheme of the Chriſtian doctrine had been publiſhed to the world; and after the perſons, to whom Jude wrote, had been inſtructed in it.

Upon the whole, although the preciſe date of this epiſtle cannot be determined, it is highly probable that it was written in the latter part of the apoſtolical age; and not long before Jude's death. See however the following Sect. paragr. 3.

SECT. IV. *Of the Occaſion, on which the Epiſtle of Jude was written.*

In the latter part of the apoſtolical age, many falſe teachers had ariſen, and were going about ſpeaking perverſe things to draw away diſciples after them, as St Paul had foretold to the elders of Epheſus, Acts xx. 30. See Pref. to 1 John, Sect. 3.—In drawing diſciples after them,

them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willingly and liberally contributed towards their maintenance. The false teachers therefore to draw the vicious part of mankind after them, perverting Paul's doctrine of justification by faith without the works of law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. See Pref. to James. Sect. 4. And, having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favour of God, and of obtaining eternal life.

One of the perverse things, which these corrupt teachers spake, for the purpose of alluring the wicked, was that God is so good that he will not punish men for indulging those natural appetites which he himself hath implanted in their nature; nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to shew the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the apostle Jude wrote this epistle, in which, by facts recorded in the Jewish scriptures, he proved that as God had already punished the angels who sinned notwithstanding their dignity, and the antideluvians notwithstanding their numbers, so he will at length most assuredly, punish all obstinate sinners in the severest manner.

Estius hath observed that the subject of Jude's epistle is the same with that of Peter's second epistle; and hath accounted for the likeness of the two epistles, by supposing that Jude had read Peter's epistle before he wrote his own: and that he imitated it; in some places abridging Peter's sentiments, and in others enlarging upon them, and often using his very words. As an example, he mentions Jude, ver. 17, 18. where he thinks Jude copied 2 Pet. iii. 3. In this opinion Estius is followed by Benson, who in his Pref. to Jude, Sect. 3. thus writes: "Upon comparing the two epistles, it appears, not only, that St Peter and St Jude had translated some passages from the same ancient Hebrew author; (in this Benson follows "Bishop Sherlock, Dissert on 2 Pet.) But it seems highly probable that "St Jude had also seen and read the second epistle of St Peter."— But Lardner saith, Canon, vol. iii. p. 353. "It seems very unlikely that "St Jude should write so similar an epistle, if he had seen St Peter's. "In that case St Jude would not have thought it needful for him to "write at all. If he had formed a design of writing, and had met "with an epistle of one of the apostles, very suitable to his own "thoughts and intentions, I think he would have forbore to write. "Indeed the great agreement in subject and design between these "two epistles, affords a strong argument that they were writ about

"the ſame time. As therefore I have placed the ſecond epiſtle of St "Peter in the year 64, I am induced to place this epiſtle of St Jude "in the ſame year, or ſoon after, in 65. or 66. For there was exactly "the ſame ſtate of things in the Chriſtian church, or in ſome part of "it, when both theſe epiſtles were writ." Thus far Lardner.

But I incline to be of their opinion who, on account of the ſameneſs both of ſentiment and language found in the two epiſtles, think that Jude wrote his epiſtle after he had ſeen Peter's, and that he copied it in ſeveral paſſages. For the Spirit may have directed him to write on the ſame ſubject with Peter, and even in the words which Peter uſed, to give the greater authority to both epiſtles: And, that the condemnation of the falſe teachers, and the exhortations which the two apoſtles addreſſed to the faithful in their time, might have the more weight with them, and with Chriſtians in ſucceeding ages, when they found theſe things delivered by both, preciſely in the ſame terms.

View and Illuſtration of the Matters contained in the Epiſtle of Jude.

AFTER inſcribing his letter to all who were ſanctified, and preſerved, and called, Jude, after the example of his brethren apoſtles, gave to the faithful his apoſtolical benediction, ver. 1, 2.—Then told them that he judged it neceſſary, in the then ſtate of the church, to exhort them ſtrenuouſly to contend for the faith formerly delivered to the holy apoſtles and prophets, and by them to the diſciples of Chriſt, ver. 3.—becauſe certain ungodly men under the maſk of being inſpired, had come in among the faithful, and from the goodneſs of God in pardoning mens ſins as publiſhed in the goſpel, had inferred that God would not puniſh ſinners, and by thus perverting the mercy of God, had encouraged their diſciples in all manner of laſcivious practices. Moreover, when in danger of ſuffering for their faith, they had not ſcrupled to deny both God and Chriſt; vainly fancying that God would not puniſh them for ſo doing, ver. 4.—But, to ſhew how ill founded the doctrine of theſe deceivers was, Jude put the faithful in mind how God, having ſaved the people of Iſrael from Egypt, afterward utterly deſtroyed the whole of them in the wilderneſs for their ſin of unbelief, except Caleb and Joſhua, ver. 5.—Alſo, how he bound the rebellious angels with everlaſting chains, under darkneſs, in order to their being puniſhed at the judgment

ment of the great day, ver. 6.—Moreover he told them, ſeeing the inhabitants of Sodom and Gomorrha and of the neighbouring cities, who had given themſelves up to unnatural luſts as the falſe teachers likewiſe did, are, in the puniſhment which was inflicted on them, ſet forth as an everlaſting example of God's juſt indignation againſt ſuch crimes, ver. 7.—So in like manner, ſaid he, theſe wicked teachers and their diſciples ſhall aſſuredly be puniſhed, who, having loſt all ſenſe of virtue, defiled their bodies with unnatural luſts, and deſpiſed the office of magiſtrates, and reviled thoſe who exerciſed it, becauſe they puniſhed them for their miſdeeds, ver. 8.—With this inſolence of the heretical teachers towards the heathen magiſtrates, the apoſtle contraſted the behaviour of the archangel Michael towards the devil. For, as the prophet Zechariah informs us, that great and holy angel, when contending with the devil who oppoſed him in his benevolent deſigns towards the Jews, he diſputed about reſtoring the Jewiſh church and ſtate, he did not attempt to revile even that apoſtate ſpirit, but ſaid to him mildly, the Lord rebuke thee Satan, ver. 9.—Whereas the wicked teachers who are now gone abroad, ſpeak evil of magiſtrates, the origin and end of whoſe office they do not underſtand; and corrupt themſelves by the only knowledge they poſſeſs; namely, that knowledge of the uſe of their body, which is ſuggeſted to them by their natural appetites, and which they have in common with brute beaſts, ver. 10.—The apoſtle, therefore, declared the miſery which was awaiting theſe impious teachers, whoſe wickedneſs in ſlaying the ſouls of men by their falſe doctrine, he compared to that of Cain who ſlew his brother; and whoſe exceſſive love of money he compared to that of Balaam, who, to obtain the hire which Balak promiſed him, curſed the Iſraelites contrary to his conſcience; and whoſe miſerable end for oppoſing Chriſt and his apoſtles, he compared to that of Korah and his companions, for oppoſing Moſes and Aaron, ver. 11.

Theſe wicked teachers, the apoſtle told the faithful, were ſpots in their love-feaſts, being guilty of gluttony and drunkenneſs; ſo that, even if they had taught true doctrine, they would have rendered it ineffectual by their bad example. For which reaſon he compared them to clouds without water, and to trees abſolutely dead, ver. 12.—And becauſe by their wicked practices they diſgraced themſelves, he called them, *raging waves of the ſea foaming out their own ſhame;* and *meteors* which were to be extinguiſhed for ever, ver. 13.—Further, to terrify theſe wicked men, he declared that Enoch propheſied, not to the antediluvians only, but to them alſo, when he ſaid, Behold the Lord cometh with ten thouſands of his holy angels, ver. 14.—to inflict condign puniſhment on all the ungodly, both for their impious ſpeeches, and for their wicked practices, ver. 15.—And, that the faith-

ful might be at no loſs to know them, he mentioned it as a trait in their character, that they murmured againſt God, and complained of the unequal diſtribution of the good things of this life, as if their ſhare of them was not proportioned to their merits; for they wiſhed to indulge all their own luſts without reſtraint. And, to perſuade their diſciples to ſupply them with money for that end, they ſpake in the moſt pompous manner in their own praiſe; and pretended to have the utmoſt reſpect for the rich, and flattered them with the hope of ſalvation, without any regard to their character and actions, ver. 16. —Now, that the ſucceſs of theſe impoſtors might not occaſion too much grief to the faithful, Jude, by obſerving that their riſe and progreſs had been foretold, inſinuated that they were permitted in the church for wiſe purpoſes. *But beloved,* ſaid he, *Remember the words which were before ſpoken by the apoſtles,* ver. 17.—How they foretold that, after the deſtruction of the Jewiſh commonwealth, ſcoffers were to ariſe in the church who ridiculing the holy precepts of the goſpel, would follow the direction of their own ungodly luſts, ver. 18.—and at the ſame time would ſeparate themſelves from the real diſciples of Chriſt, on pretence that they were ignorant of the true doctrine of the goſpel, and void of the Spirit. Whereas they themſelves were mere animal men, utterly deſerted of the Spirit of God, ver. 19.—But the faithful ſhunning to aſſociate with theſe impoſtors, were to build one another firmly on their moſt holy faith, by pious conference. And by praying in their public aſſemblies with the holy Spirit, which neither the falſe teachers nor their diſciples could do, ver. 20.—they were to keep one another effectually in the love of God; becauſe ſuch prayers dictated by the Spirit would be an evidence to them of God's preſence in their aſſemblies. And, being conſcious of their loving God, they would on good ground expect the mercy of our Lord Jeſus Chriſt exerciſed towards them in the pardon of their ſins, accompanied with eternal life, ver. 21.—And as their love to God would lead them to attempt the reformation of thoſe who erred, whether they were teachers or private Chriſtians, the apoſtle deſired them to make a diſtinction in their manner of treating them. They were to exerciſe compaſſion toward thoſe who erred through ignorance and weakneſs; that is, they were to inſtruct and reclaim ſuch by the gentle method of perſuaſion, ver. 22.—But the falſe teachers who erred wilfully through corruption of heart, they were to ſave from deſtruction by the power of terror, reproving them ſharply and cenſuring them ſeverely, that they might ſnatch them out of the fire of the wrath of God, which was ready to devour them. But in doing them this friendly office, they were to ſhun all familiarity with them, as carefully as they would ſhun touching a garment ſpotted by the fleſh of a perſon who had a plague ſore, leſt they ſhould be infected by their vicious converſation, ver. 23.

Having thus finiſhed what he judged neceſſary for their inſtruction and direction, the apoſtle encouraged the faithful to perſevere in the true doctrine and practice of the goſpel, by a ſolemn aſcription of praiſe to him who was both able and willing to keep them from falling into error, and to preſent them faultleſs in conduct at the day of judgment, with exceeding joy to themſelves, ver. 24.—even to the only wiſe God our Saviour, whoſe glory as God and Saviour will laſt through all ages. Then to ſhew his firm perſuaſion of all the things which he had written, the apoſtle concluded his epiſtle with an *Amen*, ver. 25.

New Translation.

Ver. 1 Jude, *a* ſervant of Jeſus Chriſt, and brother of James,[1] to them *who* are ſanctified by God the Father, and *to the* preſerved by Jeſus Chriſt,[2] *to the* called.[3]

2 *May* mercy, and peace, and love, be multiplied *to* you.[1]

3 Beloved, *making all haſte*[1] *to* write *to* you *concerning* the common ſalvation,[2] *I thought it neceſſary*

COMMENTARY.

Ver. 1 *Jude a ſervant of Jeſus Chriſt, and brother of James, to them who are ſeparated* from the idolatrous world *by* their faith in the true *God the Father* of all, *and to them who are preſerved by Jeſus Chriſt*, from the corrupt practices of idolaters, and from the errors diſſeminated by falſe teachers, even *to* all *the called* ſeed of Abraham.

2 *May pardon of ſin, and happineſs* temporal and eternal, (ſee Rom. i. 7. note 4.) *and love* to God and man, *abound to you.*

3 *Beloved, making all haſte to write to you concerning the common ſalvation*, inſtead of ſpending time in explaining the nature of that ſalvation, and ſhewing

Ver. 1.—1. *Jude, a ſervant of Jeſus Chriſt, and brother of James.* For the hiſtory of Jude ſee Pref. ſect. 1. and ſect. 2. where it is ſhewed, that by this deſignation, Jude declared himſelf an apoſtle.—Jude might have called himſelf *the brother of Jeſus Chriſt*, rather than *the brother of James.* But he avoided that deſignation, in the inſcription of a letter which he wrote in the character of an apoſtle, to ſhew, that whatever reſpect as a man he might deſerve on account of his relation to Chriſt, he derived no authority from it as an apoſtle, nor indeed claimed any.

2. *The preſerved by Jeſus Chriſt.* The prepoſition εν, by which the Greek datives are governed, is often wanting, eſpecially when it is expreſſed in a precedent clauſe, as in the preſent verſe, where we have, εν Θεῳ πατρι ἡγιασμενοις. But in tranſlating theſe datives into Engliſh, it is generally neceſſary to ſupply the prepoſition, as I have done in tranſlating, και Ιησȣ Χριστῳ τετηρημενοις, *And to the preſerved by Jeſus Chriſt.*

3. *To the called.* This deſignation may denote thoſe who are called to believe the goſpel by the preaching of the word, and who having obeyed that call, make an outward profeſſion of the goſpel.—Or, it may denote thoſe who, on account of their poſſeſſing faith and holineſs like Abraham, are *called* his ſeed. See Rom. viii. 30. note 1.

Ver. 2. *May mercy, and peace, and love, be multiplied to you.* Eſtius ſaith, this is *ſancta et vere apoſtolica ſalutatio*, a holy and truly apoſtolical ſalutation; and obſerveth, that from this, and the benedictions in the two epiſtles of Peter, we learn that the benedictions in Paul's epiſtles are to be completed by adding the word *multiplied.*

Ver. 3.—1. *Beloved, making all haſte.* So πασαν σπȣδην ποιȣμενος, literally ſignifies.—Jude being informed of the aſſiduity, and perhaps the ſucceſs, with which the falſe teachers were ſpreading their pernicious errors, found it neceſſary to write this letter to the faithful without delay.

2. *To write to you concerning the common ſalvation.* The ſalvation preached in the goſpel is called *common*, becauſe it belongs equally to all who believe; to the gentiles as well as to the

that it is common to Jews and gentiles, or in proving any of the doctrines of the gospel, *I thought it* more *necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the holy prophets and apostles* of Christ, and by them published to the world.

4 *For certain false teachers have come in* to the church *privily*, that is, under the mask of being in-

to write *to* you, *exhorting you strenuously to* contend [3] for the faith [4] (*απαξ, formerly* [5]) delivered *to* the saints. [6]

4 *For certain* men *have* [1] *come in privily*, [2] who *long*

the Jews; to men of all nations and conditions.—For the same reason, Paul termed the belief of the gospel, *the common faith*, Tit. i. 4. because an opportunity of believing it was afforded to all.

3. *I thought it necessary to write to you, exhorting you strenuously to contend.* In the circumstances in which the faithful were, when Jude wrote this letter, an exhortation to hold fast and maintain the true doctrine of the gospel against the false teachers, was more necessary and profitable for the disciples, than explications of the particular doctrines of the gospel.—By *strenuously contending for the faith*, the apostle did not mean contending for it with fire and sword; but their endeavouring in the spirit of meekness and love, to establish the true doctrine of the gospel by arguments drawn, not only from the Jewish scriptures, but especially from the writings of the evangelists and apostles, which were all or most of them published when Jude wrote this letter.—In the same manner, they were strongly to oppose and confute the errors of the false teachers.—The word επαγωνιζεσθαι, properly signifies to strive as in the Olympic games; that is, with their whole force.

4. *For the faith.* Here *faith*, by an usual metonymy, is put for the objects of faith: namely the doctrines and precepts of the gospel; both being equally the objects of mens faith, and both being in the apostle's view when he wrote this, as is plain from the epistle itself.

5. *Formerly.* So I translate απαξ, because it is used in that sense, ver. 5. and 1 Pet. iii. 20. —Estius and Beza, adopt the common translation, supposing the meaning of *once delivered to the saints*, to be, that the faith spoken of, was delivered to the saints once for all, and is never to be changed: nothing is to be added to it, and nothing taken from it.

6. *Delivered to the saints.* By *the saints*, Jude means, the holy apostles and prophets of Christ, who consigned to writing *the faith*: that is, the things which men are to believe and do, according as they were revealed to them by the Spirit. In this sense the word *saints* is used, Ephes. iii. 5. Col. i. 26.—Hence it is evident, that the faith, for which Christians are to contend strenuously, is that alone which is contained in the writing of the evangelists, apostles, and ancient Jewish prophets. Now, as they have expressed the things which were revealed to them, in words dictated by the Spirit, (1 Cor. ii. 13. note 1.) we are to contend, not only for the things contained in their writings, but also for that form of words in which they have expressed these things, lest by contending for forms invented and established by human authority, as better fitted to express the truth than the words of inspiration, we fall into error. See 2 Tim. i. 13. note 2.—Jude's exhortation ought in a particular manner to be attended to by the ministers of the gospel, whose duty more especially it is, to preserve their people from error both in opinion and practice.

Ver. 4.—1. *For certain men have come in.* The ungodly teachers here described, seem to have been the Nicolaitans, mentioned, Rev. ii. 6. whose doctrine Christ himself declared to be hateful to him. Perhaps the Gnostics and Carpocratians, the successors of the Nicolaitans, were also meant. See Pref. to Coloss. sect 2. paragr. 3. from the end, and Pref. to 1 John, sect. 3. at the end.—We are told that the Nicolaitans maintained that marriage was a human invention not binding on Christians, on which account they had women in common, and practiced unnatural lusts, as is plain from Jude's account of them. See ver. 7. note 2. ver. 10. note. Farther, they hardened themselves against the fear of punishment in a future state for these crimes, by extolling the goodness and mercy of God, which thus they perverted to lasciviousness.

2. *Come in privily.* Παρεισεδυσαν. Though the false teachers went about openly making disciples, they are said to *have come in*, or established themselves, *privily*, because, under the pretence of teaching by inspiration, they rendered the faithful inattentive to the consequences of their pernicious doctrine.

2. *Who*

ago have been before written [3] *to this very punishment;* [4] ungodly men, *perverting* the grace of our God *to* lasciviousness,[5] and denying the only Lord God, and our Lord Jesus Christ.[6]

spired, *who long ago*, in what is written concerning the lascivious Sodomites, and the rebellious Israelites, *have been foretold as to suffer this very punishment* which I am going to describe; *ungodly men who*, pretending that God is so good that he will not punish sinners, *pervert the grace of our God*, in pardoning sinners, *to* an encouragement to *lasciviousness; and deny the only Lord God, and our Lord Jesus Christ*, in order to avoid persecution.

3. *Who long ago have been beforewritten.* Προγεγραμμενοι εις τȣτο το κριμα. Jude means, that these wicked teachers had their punishment *beforewritten*, that is, *foretold* in what is written concerning the wicked Sodomites, and rebellious Israelites, whose crimes were the same with theirs, and whose punishment was not only a proof of God's resolution to punish sinners, but an example of the punishment which he will inflict on them.—Others think the apostle alludes here to the prophecy of Enoch, ver. 14. in which the utter destruction of the ungodly is foretold.—Others, that in the word προγεγραμμενοι, there is an allusion to the ancient custom of writing laws on tables, which were hung up in public places, that the people might know the punishment annexed to the breaking of the laws. If this is the allusion, the apostle's meaning will be, that the wicked teachers of whom he is speaking were, by the divine law, condemned to severe punishment, from the beginning.

4. *To this very punishment.* So κριμα signifies, Rom. xiii. 2.—Jude not having mentioned any punishment hitherto, his meaning must be, *the very punishment he was going to describe*: namely, the punishment inflicted on the wicked Sodomites.—The apostle on this occasion, mentioned the punishment of the rebellious Israelites, and of the angels who sinned, and of the wicked Sodomites, not only to terrify the false teachers by shewing them the greatness and certainty of the punishment which awaited them, but to make the faithful sensible, that, although wicked teachers are allowed to enter and remain a while in the church, for purposes known to God, they are to be destroyed both here and hereafter.

5. *Ungodly men, perverting the grace of our God to lasciviousness.*—The *grace of God*, which these wicked teachers perverted to lasciviousness, may be either *the goodness* of God, which they affirmed to be so great, that he will not punish men for any sin whatever: Or, it may be *the gospel* itself, called *the grace of God*, Tit. ii. 11. For these ungodly men interpreted the gospel-doctrine of justification by faith without the works of the law, in such a manner as to free believers from all obligation to obey the law of God, and taught them that they might commit the worst actions without being liable to punishment, if they possessed *faith*; by which they meant the speculative belief and outward profession of the gospel.

6. *Denying the only Lord God, and our Lord Jesus Christ.* Και τον μονον δεσποτην Θεον και κυριον ἡμων Ιησȣν Χριϛον αρνȣμενοι. This sentence may be translated various ways, all equally literal. 1. *And denying the only Lord God, even our Lord Jesus Christ.* According to this translation, one person only is spoken of here, namely our Lord Jesus Christ, who is called *the only Lord God.*—2. *Denying both the only Lord God, and our Lord Jesus Christ.* According to this translation, two persons are distinctly spoken of, namely, *the only Lord God*, or God the Father; and *our Lord Jesus Christ*, his Son.—3. *And denying the only Lord God, and our Lord Jesus Christ.* This, which is the translation in our English Bible, and which in sense is not different from the second rendering, I have adopted, not only because according to it, two persons are spoken of as denied; namely, *the only Lord God*, and *our Lord Jesus Christ*: but because it represents Jude's sentiment as precisely the same with John's 1 Epist. ii. 22. *He is the antichrist who denieth the Father and the Son.*—By declaring that those ungodly teachers denied both the Father and the Son, the apostle shewed to what a pitch of impiety they had proceeded.—Because the article is prefixed only to μονον Θεον, and not repeated before κυριον ἡμων Ιησȣν Χριϛον, Beza is of opinion that these epithets, δεσποτην, Θεον, and κυριον, belong all to Jesus Christ. But the want of the article, is too slight a foundation to build so important a doctrine on. For in the following passages, John xvii. 3. Ephes. v. 5. 1 Tim. v. 21. vi. 13. 2 Pet. i. 1, 2. *God* and *Jesus Christ* are mentioned jointly, with the article prefixed to one of them only. Yet every reader must be sensible that they are not one, but two distinct persons. Besides δεσποτης is a title not commonly given to Jesus Christ, whose proper title is ὁ κυριος. See however 2 Pet

5 *I will therefore*, to prevent you from liſtening to theſe wicked teachers, *put you in remembrance, although ye formerly knew this, that the Lord, having ſaved the people* of Iſrael *out of the land of Egypt, afterward deſtroyed them* in the wilderneſs, *becauſe they did not believe* his promiſes, and refuſed to go into Canaan, Numb. xiv. xxvi. Heb. iii. 18, 19.

6 *Alſo, the angels who kept not their own office*, the office which was originally allotted to them, *but left their proper ſtation*, by intruding into the offices

5 I will therefore put you in remembrance, [1] though ye (απαξ) *formerly* knew this, *that* the Lord having ſaved the people [2] out of the land of Egypt, afterward deſtroyed them *who did not believe.* [3]

6 (Τε) *Alſo* the angels *who* kept not their *own office,* [1] but left their *proper* habitation, [2] he hath reſer-

2 Pet. ii. 1. note 3.—Jude's meaning in this paſſage is, that the ungodly teachers of whom he wrote, in order to avoid perſecution, denied the only Lord and God of the univerſe, by acknowledging and worſhipping the heathen deities. Alſo they denied the Lord Jeſus Chriſt, by denying that they were his diſciples.

In the Complutenſian edition of the Greek Teſtament, by omitting the firſt και, and placing Θεον before the ſecond και, and δεσποτην after it, and by inſerting the article before κυριον, the whole clauſe ſtands in this manner, τον μονον Θεον και δεσποτην, τον κυριον ἡμων Ιησουν χριστον, αρνουμενοι, *Denying the only God and Lord, Jeſus Chriſt our Lord.* But the MSS. and verſions, on which the Spaniſh divines formed this reading, are not of ſufficient authority to eſtabliſh it; eſpecially as it excludes the Father from being *God* and *Lord.*

Ver. 5.—1. *I will therefore put you in remembrance,* &c. On this and what follows, Oecumenius obſerves, that by propoſing theſe examples of the deſtruction of ſinners from the Old Teſtament hiſtory, the apoſtle deſigned to ſhew that the God of the Old Teſtament is the ſame with the God of the New, in oppoſition to thoſe heretics who denied this, namely the Manicheans: alſo to prove that the goodneſs of God will not hinder him from puniſhing the wicked under the new diſpenſation, any more than it hindered him from puniſhing them under the old.—In this paſſage, Jude hath mentioned two of the inſtances of the divine vengeance againſt atrocious ſinners, which Peter took notice of, 2 Epiſt. ii. 4. 5. and in place of the third inſtance, *the deſtruction of the old world,* he hath introduced the deſtruction of the rebellious Iſraelites in the wilderneſs.

2. *That the Lord having ſaved the people.* Some MSS. and verſions read here, Ιησους *Jeſus having ſaved.* Two of Stephen's MSS. read Θεος *God;* which expreſſes the true meaning of the paſſage. But the common reading is beſt ſupported.

3. *Afterward deſtroyed them who did not believe.* Jude doth not mention the various ſins committed by the Iſraelites in the wilderneſs; ſuch as their rebellion in refuſing to go into Canaan, their idolatry in worſhipping the golden calf, their fornication with the Midianitiſh women, and their frequent murmurings; but he ſums up the whole in their *unbelief,* becauſe it was the ſource of all their ſins.

Ver. 6.—1. *Alſo the angels who kept not,* την ἑαυτων αρχην *their own office.* So the word αρχη ſignifies, Luke xx. 20. *Deliver him* τῃ αρχῃ και τῃ εξουσιᾳ, *to the power and authority of the Governor.* The apoſtle's meaning is, that theſe ſuperior beings did not keep their original office, but forfeited it by ſome miſbehaviour. Hence they are called, 2 Pet. ii. 4. *The angels who ſinned.*—The common tranſlation of this clauſe, viz. *who kept not their firſt eſtate,* expreſſeth its meaning very well; but it is a paraphraſe and not a tranſlation.—Hunt in his Diſſertation on the fall of man, ſaith, the office of the angels who ſinned, was to attend the viſible manifeſtation of the divine preſence in paradiſe, and to miniſter to mankind. But this is to be wiſe above what is written. See note 4.

2. *But left their proper habitation.* Οικητηριον, denotes the place in which God appointed the angels who ſinned, to execute the offices and functions which he had aſſigned to them. According to Hunt, their habitation was this earth.—It is of more importance to obſerve, that by ſaying, The angels kept not their own office, but left their proper habitation, the apoſtle inſinuates that they attempted to raiſe themſelves to a higher ſtation than that which God had allotted to them; conſequently that the ſin for which they are to be puniſhed, was pride and rebellion.

3. *He*

ved in everlasting chains, under darkness,[3] unto the judgment of the great day.[4]

and stations of the angels who were greater than they, *God* hath driven out of heaven, notwithstanding their numbers and power, and *hath kept* them, ever since, *in everlasting chains* of confinement *under darkness, unto the judgment of the great day*, to be punished.

7 (Ὡς, Parkh.) *As* Sodom and Gomorrha, and the cities *around* them,[1] *which in a manner like to these*[2] *had habitually committed whoredom*,[3] *and gone after other* flesh, are set forth *an* example,[4] *having undergone the punishment of an* eternal fire,

7 Further, *seeing Sodom and Gomorrha, and the cities around them, which in a manner like to these* wicked teachers *had habitually committed whoredom and bestiality*, are publicly set *forth* as *an example* of that terrible punishment which is to be inflicted on the ungodly after the general judgment; *having* from the immediate hand of God *undergone the punishment of an eternal fire;* a fire whose effects will remain while the world remains,

3. *He hath reserved in everlasting chains, under darkness.*—*Everlasting chains*, is a metaphorical expression which denotes a perpetual confinement, which it is no more in their power to escape from, than a man who is strongly bound with iron chains can break them. See the explication of the phrase, *under darkness*, given 2 Pet. ii. 4. note 3.

4. *Unto the judgment of the great day.* This *great day* is elsewhere called, *the day of the Lord*, and *that day*, emphatically.—In our Lord's description of the general judgment, Matth. xxv. 41. he tells us that the wicked are to *Depart into everlasting fire, prepared for the devil and his angels.* This implies, that these wicked spirits are to be punished with the wicked of mankind.—Hunt in his dissertation referred to in note 1. on this verse, saith, Upon the supposition that the fallen angels belong to our system, their punishment with the wicked of our species, will appear the more congruous.—If the angels who sinned, were originally appointed to minister to mankind, as Hunt imagines, and were discontented with this earth in its paradisiacal state as an habitation, the atmosphere which surrounds the earth in its present altered state, is very properly made the prison-house in which they are confined till the general judgment.

Ver. 7.—1. *And the cities around them.* These cities were Admah and Zeboim. The four are mentioned, Deut. xxix. 23.—Zoar, the fifth city in the plain of Sodom, was spared at the request of Lot, for a place of refuge to him and his family.

2. *Which in a manner like to these.* Τον ὁμοιον τȣτοις τροπον. I have followed our translators in completing the construction of this clause, by supplying the preposition κατα, which the sense likewise requires.—*Like to these.* The relative τȣτοις, being masculine, may refer to the ungodly teachers mentioned, ver. 4.—Or, though πολις be a feminine word, yet as it signifies the inhabitants of a city, as well as the city itself, the relative τȣτοις may very properly be in the masculine gender, to denote the inhabitants of the other cities of the plain. See Ess. iv. 64.—I make these observations, because some commentators suppose τȣτοις stands for the angels who left their proper habitation, as if their sin had been lewdness; which is a very false idea.

3. *Had habitually committed whoredom.* This is the literal signification of the compound word εκπορνευσασαι; because εκ increases the signification of the word with which it is compounded.—In the language of scripture πορνευειν signifies to commit any sort of whoredom or uncleanness, and among the rest *Sodomy*. See 1 Cor. v. 1. note 1. and Parkhurst in voc. εκπορνευομαι. Estius saith the preposition εκ in this compounded word, denotes the Sodomites committing whoredom out of the order of nature. They committed the unnatural crime which hath taken its name from them.

4. *Are set forth*, δειγμα, *an example.* See 2 Pet. ii. 6.—The burning of the cities of the plain, being represented here as an example, or type, of that punishment by fire which at the general judgment God will inflict on the wicked, the consideration thereof should terrify the ungodly of every description, and bring them to repentance. For when God is about to punish them in that dreadful manner, will they be able to flee from him, or resist him?

Ver. 8.

8 *in like manner indeed, these ungodly men shall be punished* with eternal fire. *Being cast into a deep* spiritual *sleep* through the intoxication of sin, *they*, under the pretence of Christian liberty and a superior illumination, *defile their body* like the Sodomites with libidinous practices, *and despise* every kind of *government, and revile magistrates* when they punish them for their leud practices.

8 (ὁμοιως μεν τοι, 240.) *in like manner, indeed, these* also SHALL BE PUNISHED. [1] *Being cast into a deep sleep*, [2] *they* defile the flesh, *and* despise (κυριοτητα) *government*, and *revile* (δοξας) dignities. [3]

9 *But* how different was the conduct of *Michael the archangel, when contending with the devil he disputed about* the restoration of *the Jewish church and state* by Joshua the high priest, Zechar. iii. 1. Though that malicious spirit was clothed with no authority of

9 (Δε) *But* Michael the the archangel, [1] when contending with the devil he disputed about the body of Moses, [2] *did not attempt* [3] to

Ver. 8.—1. *In like manner indeed, these also shall be punished.* I put a full point after the words και ὑτοι: and to finish the sentence, I supply the words, *shall be punished*, from the end of the foregoing verse with which this clause is connected in the sense, being the reddition to the clause in the beginning of ver. 7. Ὡς σοδομα και γομορρα, *since*, or, *as Sodom and Gomorrha are set forth as an example*, &c. ver. 8. ὁμοιως μεντοι *In like manner certainly these also shall be punished.*—In the next clause of this 8th verse, a new sentiment is introduced, which therefore should have been made the beginning of the verse.

2, *Being cast into a deep sleep.* This is the proper literal translation of the word ενυπνιαζομενοι, as Beza hath shewed. Besides in other passages of scripture, the wicked are represented as fast asleep. See Rom. xiii. 11. 1 Thess. v. 6.

3. *And despise government*, (see 2 Pet. ii. 10. note 2.) *and revile dignities*: δοξας δε βλασφημουσι, literally *they revile glories*, that is, those who possess the glory of the magistrate's office. This must be the meaning of δοξας, as distinguished from κυριοτητα. *government.*—The Jews fancying it sinful to obey the heathen magistrates, despised both them and their office. The ungodly teachers of whom Jude speaks, carried the matter still farther: They reviled all magistrates whatever, as enemies to the natural liberty of mankind.

Ver. 9.—1. *But Michael the archangel.* Michael is mentioned, Dan. x. 13. 21. xii. 1. as standing up in defence of the children of Daniel's people.—Because it is said, Rev. xii. 7. That *Michael and his angels, fought against the Dragon and his angels*, Estius conjectures that Michael is the chief, or prince of all the angels. But this argument is not conclusive.—Because the book of Daniel is the first sacred writing in which proper names are given to particular angels, some have fancied, that during the Babylonish captivity the Jews invented these names, or learned them from the Chaldeans. But this seems an unfounded conjecture. For the angel who appeared to Zacharias, Luke i. 19. called himself *Gabriel*, which shews that that name was not of Chaldean invention.

2. *When contending with the devil he disputed about the body of Moses.* In the passages of Daniel's prophecy quoted in the preceding note, Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He may therefore have been *the angel of the Lord*, before whom Joshua the high-priest is said, Zech. iii. 1. to have stood, *Satan being at his right hand to resist him*, namely in his design of restoring the Jewish church and state, called by Jude *the body of Moses*, just as the Christian church is called by Paul *the body of Christ*. Zechariah adds, *And the Lord*, that is, *the angel of the Lord*, as is plain from ver. 1. *said unto Satan, The Lord rebuke thee, O Satan, even the Lord, that hath chosen Jerusalem, rebuke thee.*—Le Clerc gives a different interpretation of this passage. By *Satan* in Zechariah's vision, and Διαβολος in Jude's epistle, he understands Tatnai and Shether-boznai, the king of Persia's lieutenants, who opposed the restoration of Jerusalem, and who on that account might be called *Satan*, or the adversary of the Jews, in the same manner that Peter was called *Satan* by his master, for opposing his suffering at Jerusalem. According to this interpretation, Jude's meaning is, that the angel in Zechariah's vision brought no reviling accusation against the adversaries of the Jews, but reproved them with modesty on account of their being magistrates. This, Jude mentioned to shew the ungodly teachers who reviled the Roman magistrates, that they were

culpable

bring against him [3] a *reviling* accusation, [4] but said, The Lord rebuke thee.

office, he *did not attempt to bring against him a reviling accusation; but* mildly *said, The Lord rebuke thee* Satan.

10 (Δε, 100.) *Yet these* MEN *revile* those things which *indeed* they *do not know*. But what *things* they know naturally as *animals void of reason*, [1] *by these* they *destroy* themselves.

10 *Yet these* ungodly *teachers*, notwithstanding their pretensions to superior illumination and knowledge, *revile laws and magistrates, whose origin and usefulness indeed they do not know. But the use of the members of their body, which they know* only *by instinct as animals void of reason, by* perverting *these* to gluttony, drunkenness, and lust, *they destroy both their soul and their body.*

culpable in doing what the angels who, as Peter observeth, 2 Ep. ii. 11. are greater in power than they, did not attempt to do.

Beza, Estius, Tillotson, and others, by *the body of Moses* about which the devil contended with Michael, understand *his dead body*, which they suppose the devil contended should be buried publicly, on pretence of doing honour to Moses; but that his intention was to give the Israelites an opportunity of raising his body and worshipping it: That Michael knowing this, rebuked the devil in the words mentioned by Jude; and to prevent the Israelites from committing Idolatry, buried Moses's body so privately that none of the Israelites ever knew where his sepulchre was.—Vitringa, instead of *the body of Moses*, proposes to read, *the body of Joshua*; but without any authority whatever.—The first mentioned account of this transaction, which was given long ago by Ephraim the Syrian, (See Lardner, Canon iii. c. 21. p. 345, 346.) is now adopted by many.

3. *Did not attempt to bring against him.* In the common English translation it is, *durst not bring*, as if Michael had been afraid of the devil; which certainly is an improper idea. The translation of ουκ ετολμησε, which I have given, is supported by Blackwall, Sacr. Classics, vol. 2. p. 155.—Tillotson's remark, (Posthum serm. 31.) on this text deserves a place here. Michael's "duty restrained him; and probably his discretion too. As he durst not offend God in "doing a thing so much beneath the dignity and perfection of his nature, so he could not but "think that the devil would have been too hard for him at railing; a thing to which, as the "angels have no disposition, so I believe they have no talent, no faculty at it: The cool con-"sideration whereof should make all men, especially those who call themselves divines, and "especially in controversies about religion, ashamed and affraid of this manner of disputing."

4. *A reviling accusation;* κρισιν επενεγκειν βλασφημιας, literally *to bring against him a sentence of reviling*; a form of expression founded on this, that whoever reviles or speaks evil of another, doth in effect judge and condemn him.—Doddridge thinks the translation might run, *did not venture to pass a judgment upon his blasphemy*, but referred him to the judgment of God by saying, *the Lord rebuke thee.* But this translation requires the addition of two words not in the text; and without any necessity. That author in his note on the passage saith, "If "the angels do not rail even against the devil, how much less ought we against men in au-"thority, even supposing them in some things to behave amiss. Wherefore, to do it when "they behave well, must be a wickedness much more aggravated."

Ver. 10. *What things they know naturally as animals void of reason, by these they destroy themselves.* Here Jude insinuates, That these ungodly teachers, notwithstanding they made high pretensions to knowledge, had no knowledge, at least concerning the use of their body, but what they derived from natural instinct, as brute animals: That they made their lusts the only rule of their actions: That they coupled with women promiscuously like the brute beasts: and That, instead of using the knowledge they derived from instinct rightly, they thereby destroyed both their soul and their body.—In this passage the apostle strongly condemned the lascivious practices of the Nicolaitans, and of all the ungodly teachers who defended the promiscuous use of women; and confuted the argument taken from natural appetite, by which they vindicated their common whoredoms. If these teachers had had any true knowledge, they would have known that reason is given to enable men to restrain the excesses of their natural appetites, and to lead them to the right use of the members of their body, as well as of the faculties of their mind.

Ver. 11.

11 *Wo is their portion ; for* in destroying the souls of their brethren by their false doctrine, *they have followed Cain in the* murder of his brother ; *and* by misrepresenting the oracles of God for the sake of gain, they *have run far in the error which Balaam followed for hire* ; *and*, on pretence of superior illumination opposing the apostles of Christ, they *shall perish*, as the men who perished *in the rebellion of Korah.*

11 Wo *is* [1] *to* them ; for they have gone in the way of Cain, and *have run far* [2] *in* the error of *Balaam's hire*, and *have* perished [3] in the *rebellion* of Korah. [4]

12 *These ungodly teachers are a disgrace to your love-feasts ; when they feast with you, eating and*

12 These *MEN* are spots [1] in your *love-feasts* ; [2] when

Ver. 11.—1. *Wo is to them.* The substantive verb wanting in this sentence may be taken either from the present of the indicative, or from the present of the optative mode. In the second way και αυτοις must be translated as in our Bible *Wo be to them*, and is a curse. But in the first way it should be translated as I have done *Wo is to them*, and is only a declaration of the misery which was to come on them. Accordingly, the phrase is thus used by our Lord, Matth. xxiv. 19. *Wo unto them who are with child, and to them who give suck in those days.* For certainly this was no wish of punishment, since to be with child and to give suck in those days, was no crime. But it was a declaration of the misery which was coming on persons in that helpless condition. See Luke vi. 24. for another example of this use of και.

2. *And have run far in the error of Balaam's hire.* The word εξεχυθησαν which I have translated *have run far*, literally signifies, *effusi sunt, vagantur*, in allusion to the running of liquors, which follow no certain course when they are poured out. The apostle's meaning is, they have gone far in the sin which Balaam committed for hire, when he counselled Balak to tempt the Israelites to commit fornication and idolatry.—The ungodly teachers in the first age, strongly actuated by Balaam's passion for riches, drew money from their disciples by allowing them to indulge their lusts without restraint. Hence what is here called *the error of Balaam's hire*, is called, Rev. ii. 14. his *doctrine* : And 2 Pet. ii. 15. *his way* : And the ungodly teachers are there said to *have followed in it.* See notes 1, 2. on that passage of Peter.

3. *And have perished.* Here, as in many passages of scripture, a thing is said to have happened, which was only to happen. This manner of expression was used to shew the absolute certainty of the thing spoken of. *Have perished*, therefore, means *shall certainly perish.* See Ess. iv. 10. 2.

4. *In the rebellion of Korah.* Literally, αντιλογια signifies *contradiction.* But when princes and magistrates are contradicted, it is rebellion. Wherefore αντιλογια here, may very properly be translated *rebellion* ; And λαον αντιλεγοντα, Rom. x. 21. *a rebelling people* —By declaring that the ungodly teachers were to perish in the rebellion of Korah, Jude insinuated that these men, by opposing the apostles of Christ, were guilty of a rebellion similar to that of Korah and his companions, who opposed Moses and Aaron on pretence that they were no more commissioned by God, the one to be a prince, the other a priest, than the rest of the congregation, who were all holy, Numb. xvi. 3 13.—By comparing the ungodly teachers to Cain, to Balaam, and to Korah, Jude hath represented them as guilty of murder, covetousness, and ambition.

Ver. 12.—1. *These men are*, σπιλαδες, *spots.* The word σπιλαδες, properly signifies *rocks in the sea*, which when they rise above its surface appear like spots. For this reason, and because in the parallel passage, 2 Pet. ii. 13. the ungodly teachers are called σπιλοι και μωμοι, *spots and causes of reproach*, Beza hath translated the word σπιλαδες, *spots*, in which he followed the Vulgate, which hath *maculæ.*—Jude's meaning is, that the excesses which the ungodly teachers were guilty of in their love feasts, brought disgrace on the whole body of Christians.

2. *In your love feasts.* Αγαπαις. Commentators are not agreed about the meaning of this word. Some think Jude is speaking of the ancient *love suppers*, which Tertullian hath described, Apol. c. 39. and which do not seem to have been accompanied with the eucharist. —Others think they were those suppers which the first Christians ate, previous to their eating the Lord's supper, and of which St Paul hath spoken, 1 Cor. xi. 21. But being afterwards perverted to the purposes of carnal love by the ungodly teachers, 2 Pet. ii. 14. they were in time disused. The love suppers, however, which Tertullian describes, were continued in the church

they feaſt with you, [3] feeding themſelves without fear.[4] They are clouds without water, [5] carried about of winds; [6] *withered autumnal trees* [7] *without fruit;* twice dead; [8] *rooted out;*

drinking to exceſs, without any dread of the baneful conſequences of their intemperance, or of the puniſhment which God will inflict upon gluttons and drunkards. *They are clouds without rain*, which intercept the genial rays of the ſun; and being *carried about of winds*, render mens habitations gloomy: (ſee 2 Pet. ii. 17.) They are *withered autumnal trees without fruit*, although they ought to produce the beſt: *They have died twice;* once inthe Jewiſh, and a ſecond time in the Chriſtian vineyard; and are *rooted out* on that account.

church to the middle of the fourth century, when they were prohibited to be kept in the churches.—As Benſon obſerves, " they were called *love feaſts* or ſuppers, becauſe the richer " Chriſtians brought in a variety of proviſions to feed the poor, the fatherleſs, the widows, " and ſtrangers, and ate with them to ſhew their love to them."

3. *When they feaſt with you.* For the meaning of συνευωχουμενοι, See 2 Pet. ii. 13. note 3.—In the common edition of the Greek Teſtament, the word ὑμιν is wanting. But ſeveral MSS. have it, for which reaſon our tranſlators have adopted it.

4. *Feeding themſelves without fear.* Ποιμανοντες. This word is emphatical, containing an alluſion to the name given to the miniſters of religion, both under the old and the new diſpenſation. Theſe were called ποιμενες, *ſhepherds* or *feeders*, becauſe their office was to feed the people with the ſpiritual food of true doctrine. The falſe teachers, inſtead of feeding the people in that manner, fed themſelves with meat and drink to exceſs, without any fear of puniſhment from God, or of diſgrace from the world.—I ſuppoſe Jude had in his eye here, Ezek. xxxiv. 2. *Wo be to the ſhepherds of Iſrael that do feed themſelves: Should not the ſhepherds feed the flocks?*

5. *They are clouds without water.* The propriety of the compariſon, by which Jude in this paſſage, and Peter, 2 Epiſt. ii. 17. have ſhewed the emptineſs and unprofitableneſs of the falſe teachers of their time, will diſplay itſelf in vivid colours, when it is recollected that in ſcripture, good doctrine and ſound knowledge are often repreſented by *water*, becauſe ſound doctrine beautifies and invigorates the mind, as effectually as rain, in the hot eaſtern climes, renders the earth verdant and fruitful. Deut. xxxii. 2. *My doctrine ſhall drop as the rain*, &c.

6. *Carried about of winds.* Falſe doctrine is compared to *wind*, Epheſ. iv. 14. on account of its variableneſs. Having no foundation in truth, it is changed as it ſuits the paſſions and intereſts of men. The teachers of falſe doctrine, therefore, may fitly be compared to *clouds without water carried about of winds*, becauſe, notwithſtanding they give an expectation of good doctrine, they afford none; in which reſpect they are like clouds which promiſe rain, but being carried about of winds, diſtil none. See 2 Pet. ii. 17. note 1.

7. *Withered autumnal trees.* So I tranſlate φθινοπωρινα, becauſe it comes from φθινοπωρον, which, according to Scapula, ſignifies *ſeneſcens autumnus et in hiemem vergens; The decline of autumn drawing towards winter.* Or, according to Phavorinus, it ſignifies, νοσος φθινουσα οπωρας, *a diſeaſe in trees which withers their fruit.* This ſenſe of the word Beza hath adopted in his tranſlation, *Arbores emarcidæ infrugiferæ.* The Vulgate tranſlation, *Arbores autumnales infructuoſæ*, ſuggeſts a beautiful idea. In the eaſtern countries the fineſt fruits being produced in autumn, by calling the corrupt teachers, *autumnal trees*, Jude intimated the juſt expectation which was entertained of their being fruitful in good doctrine: but by adding, *without fruit*, he marked their uſeleſſneſs, and the diſappointment of their diſciples.

8. *Twice dead*; *rooted out.* Here the apoſtle inſinuates, That while theſe ungodly teachers, who were moſtly of the Jewiſh nation, continued under the Moſaic diſpenſation, they were dead and unfruitful: And that under the goſpel-diſpenſation, though they ſeemed to flouriſh for a little while and promiſed to bring forth fruit, they had proved as barren as before, having died a ſecond time, and for that reaſon were juſtly rooted out.—The commentators obſerve, that there is a ſtriking climax in this deſcription of the falſe teachers. They were trees ſtripped of their leaves and withering: They had no fruit, being barren that ſeaſon: They were twice dead, having borne no fruit the former year: Laſtly they were rooted out as utterly barren.

Ver. 13.

13 They are as unſtable in their doctrine, and as turbulent in their manners, as *raging waves of the ſea, ſo that they make their own ſhame apparent to all.* Having renounced the true doctrine of the goſpel, inſtead of being the lights of the world they are *wandering meteors*, which are quickly *to be extinguiſhed in perpetual darkneſs.*

13 raging waves of the ſea, foaming out their own ſhame; [1] wandering ſtars, [2] *for* whom the blackneſs of darkneſs for ever, is reſerved. [3]

14 *Now Enoch, the ſeventh* in deſcent *from Adam, propheſied even concerning theſe ungodly teachers*, when he foretold the deſtruction of the wicked at the general judgment, *ſaying, Behold the Lord cometh* ſurrounded *with his holy myriads of angels,*

14 *Now* Enoch, *the* ſeventh from Adam, propheſied [1] *even* (εν, 168.) *concerning* theſe *MEN*, [2] ſaying, Behold the Lord cometh with *his holy myriads* [3] *OF ANGELS*,

15 *to paſs ſentence on all, and to make all the impious and prophane among mankind ſenſible of all the*

15 to *paſs ſentence* (κατα, 208. 2.) *on* [1] all, and to *con-*

Ver. 13.—1. *Raging waves of the ſea, foaming out their own ſhame.* Like the raging ſea, theſe ungodly teachers were turbulent and furious, having no command of their iraſcible paſſions. And by their wicked outrageous behaviour among their diſciples, they ſhewed their own filthineſs, to their great diſgrace.—Perhaps the apoſtle alluded here to Iſa. lvii. 20. *The wicked are like the troubled ſea when it cannot reſt, whoſe waters caſt up mire and dirt.*

2. *Wandering ſtars.* Αϛερες πλανηται. Doddridge in his note on this verſe obſerves, That the Jews called their teachers *ſtars:* and that the teachers in the Chriſtian church are repreſented under the emblem of ſtars, Rev. i. 20. ii. 1. Wherefore, as the planets have irregular motions, being ſometimes ſtationary and ſometimes retrograde, he thinks they are proper emblems of teachers, who are unſettled in their principles, and irregular in their behaviour.

3. *For whom the blackneſs of darkneſs for ever, is reſerved.* As the ancients knew that the planets are naturally dark bodies, and derive all their light from the ſun, it is ſuppoſed, that Jude compared the falſe teachers, not to meteors, or *ignes fatui*, which have no exiſtence after they are extinguiſhed, but to planets properly ſo called.

Ver. 14.—1. *Now Enoch, the ſeventh from Adam, propheſied.* See Pref. Sect. 2. No. 2. paragr. 2.—Though Moſes hath ſaid nothing concerning Enoch's propheſying, yet by telling us that he was a perſon of ſuch piety, as to be tranſlated to heaven in the body without dying, he hath warranted us to believe Jude's account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he inſpired him to deliver the prophecy of which Jude ſpeaks.—That Enoch was endowed with the ſpirit of prophecy, Benſon ſaith is apparent from the name which he gave to his Son; to wit *Methuſelah*; which ſignifies *he dieth, and the flood cometh.*—Enoch is called *the ſeventh from Adam*, to diſtinguiſh him from Enoch the ſon of Cain, Gen. iv. 17. who was only the third from Adam.

2. *Propheſied even concerning theſe men.* So I tranſlate προεφητευσε και τȣτοις, by ſupplying εν before τȣτοις: Or without the prepoſition, thus, *propheſied alſo to theſe men*, as well as to the antediluvians.—Though Enoch propheſied immediately to the wicked men of his own age, what he ſaid *concerning*, or *to them*, was intended for the wicked in every age.

3. *Saying, Behold the Lord cometh with his holy myriads of angels.* So εν μυριασιν ἁγιαις αυτȣ muſt be tranſlated, becauſe ἁγιαις being in the feminine gender, agrees with μυριασιν as an adjective, conſequently the word to be ſupplied is αγγελων, not αγγελοις.—Μυριας *ten thouſand*, is a definite number. But it is put here in the plural, μυριασιν, *ten thouſands*, indefinitely, to ſignify an innumerable multitude.—Ηλθε 2 Aor. *is come.* But in the prophetic ſtyle the preſent is often put for the future, to ſhew the abſolute certainty of the event foretold: *The Lord is come*; or as it is in our Bible, *the Lord cometh*, being the genuine prophetic ſtyle, it is no proof, as Benſon fancies, that Jude took this prophecy out of ſome book. If it was preſerved by tradition, this is the language in which it muſt have been preſerved.

Ver. 15.—*To paſs ſentnece on all.* Ποιησαι κρισιν κατα παντων, might have been literally tranſlated, *to execute puniſhment on all*, if the apoſtle had not added, και εξελεγξαι, *and to convict*; for puniſhment cannot juſtly be inflicted till the offender is convicted. Wherefore the tranſlation in our Bible, where *judgment* is uſed in the ſenſe of *puniſhment*, is wrong; namely,

vict all the ungodly among them, of all their *deeds of ungodliness* which they have *impiously* committed, and of all *the hard things* which ungodly sinners have spoken against him. [2]

impious actions, which they have impiously committed, and of all the impious atheistical scoffing speeches, which prophane sinners have impiously uttered against Christ, as if he were an impostor, who was justly punished with an ignominious death.

16 These are murmurers AND complainers, [1] *who walk according to* their own lusts; [2] and their mouth speaketh great swelling WORDS. [3] (θαυμαζοτες προσωπα) *They admire persons for the sake of gain.* [4]

16 *These* ungodly teachers *are murmurers* against God, *and complainers* that their lot is not what they deserve, *who gratify their own lusts* to the utmost; *and their mouth speaketh great swelling words* in praise of themselves, as the only teachers who free men from the shackles of superstition. *They admire and praise persons*, not for their good qualities, but for their riches, *that they may get money from them* for their flattery.

17 But, beloved, remember ye the words which were *before spoken by* the apostles of our Lord Jesus Christ; [1]

17 *But beloved*, to prevent you from giving heed to the vain speeches of these deceivers, *continually recollect the words which were spoken prophetically by the apostles of our Lord Jesus Christ;*

to execute judgment upon all. The proper, and I may add, the literal translation of ποιησαι κρισιν, is, *to pass judgment*, or sentence *on all.* For *all* shall be judged, but *all* shall not be condemned.—Enoch's prophecy seems to have been generally known among the Jews. For the first words of it, which in the Hebrew are, *Maran atha*, were used by them with great propriety, in that form of excommunication or cursing, which they pronounced upon irreclaimable offenders, (See 1 Cor. xvi. 22. note.) as they put all who were present in mind of the Lord's coming at the last day to punish the obstinately impenitent. This same curse the apostle Paul solemnly pronounced on all wicked Christians, 1 Cor. xvi. 22.

2. *All the hard things which ungodly sinners have spoken against him.* As Christ is to judge the world, he is the person against whom the ungodly are here said to have spoken hard things; consequently these hard things consisted, in their denying Jesus to be the Son of God; in their calling him a magician, a sorcerer, and an impostor; and in their affirming that he was justly punished with death.

Ver. 16.—1. *These are* γογγυσαι *murmurers, and* μεμψιμοιροι *complainers.* They murmured against God on account of the dispensations of his providence, and complained of their condition, fancying that they deserved a better lot: for μεμψιμοιροι, literally are persons who complain of their lot or portion. In this, the ungodly teachers resembled the ancient Israelites, who murmured against God, on account of the hardships they suffered in the wilderness.

2. *Who walk according to their own lusts.* From this circumstance it is probable, that the corrupt teachers complained not only of their lot, but of the restraints which were laid on them by the laws of the countries where they lived. To this conjecture what followeth agrees.

3. *Great swelling words.* If the interpretation of this clause given in the commentary is not admitted, we may suppose the false teachers spake in an insolent manner against the Roman magistrates for punishing them, and against the laws for prohibiting the vices in which they delighted. For they are said, ver. 8. *to despise government, and to revile dignities.* Perhaps they thus opposed the heathen magistrates and laws, on pretence of maintaining the cause of the people of God against the tyranny and oppression of the Romans: and spake in a pompous boasting manner of their Christian liberty, which they affirmed consisted in a freedom to gratify their inclinations without controul, 2 Pet. ii. 19.—Of these teachers, and of the tumid speeches, by which they defended their vices, John hath given insinuations, 1 Epist. iii. 4.—11.

4. *They admire persons for the sake of gain.* The false teachers of that age greatly admired the rich on account of their riches, thereby feeding their vanity. They flattered them likewise with the hope of salvation, and by so doing hardened them in their sins. In short they never opposed the will of their rich disciples in any thing: And this servility they shewed towards the rich, merely to draw money from them.

Ver. 17. *Remember ye the words which were before spoken by the apostles of our Lord Jesus Christ.* In ver. 18. Jude cites the words spoken by Peter in particular, concerning the coming of scoffers in the last time. Yet Jude's exhortation being general, it comprehends the

18 *that they foretold to you, that in the last time,* namely after the destruction of the Jewish commonwealth, *there would be scoffers* in the church, *who,* ridiculing the strictness of the precepts of the gospel, *would walk according to* the impulses of *their own impure lusts.*

18 *that they said to* you, *That* in the last time there *would be scoffers, walking according to* their own ungodly lusts. [1]

19 *These be the teachers, who,* opposing the apostles as void of the spirit because they condemn their errors, *separate themselves from the true disciples of Christ.* But they are what they call us, mere *animal men, who neither have the Spirit of God, nor the spirit of right reason.*

19 These be they who separate themselves *from* OTHERS; [1] (ψυχικοι) *animal* MEN,[2] *not having* the Spirit. [3]

words spoken by the other apostles concerning the coming of false teachers: Such as Paul's words, 1 Tim. iv. 1.—5. 2 Tim. iii. and iv. chapters: Nay it comprehends the words spoken by Jude himself, in the preceding part of this epistle. For we have shewed, Pref. Sect. 2. That Jude was an apostle, and that he asserted his title to that office, by calling himself the *brother of James.*

Ver. 18. *That they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts.* Though it be allowed that Jude in this verse transcribed 2 Pet. iii. 3. it will not follow from his using Peter's words, that the two apostles wrote of the same persons. Peter, in the passage quoted by Jude, evidently speaks of scoffers who were to arise in the age in which Christ was to come to judge mankind, and put an end to this mundane system. For he represents them as ridiculing the promise of Christ's coming, as a thing not likely to happen after having been so long delayed. Whereas Jude speaks of his scoffers, as already come ver. 4. And the account which he gives of them is, That they perverted the grace of God to lasciviousness; denied God and Christ; despised government; reviled dignities; led most immoral lives; imitated Cain and Balaam in their wickedness; and were to share in the punishment of Korah: But saith nothing of their scoffing at the promise of Christ's coming; or indeed of their scoffing at any of the doctrines or promises of the gospel. He calls them scoffers on account of their reviling dignities, and perhaps of their ridiculing these precepts of the gospel which prohibited lasciviousness.—If, however, the reader is of opinion that Jude, like Peter, speaks of the scoffers who are to arise about the end of the world, his exhortation to remember the words which Peter spake concerning them was highly proper, because the recollection of Peter's prophecy, would put the faithful in every age on their guard against such false teachers as might arise in any future period.

Ver. 19.—1. *These be they who separate themselves from others.* Namely, on account of their pretended greater illumination.—In the common text it is, αποδιοριζοντες, who *separate from.* But many MSS. add the word εαυτȣς; a reading which our translators have followed, and which is warrated by the Vulgate, where we find, *Qui segregant semetipsos.* I likewise have followed that reading, and have supplied the word *others,* because the preposition in αποδιοριζοντες, requires it.—From Rom. xvi. 17. it appears that the heretieal teachers, very early began to set up separate assemblies for worship. See Rom. xvi. 17. note 2. Perhaps they founded their practice on Isa. lii. 11.

2. *Animal men.* Some are of opinion that by ψυχικοι, *animal men,* the apostle means those who are governed by the lusts which properly belong to the animal part of the human nature, and who place their whole happiness in sensual enjoyments.—Others, by *animal men,* understand those who in religion admit of nothing as true, but what is consonant to their own preconceived opinions, and can be explained upon what they call the principles of reason. In this sense the word ψυχικος ανθρωπος is used 1 Cor. ii. 14. See note 1. there.—I think the apostle calls the false teachers *animal men,* because they were neither inspired by the Spirit of God, nor guided by right reason.

3. *Not having the Spirit.* The ungodly teachers boasted of having an illumination from the Spirit, superior to that of the apostles, and that of the disciples of the apostles. And on this pretence, they separated themselves and their disciples from the others. But their boasting was without foundation; these men were truly what they called others, mere animal men, not having the spirit, either of God, or of right reason.

Ver. 20.—1. *Building one another on your most holy faith.* Here *faith* is put for the objects of faith, namely the doctrines, precepts, and promises of the gospel. This faith the apostle

terms

20 But ye, beloved, *building* (εαυτȣς, 65. 1.) *one another* on your most holy faith,[1] AND praying (εν πνευματι αγιω) *by* the holy *Spirit*, [2]

20 *But ye beloved*, by conversation and mutual exhortation, *building one another* in knowledge and holiness *on* the foundation of *your most holy faith, and praying* in your public assemblies *by* the inspiration of *the Holy Ghost*, which the false teachers and their disciples cannot do,

21 keep *one another* in the love of God, *expecting* the mercy of our Lord Jesus Christ (εις, 143.) *with* eternal life.

21 *keep one another in* the constant exercise of *love to God*, and, in that method only, *expect pardon from our Lord Jesus Christ*, together *with eternal life*, as the consequence of pardon.

22 And making a difference, [1] *have* compassion *indeed on* some. [2]

22 *And making a difference* in your methods of reclaiming sinners, *have compassion indeed on some* who have erred through ignorance and weakness, and reclaim them by the gentle method of persuasion.

23 *But* others save (εν, φοβω) *by* fear, [1] *snatching* THEM out of the fire, [2] hating even the garment [3]

23 *But the ungodly teachers*, and such of their disciples as have erred through corruption of heart, *save by the fear of reproofs and censures; snatching*

terms *most holy*, because its design and tendency is to discourage vice of all kinds, and to make men holy both in mind and body. Whereas the faith of the ungodly teachers, especially those of the Nicolaitan sect, was *a most unholy faith*, as it encouraged men in all manner of licentiousness.

2. *And praying by the Holy Spirit.* From 1 Cor. xiv. 15. Προσευξομαι τω πνευματι, *I will pray with the Spirit.*—ψαλω τω πνευματι *I will sing with the Spirit*, it appears that the spiritual men, in the first age, uttered prayers and psalms, in their public assemblies, by an immediate inspiration of the holy Ghost.—To this exercise of their spiritual gift, Jude exhorted the faithful to whom he wrote, not only because they would thereby keep themselves in the love of God, and in the firm expectation of pardon from Christ, as mentioned in the subsequent verse, but because it was a clear proof that they were not *animal* but *spiritual men*. Whereas the ungodly teachers being incapable of praying by inspiration, they were thereby demonstrated to be mere *animal men*, who had not the Spirit.

Ver. 22.—1. *And making a difference:* namely, in their method of reclaiming those who had fallen from their love to God, and had lapsed into vice. For διακρινομενοι being the participle of the present of the indicative of the middle voice, signifies *to make a distinction* between the lapsed, suitable to the nature of their offence.

2. *Have compassion indeed on some.* This, being opposed to *snatching others out of the fire*, mentioned in the next verse, signifieth that they were to deal gently with those offenders whose situation was not so criminal and hazardous as that of others, because they had fallen not through corruption of heart, but through ignorance, and weakness of understanding; and being of a tractable disposition and open to conviction, might be reclaimed. With such, the faithful, especially those who were employed in the office of teaching, were to use the mild methods of instruction and persuasion: and they were to do so from compassion to the lapsed.

Ver. 23. *But others save by fear.* Endeavour to save others, who have erred from corruption of heart, and who are obstinate in their errors and vices, by rousing their fears. Set before them a future judgment in all its terrors. And if they continue unmoved, use the censures of the church as the last remedy.

2. *Snatching them out of the fire.* Commentators observe that this is a proverbial expression, used Amos iv. 11. and Zechar. iii. 2. to which St Paul alludes 1 Cor. iii. 15. and that it denotes haste in reclaiming offenders; and even rough methods, when such are necessary, lest if the opportunity be lost, the offenders should perish.—*Sin* is here likened to *fire*, on account of its destructive nature; and the saving sinners from their evil courses, is fitly compared to the snatching one hastily out of a house which is on fire.—Or, *the fire* which the apostle here speaks of, may be the divine wrath, called fire, Heb. xii. 29.

3. *Hating even the garment spotted by the flesh.* This, which is a direction to those who snatch others out of the fire, implies that in doing them that compassionate office, they

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them out of the fire of the wrath of God: and in doing them this good office, *ſhun all familiar intercourſe with them, as ye would ſhun* touching *a garment ſpotted by the fleſh* of one who hath a plague ſore.

ſpotted by the fleſh.

24 *Now,* to inſpire you with courage to perſevere in the doctrine and practice of the goſpel, and to ſhew you with what aſſurance ye may rely on the protection of God, I conclude with aſcribing *to him who is able* and willing, *to guard you from ſtumbling* either into error or into ſin, *and to preſent you faultleſs before the manifeſtation of his glory* at the day of judgment, *with exceeding joy* to yourſelves and to the redeemed multitudes:

24 Now *to* him *who* is able to *guard* you from *ſtumbling,* [1] and to preſent YOU faultleſs before the preſence of his glory [2] with exceeding joy,

25 even *to God who alone is wiſe* underivedly, *and* who having contrived our ſalvation is *our Saviour, be* aſcribed the *glory* of infinite perfection, *and* the *majeſty* of empire abſolutely univerſal; *ſtrength* to govern that empire, *and right* to do whatever ſeemeth to himſelf good; *both now and through all eternity. Amen.*

25 to *the wiſe God alone* [1] (ſee Rom. xvi. 27. note 1.) our Saviour, [2] BE glory and majeſty, *ſtrength and right* both now and (εις παντας τȣς αιωνας) *throughout all ages.* Amen.

are to avoid all familiarity with them, even as they would avoid touching a garment ſpotted by the fleſh of one who hath died of the plague; leſt they be infected by their converſation.

Ver. 24.—1. *Now to him who is able to guard you from ſtumbling.* So απταιςτος literally ſignifies. The apoſtle's meaning is, *guard you from falling into ſin.* For the courſe of one's life being in ſcripture repreſented by the metaphor of *walking,* ſinning is metaphorically repreſented by *ſtumbling* in walking.

2. *And to preſent you faultleſs before the preſence of his glory.* This being one of the characters of the perſon to whom this doxology is addreſſed, it is argued by ſome, that God the Father is meant, who is ſaid, Col. i. 20. *By him* (Chriſt) *to reconcile all things to him.*—22. *in the body of his fleſh through death, to preſent you* (the Coloſſians) *holy and unblameable and unreprovable in his ſight.*—To this interpretation it is objected, that the Father cannot be meant here, becauſe he is ſaid to preſent believers faultleſs before the preſence of his own glory: whereas it is well known that the Father is not to judge the world, having committed all judgment to the Son. Nevertheleſs it is replied, That the Father may truly be ſaid to preſent believers faultleſs, at the judgment, before the preſence of his own glory, becauſe Chriſt himſelf hath told us, that he will come to judgment *in the glory of the Father,* as well as *in his own glory,* Matt. xvi. 27. that is, He will come ſurrounded with the glory, whereby the preſence of the Father is manifeſted to the angelical hoſts in heaven:—But, as Chriſt likewiſe is ſaid Epheſ. v. 27. *to preſent the church to himſelf a glorious church, without ſpot, &c.* it renders the above argument doubtful.

2. *Our Saviour.* From this appellation it is argued that *the wiſe God,* to whom this doxology is addreſſed, is *Jeſus Chriſt,* whoſe proper title is *our Saviour,* and who is called *God* in other paſſages of ſcripture, particularly Rom. ix. 5. where he is ſtyled, *God over all, bleſſed for ever.* Nevertheleſs, as in ſome paſſages of ſcripture, particularly Luke i. 47. 1 Tim. i. 1. Tit. i. 3. the Father is ſtyled, *our Saviour,* this argument likewiſe is doubtful.—They who contend, that the doxology in this paſſage of Jude belongs to the Father, obſerve that the ſame doxology is unambiguouſly addreſſed to God the Father, Rom. xvi. 27. where it runs thus, *To the wiſe God alone, through Jeſus Chriſt, be the glory for ever. Amen.*—See Mill.

End of the Apoſtolical Epiſtles.

SUPPLEMENT

SUPPLEMENT TO ESSAY IV.

On tranſlating the Greek Language, uſed by the Writers of the New Teſtament.

THE author hath judged it neceſſary to make the following additions to Eſſay iv, for eſtabliſhing more fully the tranſlations which he hath given of the Greek particles, *&c.* as uſed by the writers of the New Teſtament, becauſe, as he hath more than once remarked already, by rightly tranſlating the Greek particles, moſt important alterations have been made in the ſenſe of many paſſages of the apoſtolical epiſtles, whereby the meaning of theſe paſſages hath been placed in a more clear, unambiguous, and beautiful light, than formerly. Wherefore, if the reader is of opinion, that the meaning of any Greek word mentioned in Eſſ. iv, is not ſufficiently eſtabliſhed by the examples there produced, he is deſired to conſult this ſupplement.

N. B. *The paragraphs of Eſſ.* 4. *being all numbered, the figures prefixed to the following additions, point out the paragraphs of that Eſſay to which they belong.*

No. 1. *Active verbs expreſs the agent's attempt or intention,* &c. John i. 9. *That was the true light which lighteth,* which is deſigned to light, *every man that cometh into the world.*—Rom. ii. 4. *Not knowing that the goodneſs of God leadeth,* is deſigned to lead, *thee to repentance.*—1 John i. 10. *If we ſay we have not ſinned, we make,* we attempt to make, *him a liar.*—Rev. xii. 9. *Called the Devil and Satan, who deceiveth,* who endeavours to deceive, *the whole world.*

4. *Active verbs expreſs, not the doing, but the permiſſion of a thing.* 2 Sam. xxiv. 1. *The anger of the Lord was moved againſt Iſrael, and he moved David,* that is, permitted David to be moved by Satan *againſt Iſrael:* as is plain from 1 Chron. xxi. 1. *And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.*

9.—1. *The ſubjunctive mode put for the indicative.* 2 Cor. xiii. 9. *We are glad* (ὁταν ἡμεις ασθενωμεν, ὑμεις δε δυνατοι ητε) *when we are weak, and ye are ſtrong.*

2. *The infinitive with the article prefixed, is put for the ſubjunctive.* Philip. iii. 10. Τȣ γνωναι, *That I may know him, and the power of his reſurrection.* *

3. *Alſo for the correſponding ſubſtantive noun.* Philip. iii. 21. Κατα την ενεργειαν τȣ δυνασθαι αυτον. *According to that ſtrong working whereby he is able even to ſubdue all things.*

10.—1. Buxtorff, in his Theſaur. p. 91. obſerves, that among the Hebrews, "Frequentiſſima eſt temporum commutatio et enallage, ut "preteriti pro futuro, et futuri pro preterito: et in continuata ſen-"tentia ſequens tempus trahitur plerumque in naturam preceden-"tis."

2. *The preterite uſed for the future.* Col. ii. 13. *You being dead through the ſins and the uncircumciſion of your fleſh*, (συνεζωοποιησε) he hath, *he will make alive together with him;* with Chriſt.—Jude ver. 11. (Και απωλοντο, *And* (have periſhed) *ſhall periſh in the rebellion of Korah.*

12.—1. *The preſent tenſe put for the preterite.* 1 John iii. 8. *The devil ſinneth* (hath ſinned) *from the beginning.*

2. *Alſo for the future.* 1 Cor. xi. 24. *This is my body* (το ὑπερ ὑμων κλωμενον) *which is broken*, (which ſhall be broken; or, which is about to be broken) *for you.*

16.—1. *The Greek participles have ſometimes an adverſative ſenſe.* Heb. xi. 13. *All theſe died in faith* (μη λαβοντες) *though they did not receive the things promiſed. For, ſeeing them afar off*, &c.—Jude ver. 5. *I will therefore put you in remembrance*, (ειδοτες) *though ye once knew this*, &c. *

2. *The participle is put for the preſent of the indicative.* Rom. ix. 5. Ὁ ων, *Who is God over all.* * Rev. i. 8. *I am Alpha and Omega*, (ὁ ων) *which is, and which was.* *

3. Beza, in his note on 2 John ver. 7. ſaith, the participle of the imperfect of the indicative, is uſed in innumerable places for the aoriſt. See 2 John ver. 7. note 1.

18—1. *When one ſubſtantive governs another, the latter muſt be tranſlated as an explication of the former.* Iliad Δ. line 350. Ποιον σε επος φυγεν ερκος οδοντων, *What kind of ſpeech hath eſcaped the guard of your teeth?* That is, your teeth which are a guard, namely to your tongue.

19.—1. *Two ſubſtantives joined by a copulative particle, muſt be tranſlated in regimen.* Philip. i. 25. Εις την ὑμων προκοπην και χαραν της πιστεως. *For your furtherance and joy of faith.* * For the advancement of the joy of your faith.

21.—1. *Genders of nouns.* The neuter is ſometimes put for the maſculine. Gal. iii. 22. *But the ſcripture hath ſhut up together* (τα παντα, all things) *all* men *under ſin.*—Epheſ. i. 10. *To gather together* (τα παντα) *all* men, Jews and Gentiles, *under Chriſt.*—2 Theſſ. ii. 6. *And ye know*

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(το κατεχον) what *now reſtraineth;* ye know the perſon who now reſtraineth.

22.—1. The ſacred writers, to render their diſcourſe of greater extent, ſometimes put the relative in the plural number, notwithſtanding its antecedent is in the ſingular number. 1 John v. 16. *If any one ſee his brother ſinning a ſin not unto death, let him aſk God, and he will grant to him life for thoſe,* &c.

24.—2. *Genitive caſe denoting poſſeſſion.* Rom. xv. 8. Επαγγελιας πατερων, *Promiſes belonging to the fathers.* Epheſ. iii. 1. *Paul* (ὁ δεσμιος τε Χρισε) a priſoner belonging *to Chriſt Jeſus.*

3. *Denoting the end for which a thing is done, or ſuffered.* Philemon ver. 13. *He might miniſter to me* (εν τοις δεσμοις τε ευαγγελιε) *in theſe bonds for the goſpel.*

27.—1. *Compariſon in the third degree, by a repetition of the word.* Eph. ii. 4. *Through his great love with which he loved us*: that is, through his exceeding great love.—James v. 17. Και προσευχῃ προσηυξατο. *And* (he prayed with prayer, that is,) *he prayed earneſtly.* See alſo Epheſ. vi. 18.

31.—1. *All,* ſignifies ſometimes a conſiderable part only. John iv. 29. *Come ſee a man who told me all things that ever I did.*—Acts i. 1. *All that Jeſus began both to do and teach.*—1 Cor. ii. 15. *The ſpiritual man examineth indeed all things.*—1 Cor. ix. 22. *To all I have become all things.*—Wherefore 1 Pet. iv. 7. *The end of all things hath approached;* ſignifies the end of the Jewiſh church and ſtate only.

41.—1. *Elect, elected,* in the following paſſages may ſignify *approved.* Rom. xvi. 13. *Rufus* (εκλεκτον εν Κυριω) *the approved by the Lord.*—Col. iii. 12. *Put on therefore* (ὡς εκλεκτοι τε Θεε) *as perſons approved of God, holy, and beloved, bowels of mercies.*

59.—1. *Walk.* In ſcripture, *one's moral conduct* is denoted by the metaphor of *walking,* becauſe as *walking* in a road ends in one's arrival at a place, ſo his moral conduct will at length end, either in happineſs or in miſery to him.

60.—1. *Word,* (λογος) ſometimes denotes *eloquence.* 2 Cor. viii. 7. *Therefore, as ye abound in faith* (και λογῳ) *and in eloquence.*—Epheſ. vi. 19. *That* (λογος) *eloquence may be given me in the opening of my mouth.*

2. Λογος, *a promiſe.* Tit. i. 3. *Hath manifeſted* (τον λογον αυτε) *his promiſe, by preaching with which I am entruſted.* See note 1. on this verſe.

3. Λογος, *a prayer.* 1 Kings xvii. 1. *Elijah ſaid to Ahab, As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe three years, but according to my word;* my prayer. See James v. 17. note 2.

4. Λογος, *a doctrine.* Tit. i. 9. *Holding faſt* (τε πισε λογε) *the true doctrine.*

5. Λογος, *an history, a narration, a discourse.* Acts i. 1. *The former* (λογον) *treatise* * or narration.—2 Pet. ii. 3. *Will make merchandise of you* (πλαστοις λογοις) *by fictitious tales.*

6. Λογος, *an appearance, or shew of a thing.* Col. ii. 23. *Which things have indeed* (λογον) *a shew of wisdom.* *

63.—1. *The relative pronouns refer to the remote antecedent.* Luke xxiii. 14. *I have found no fault in this man.*—15. *No, nor yet Herod; for I sent you to him, and lo nothing worthy of death is done by him.* Not Herod, who is last mentioned, but Jesus, who is mentioned ver. 14. —1 Cor. xv. 25. *For he must reign till* (ἀυτος) *he* (God, who is mentioned in the preceding verse) *hath put all the enemies under his feet.*

65.—1. *The pronoun* ἑαυτος, *is often used in the sense of* αλληλος, *one another.* 1 Cor. vi. 7. *Ye go to law* (μεθ' ἑαυτων) *one with another.* * See also Ephes. iv. 19. 32. v. 19.—Col. iii. 16.—1 Thess. v. 13.—Jude ver. 20.—John vii. 35.

66.—1. *The relative pronoun sometimes differs in gender from its antecedent, regarding its meaning rather than its form.* Matth. xxviii. 19. *Teach* (παντα τα εθνη βαπτιζοντες αυτȣς) *all nations baptizing them.*—John xv. 26. Το πνευμα—εκεινος μαρτυρησει, *The Spirit—he shall testify.*—Rom. ix. 23, 24. Σκευη ελεȣς—ȣς και εκαλεσεν.—Gal. iv. 19. Τεκνια μȣ ȣς παλιν. —Philem. ver. 10. *I beseech thee* (περι τȣ εμȣ τεκνȣ ὁν) *for my son whom I begat in my bonds.*

2. *The relative pronoun sometimes differs in number from its antecedent.* Philip. iii. 20. *Our conversation is* (εν ȣρανοις εξ ὁυ) *for heaven, from whence also we look for the Saviour.*

67.—1. *The relative pronoun* (ὁς) *is sometimes put for the demonstrative* (ὁυτος). 1 Cor. ii. 9. 'Α οφθαλμος ȣκ ειδε. *Those things eye hath not seen,* &c. So 'Α must be translated, because in the end of the sentence there is another 'Α, signifying *which.*—2 Cor. ii. 16. 'Οις μεν; *To these indeed it is the savour of death ending in death,* (ὁις δε) *but to those,* &c.

81.—1. Αλλα, *However.* 1 Tim. i. 16. Αλλα δια τȣτο. *Howbeit for this cause I obtained mercy.* *

86.—1. Απο, *in.* Luke xii. 57. Τι δε και αφ' ἑαυτων ȣ κρινετε, *And why also in yourselves do ye not judge what is right?*—xxi. 3. *Ye see and know* (αφ' ἑαυτων) *in yourselves, that the summer is now nigh.*—Luke xix. 30. *And some of the Pharisees* (απο τȣ οχλȣ) *in the crowd said.*—Wherefore, Philip. iv. 15. may be thus translated; *when I went forth* (απο) *in Macedonia.* See the note on that passage.

2. Απο, *By, By means of.* Matt. vii. 16. Απο των καρπων αυτων. *By their fruits ye shall know them.*

3. Απο denotes sometimes *the efficient cause.* Mark viii. 31. *And be rejected* (απο των πρεσβυτερων) *by the elders.*—James i. 27. *Unspotted* (απο τȣ κοσμȣ) *by the world.*

90.—1. Γαρ, often hath *a causal signification.* So our translators thought. Rom. iv. 15. Ὁ γαρ νομος οργην κατεργαζεται· *Because the law worketh wrath.* *—Heb vii. 11. *If indeed perfection were through the Levitical priesthood,* (ὁ λαος γαρ επ' αυτῃ) *because on account of it the people received the law.*

92.—1. Γαρ, is used to introduce *a reason* for something in the writer's mind, *which he hath not expressed.* Thus Rom. iv. 2. Ει γαρ Αβρααμ εξ εργων εδικαιωθη, *For if Abraham were justified by works, he might boast.* Here, the proposition suppressed which this is produced to prove, is, *Abraham did not obtain justification by the flesh.* For if Abraham were justified by the work of circumcision, which he performed on his flesh, he might have boasted.

94.—1. Γαρ, is used as an affirmative particle, and must be translated, *Indeed, certainly.* Rom. viii. 7. Τῳ γαρ νομῳ τȣ Θεȣ ȣχ ὑποτασσεται, ȣδε γαρ δυναται. *For it is not subject to the law of God, neither indeed can be.* *

97.—1. Γαρ, *Now.* Ephes. v. 9. Ὁ γαρ καρπος, *Now the fruit of the Spirit.*

98.—1. Γαρ has the *adversative* sense of δε, *But, yet, although.* Rom. xv. 4. Ὁσα γαρ, *But whatever things were before written, were written for our instruction.*—Philip. iii. 20. Ἡμων γαρ το πολιτευμα, *But our conversation is for heaven.*—2 Pet. i. 9. Ὡ γαρ μη παρεστι ταυτα, *But he that lacketh these things is blind.* *

101.—2. Δε, *Also.* John viii. 17. Και εν τῳ νομῳ δε τῳ ὑμετερῳ, *And in your law also it is written, that the testimony of two men is true.* * See Parkh. Dictionary.

104.—1. Δε, *Besides, Farther.* 2 Pet. i. 5. Και αυτο τȣτο δε σπȣδην πασαν. *And besides this, giving all diligence, add to your faith virtue.* *

114.—1. Δια, *To, Forward.* Acts iii. 16. *Yea the faith which is,* (δι' αυτȣ) *toward him*; that is, which hath him for its object.—Rom. iv. 25. *Was raised again* (δια την δικαιωσιν ἡμων) *to our justification : ad justificationem,* nempe, ad testificandam justificationem nostri. This is Pasors's translation. See his Lexicon, in voce δια ; where he observes, that Rom. xi. 35. εξ, causam *procreantem,* δια, *conservantem,* et εις, causem indicat *finalem.*

117.—1. Δια, *In.* Heb. vii. 9. *Even Levi paid tithes* (δια Αβρααμ) *in Abraham.* *

119.—1. Δια, *With.* Ephes. vi. 18. *Praying always* (δια πασης προσευχης) *with all prayer,* * that is most earnestly. See 27. 1.

121.—1. Δια, *Of, from.* Matth. xxvii. 18. *For he knew that* (δια φθονον) *from envy they had delivered him.*—2 Thess. ii. 2. *Nor by letter as* (δι' ἡμων) *from us.* *

122.—1. Διο, is sometimes used *causally,* and must be translated *for.* Ephes. iv. 8. Διο λεγει. *For he saith, he ascended up on high.*—James iv. 6. *He*

6. *He giveth greater grace*, (διο λεγει) *for he saith, God resisteth the proud.* —1 Pet. ii. 6. Διο και, *For even it is contained in the scripture.*

123.—1. Διοτι, *For.* 1 Pet. i. 24. Διοτι πασα σαρξ, *For all flesh is as grass.* *

124.—1. Εαν, an abverb of *time*, signifying *when*, 3 John ver. 10. *For this cause*, (εαν ελθω) *when I come I will bring his deeds to remembrance.*

127.—1. Ει for ὁτι, *that.* 1 John iii. 13. *Do not wonder*, (ει) *that the world hateth you.*

130.—2. Ει, *Though.* 2 Tim. ii. 13. Ει απιϛȣμεν, εκεινος πιϛος μενει. In rendering this clause, our translators being sensible of the absurdity of making the faithfulness of God depend on mens unfaithfulness, and not recollecting that (ει) signifies *although*, have in their translation endeavoured to avoid the absurdity, not very properly, by supplying the word *yet*; thus, *If we believe not*, yet *he abideth faithful.* The proper translation is, *Though we be unfaithful, he abideth faithful; he cannot deny himself.*

133.—2. Ει γαρ, *Siquidem, Since indeed.* 2 Pet. ii. 4. Ει γαρ ὁ Θεος αγγελων ἁμαρτησαντων ȣκ εφεισατο, *since indeed God did not spare the angels who sinned.*

134.—1. Ει γε, *Seeing at least.* Chandler saith, ει γε is used in this sense by the best writers: and in support of his opinion, cites Ælian. Peirce is of the same opinion, in his note on Coloss. i. 23.

135.—1. Ει και, *Although.* Scapula translates ει και, *Etsi, etiamsi.*

136.—2. Ει μη, in the LXX. often denotes *a question*, and signifies, *Num.* Gen. iii. 11. Ει μη εφαγες, *Hast thou eaten of the tree?*—2 Cor. iii. 1. Ει μη χρηζομεν, *Or need we, as some, letters of recommendation to you?**

141.—2. Εις, *Into.* Matth. ii. 13. *Flee* (εις) *into Egypt.** See also, ver. 14.—Acts xvi. 15. *Come* (εις) *into my house.**—Gal. iv. 6. *God hath sent forth the spirit of his Son* (εις) *into your hearts.**—Ver. 24. *Bringeth forth children* (εις) *into bondage.* See Parkhurst's Dictionary in voc. εις.

3. Εις, *To, unto.* Ephes. iv. 13. Εις, *Unto the measure of the stature.** —1 Pet. iv. 9. *Use hospitality*, (εις αλληλȣς) *one to another.**

142.—1. Εις, *Concerning.* 1 Thess. v. 18. *This is the will of God by Christ Jesus* (εις) *concerning you.**—Gal. iii. 17. *The covenant which was afore ratified concerning Christ.*

2. Εις, *For.* Mark. i. 4. *John did baptize in the wilderness and preach the baptism of repentance* (εις) *for the remission of sins.**—Rom. xi. 32. *God hath shut up together all* (εις απειθειαν) *for disobedience.*—xiii. 14. *Make no provision* (εις) *for the flesh.**—1 Cor. xvi. 1. *Now concerning the collection* (εις) *for the saints.**—Col. i. 16. *All things were created by him* (και εις,) *and for him.**—2 Tim. i. 11. Εις ὁ, *For which* testimony.

3. Εις,

3. Εις, *On account of.* Ephes. iii. 2. *The grace of God which was given me* (εις ὑμας) *on your account.*—2 Thess. i. 11. Εις ὁ, *On which account also we always pray.*

4. Εις, *On, upon.* 2 Cor. xi. 20. *If one smite you* (εις προσωπον) *on the face.**

5. Εις, *Against,* denoting a determined time. 2 Pet. iii. 7. *Safely kept for fire* (εις) *against the day of judgment.**

6. Εις, *Governing the accusative case signifies In.* 2 Pet. i. 8. *Neither be barren nor unfruitful* (εις επιγνωσιν) *in the knowledge of our Lord Jesus Christ.**

7. Εις, *Until.* Ephes. i. 14. *Which is the earnest of our inheritance* (εις) *until the redemption of the purchased possession.**—iv. 30. *With whom ye are sealed* (εις) *until the day of redemption.*

146.—1. Εις, *By.* Acts. vii. 53. *Who have received the law* (εις) *by the disposition of angels.**

155.—1. Εκ, Εξ. *Belonging to.* 2 Cor. ix. 2. Ὁ εξ ὑμων ζηλος, *Your zeal.**—Luke viii. 27. *There met him a certain man,* εκ της πολεως, *belonging to the city*; as is evident from the latter part of the verse.

2. Εκ, *From.* Rom. xiv. 23. *Because he eateth not* (εκ) *from faith: for whatever is not* (εκ) *from faith is sin.*—2 Pet. ii. 21. *Than after they have known it, to turn* (εκ) *from the holy commandment.**

157.—1. Εκ, *Among.* Rom. ix. 24. *Hath called not only,* (εξ) *among the Jews, but also* (εξ) *among the gentiles.*

163.—2. Εν, *Into, throughout.* Luke vii. 17. *This rumour of him went forth* (εν) *throughout all Judea, and* (εν) *throughout all the region round about.**

164.—1. Εν, *For,* denoting the *final cause,* or *purpose.* Matth. vi. 7. *They think they shall be heard* (εν) *for their much speaking.**—1 Pet. iv. 14. *If ye be reproached* (εν) *for the name of Christ.**

167.—1. Εν, *Through.* Luke i. 77. *To give the knowledge of salvation* (εν) *through the remission of sins.*—Rom. v. 10. *We shall be saved* (εν) *through his life.*—Ephes. ii. 7. *His kindness towards us* (εν) *through Christ Jesus.**—vi. 10. *Be strong* (εν) *through the Lord, and* (εν) *through the power of his might.*

168.—1. Εν, *Concerning.* Gal. iv. 20. *For I am exceedingly in doubt* (εν ὑμιν) *concerning you.*

170.—1. Εν, *Nigh to.* Joshua x. 10. *Slew them with a great slaughter,* (LXX. εν Γαβαων) *near to Gibeon.*—Judg. xviii. 12. *They went up and pitched* (LXX. εν Καριαθιαριμ) *near to Kirjath-jearim in Judah; Wherefore they called the place Mahaneh-Dan, Behold it is behind Kirjath-jearim.*

172.—1. Εν, *Among.* 1 Cor. iii. 18. *If any one* (εν ὑμιν) *among you seemeth to be wise.**

174.—1. Εν, *After,* denoting similitude. Ephes. ii. 3. Εν οἱς *After whom also we all had our conversation formerly.*

175.—1. Εν, *Under.* Rom. iii. 19. *It saith to them* who are (εν τω νομω) *under the law.**

179.—2. Επειδη, has likewise *a causal* signification, and is translated, *Because, For.* Matt. xxi. 46. *When they sought to lay hands on him, they feared the multitude* (επειδη) *because they took him for a prophet* *—Luke xi. 6. Επειδη, *For a friend of mine, in his journey, is come to me.* *

186.—1. Επι, *Of.* Heb. viii. 1. *Now* (επι) *of the things which we have spoken this is the sum.**—ix. 15. *For the redemption of the transgressions* (επι) *of the first covenant.*

188.—1. Επι, *In.* 2 Cor. iii. 14. *Remaineth the same vail untaken away* (επι) *in the reading of the Old Testament.**

191.—1. Επι, *On account of,* Philip i. 5. Επι, *For* (that is, on account of,) *your fellowship in the gospel.**

191.—1. Επι, *Against.* Matt. xxvi. 55. *Are ye come out as* (επι) *against a thief?**—Mark iii. 24. *And if a kingdom be divided* (επι) *against itself.**—1 Pet. iii. 12. The face of the Lord is (επι) *against.**

2. Επι, *To, Unto,* denoting *the end* for which a thing is done. Ephes. ii. 10. *Created* (επι) *unto good works.**—Philip. iii. 14. *I follow on according to the mark,* (επι) *to the prize.*

3. Επι, *Over,* denoting *authority.* Acts xii. 20. *Having made Blastus,* (τον επι τȣ κοιτωνος τȣ βασιλεως) *who was over the king's bed-chamber, their friend.*—Ephes. iv. 6. *Who is,* επι, *over all.*

4. Επι, *Over,* in respect of *place.* Heb. ix. 17. *Is firm,* (επι νεκροις) *over dead sacrifices.*—James v. 14. *Let them pray* (επι) *over him.**

195.—1. Η, Conjunction, *And.* 1 Cor. ii. 1. *Came not with excellency of speech* (η) *and of wisdom.*—xvi. 6. *And perhaps I shall abide* (η και) *and even winter with you.*—2 Cor. i. 13. *Than what ye read,* (η και) *and also acknowledge.*—x. 12. *We dare not rank* (η) *and compare ourselves.*

196.—1. Η, is used *interrogatively.* 1 Thess. ii. 19. Η ȣχι και ὑμεις; *Are not even ye?**

203.—1. Καθως, *Seeing.* Gal. iii. 6. Καθως Αβρααμ, *Seeing Abraham believed God, and it was counted to him for righteousness.*

2. Καθως, *According, According as.* Ephes. i. 4. Καθως εξελεξατο ἡμας, *According as he hath chosen us.**

3. Καθως, *Even as.* Rom. i. 28. Και καθως. *And even as they did not like to retain, &c.**—2 Pet. i. 14. Καθως, *Even as our Lord Jesus Christ hath shewed me.**

208.—1. Και, *Therefore.* Rom. viii. 17. *And if children* (και) *then (therefore) heirs.*

209.—1. Και, *Even as.* Philem. ver. 11. *Profitable to thee* (και) *even as to me.*

210.—1. Και, *When.* Heb. viii. 8. *Behold the days come, saith the Lord,* (και) *when I will make a new covenant.* *

211. Και, *And yet.* John iii. 11. *And testify what we have seen,* (και) *and yet ye receive not our testimony.*—See also ver. 32.

212.—1. Και, *So.* Luke vi. 31. *And as ye would that men ſhould do to you,* (και) *ſo do ye to them in like manner.*—John vi. 57. *As the living Father hath ſent me, and I live by the Father,* (και) *ſo he that eateth me**—xv. 9. *As the Father hath loved me* (καγω) *ſo have I loved you.**

224.—2. Και, *Moreover.* Heb. vii. 15. (Και) *Moreover, it is ſtill more exceedingly plain.*

225.—2. Κατα, *As,* denoting *likeneſs.* Xenoph. Hel. 2. 92. *Honoured* (ὑπο δημȣ κατα τον πατερα) *by the people, as his father was.*

228.—2. Κατα, with a genitive, ſometimes ſignifies, *On, Upon.* Mark xiv. 3. *She brake the box and poured it* (κατα της κεφαλης) *on his head.*—1 Cor. xi. 4. *Every man who prayeth or propheſieth* (κατα κεφαλης εχων) *having a veil on his head.*—Jude ver. 15. *To execute judgment* (κατα παντων) *upon all.* *

3. Κατα, *Againſt, Contrary to.* Gal. iii. 21. *Is the law then* (κατα) *againſt the promiſes of God?* * contrary to them.

232.—1. Κατα, *In.* 1 Cor. xiv. 40. *Let all things be done decently and* (κατα ταξιν) *in order.* *—Heb. iii. 8. (κατα), *In the day of temptation.* *

238.—2. Μεν, by our tranſlators is conſidered as a *cauſal* particle, Rom. xiv. 2. Ὁς μεν, *For one believeth that he may eat all things.* *

249.—2. Νυν is uſed as an interjection of *beſeeching.* 1 John ii. 28. Και νυν. *Now therefore, little children, abide in him.*

3. Νυν, according to Raphelius, implies ſomewhat of *admiration,* or rather of *indignation.* Luke xi. 39. Νυν ὑμεις οἱ φαρισαιοι, *Now do ye Phariſees cleanſe the outſide of the cup, and the platter.* Raphelius obſerves that Arrian in Epictet. uſes νυν in the ſame manner.

4. Νυν, with the article prefixed, is uſed as an adjective. 2 Cor. viii. 14. Εν τῳ νυν καιρῳ, *In the preſent time.*—1 Tim. iv. 8. Ζωης της νυν, *The life that now is,* * the preſent life.—Matt. xxiv. 21. εως τȣ νυν, ſupp. καιρȣ. *To this (the preſent) time* *.—Acts iv. 29. και τα νυν κυριε επιδε τας απειλας αυτων. *And O Lord behold their threatenings,* τα νυν, ſupp. κατα τα πραγματα νυν, *according to the preſent circumſtances.*

254.—1. Ὁτι, *Becauſe.* 1 John ii. 11. *And knoweth not whither he goeth,* (ὁτι) *becauſe that darkneſs hath blinded his eyes.* *

2. Ὁτι, ſometimes hath an *adverſative* ſenſe, and muſt be tranſlated *But, Yet.* Wherefore, Heb. viii. 9. may be thus tranſlated, *Taking them by the hand to lead them out of the land of Egypt.* (Ὁτι) *But they did not abide in my covenant.*—1 John iii. 20. Οτι εαν. *But if our heart condemn us.*

259.—1. Ὁτι, *When.* 2 John, ver. 4. *I rejoiced greatly* (ὁτι) *when I found of thy children walking in truth.*

261.—1. Ὁτι, is uſed to introduce a new ſentence. 1 John v. 9. *If we receive the witneſs of men, the witneſs of God is greater.* (Ὁτι) *Now this is the witneſs of God,* &c.

268. Παλιν, *On the other hand.* 1 John ii. 8. Παλιν, *On the other hand I write to you a new commandment.*

286.—1. Πλην. Mintert obſerves, that πλην is uſed by the LXX. as an illative particle, *itaque, propterea.*

290.—1. Προς, *Of, Concerning.* Heb. iv. 13. Προς ον, *Of whom we ſpeak.*—Nehem. ii. 18. LXX. He ſpake—(προς τυς λογυς τυ βασιλεως) *of the words of the king.*

294.—1. Προς, *With,* denoting *preſence.* 2 Theſſ. ii. 5. *Remember ye not* (ὁτι ετι ων προς ὑμας) *that when I was yet with you.* *

306.—2. Τις, *Who, Interrogative.* Acts xix. 15. *But Ye* (τινες εςε) *who, (what ſort of perſons) are ye* *.—Heb. i. 5. Τινι γαρ, *To whom of the angels ſaid he at any time?*—Rev. vii. 13. Τινες εισι, *Who are theſe that are clothed with white robes?*

3. Τις, *Any one.* Heb. x. 28. Τις, *any one who (whoſoever) diſregarded the law of Moſes, died without mercy.*—2 Pet. iii. 9. *Not willing* (τινας) *that any ſhould periſh.* *

306.—1. Ὑπερ, *Concerning.* Phavorinus, ὑπερ, ὁμοιως τυ περι.

308.—1. Ὑπερ, *Inſtead of.* 2 Cor. v. 20. *We pray you* (ὑπερ Χριςυ) *in Chriſt's ſtead, be ye reconciled to God.* *

309.—1. Ὑπερ, *On account of.* 2 Cor. xii. 10. *Diſtreſſes* (ὑπερ Χριςυ) *on account of Chriſt.*

310.—1. Ὑπερ, *With reſpect to.* Philip. i. 29. Το ὑπερ Χριςυ, *This, with reſpect to Chriſt, hath been graciouſly given you, not only to believe on him, but alſo to ſuffer for his ſake.*

318.—2. Εν ᾡ. *Therefore.* Heb. vi. 17. Εν ᾡ. *Therefore God willing more abundantly to ſhew to the heirs of promiſe the immutability.* See note 1. on the verſe.

319.—1. Ὡς *Certainly.* 2 Pet. i. 3. Ὡς, *Certainly his divine power hath gifted to us.*

321.—1. Ὡς, *Namely.* 2 Theſſ. ii. 2. Ὡς ὁτι, *Namely that;* or, *intimating that the day of Chriſt is at hand.*

325. Ως, *That.* Rom. i. 9. *God is my witneſs whom I ſerve in the goſpel of his Son,* (ὡς) *that without ceaſing I make mention of you always in my prayers* *.—In this ſenſe ὡς is uſed by Xenophon, Memorab. lib. i. Πρωτον μεν εν, ὡς εκ ενομιζεν, ὑς ἡ πολις νομιζει θεες, ποιῳ ποτε εχρησαντο τεκμηριῳ. *Firſt then, that he did not reckon them gods, whom the city reckoned gods, what kind of argument did they uſe?*

ESSAY VIII.

Concerning the right Interpretation of the Writings in which the Revelations of God are contained.

THE revelations of God being deſigned to give mankind the knowledge of his counſels reſpecting their ſalvation, the right underſtanding of theſe revelations, muſt appear to every religious perſon a matter of great importance. This Eſſay, therefore, having for its object to explain the phraſeology of the writings in which the revelations of God are recorded, it will meet with attention from the reader, in proportion to the value which he puts on religious knowledge.

Sect. I. *Of the original Language of Mankind, and of the Method in which Language was at firſt formed.*

The books which contain the revelations of God, being more ancient than any books now extant, are written in the language which mankind uſed in the firſt ages, or in a language nearly allied to it. Wherefore, the ſtyle of theſe writings being very different from that of modern compoſitions, to interpret them as modern compoſitions are interpreted, is without doubt to miſinterpret them. Accordingly, perſons ignorant of the character of the primitive languages, have, by that method of interpretation, been led to fancy that the ſcriptures contain ſentiments unworthy of God, whereby they have not only expoſed theſe venerable writings to the ſcorn of infidels, but have formed to themſelves falſe notions in religion, which have had a pernicious influence on their morals.

For avoiding theſe evils, the nature and character of the language firſt ſpoken by mankind muſt be well underſtood: and for that purpoſe the beſt method ſeems to be, to conſider in what manner language was originally formed.

The firſt ideas which come into the human mind, being thoſe which enter by the ſenſes, it is reaſonable to believe that names for expreſſing ſenſible objects would be invented before any others; and after them, terms, for expreſſing thoſe operations of the ſenſes, by

which the ideas of fensible objects are acquired.—And becaufe the operation of the fenfes have fome refemblance to the operations of intellect, to exprefs the operations of intellect, mankind would naturally have recourfe to the words by which they expreffed the operation of the fenfes.—Thus, many words of the primitive language of mankind, muft have had a twofold fignification. According to the one fignification, they denoted ideas of fenfe, and according to the other they denoted ideas of intellect. So that although thefe words were the fame in refpect of their found, they were really different words in refpect of their fignification: And to mark that difference, after the nature of language came to be accurately inveftigated, the words which denoted the ideas of fenfe, when ufed to exprefs the ideas of intellect, were called by critics, *metaphors*, from a Greek verb which fignifies *to transfer;* becaufe thefe words fo ufed, were carried away from their original meaning to a different one, which however had fome refemblance to it.

Metaphorical meanings being affixed to words in the ancient languages to remedy the poverty of thefe languages, it is plain that the more ancient any language is, it will confift of the fewer words, confequently the more numerous and bold its metaphors will be. Accordingly, we find that the primitive languages, and even the languages of favage tribes, which may be ranked with the primitive languages, are all of them highly figurative. On this fubject it is proper to obferve, that even after a language has become fufficiently copious, if the people who ufe it poffefs a vigorous and warm imagination, and are favourably fituated for enjoying fenfual gratifications, as is the cafe with moft of the eaftern nations, being by thefe circumftances peculiarly difpofed to relifh the fenfible pictures exhibited in metaphorical and other figurative expreffions, fuch a people, inftead of retrenching, will rather multiply thefe expreffions. Hence the language of that people will be more figurative, than the languages of nations whofe imagination is languid, and whofe fituation does not permit them to be occupied in fenfual gratifications. This is the reafon that the language of the Hebrews, and of the other eaftern nations, by the multitude, the variety, the boldnefs, and even the extravagance of its metaphorical expreffions, is diftinguifhed from the more temperate fpeech of the nations in the weftern parts of the world, whofe imagination is not fo warm, and whofe climate and foil are not fo favourable to luxury, as theirs.

Of the bold metaphors ufed by the ancient Hebrews, the following examples are all taken from their facred books.—Gen. iv. 10. "The "voice of thy brother's blood, *crieth* to me from the ground."—Gen. "xix. 26. "His wife looked back from behind him, and fhe became "*a pillar of falt*."—Gen. xlix. 11. "He wafhed—his clothes in the *blood* "of

" of grapes," to ſignify that Judah was to inhabit a country fruitful in vines.—Pſal. v. 9. " Their throat is an open *ſepulchre.*"—Pſal. lx. 3. " Thou haſt made us to drink *the wine of aſtoniſhment.*"—Pſal. lxxviii. 25. " Man did eat angels *food*: he ſent them meat to the full."—Pſal. cxxix. 3. " The plowers *plowed* upon my back, they made long " their *furrows.*"—Iſa. xxxiv. 3. " The mountains ſhall be *melted* with " their blood."—ver. 4. " And all the hoſt of heaven ſhall be *diſſolved,* " and the heavens ſhall be *rolled together as a ſcroll.*"—ver. 6. " The " ſword of the Lord is *filled* with blood, it is made *fat* with fatneſs." —Iſa. xiv. 23. " I will *ſweep* it with the *beſom* of deſtruction, ſaith the " Lord of hoſts."—Jerem. xx. 7. " O Lord thou haſt *deceived* me, " and I was deceived."—Iſa. v. 1. " My well beloved hath a vineyard " in a very fruitful hill." In the original it is *On a horn, the ſon of oil*: The horn being the higheſt part of horned animals, it is uſed to denote the higheſt part of a country ; *an hill.* This *horn* or *hill* is called, *the ſon of oil,* becauſe the olive which produces oil is one of the valuable fruits of the earth. See Lowth on the paſſage.—Iſa. xi. 15. " The Lord ſhall utterly deſtroy the *tongue* of the Egyptian ſea."

Having in the ſcriptures, theſe and many other examples of bold metaphors, the natural effect of the poverty of the ancient language of the Hebrews, why ſhould we be either ſurpriſed or offended with the bold figurative language, in which the Hebrews expreſſed their conceptions of the divine nature and government. Their's, was not a philoſophical language, but the primitive ſpeech of an uncultivated race of men, who, by words and phraſes taken from objects of ſenſe, endeavoured to expreſs their notions of matters which cannot be diſtinctly conceived by the human mind, and far leſs expreſſed in human language.—Wherefore, they injure the Hebrews who affirm, that they believed the Deity to have a body, conſiſting of members of the like form and uſe with the members of the human body, becauſe in their ſacred writings, the *eyes*, the *ears*, the *hands,* and the *feet* of God, are ſpoken of; and becauſe he is repreſented as acting with theſe members after the manner of man.—Gen. iii. 8. " They heard the *voice* of the Lord God *walking* in the garden in the cool of the day."—Gen. ix. 16. " And the bow ſhall be in the cloud, and I will *look* upon it."—Exod. xv. 3. " The Lord is a *man* of war."—ver. 6. " Thy " *right hand* O Lord hath *daſhed* in pieces the enemy."—ver. 8. " With the blaſt of thy *noſtrils* the waters were gathered together."—Pſal. xviii. 8. " There went up a ſmoke out of his *noſtrils,* and fire out of his *mouth* devoured: coals were kindled by it."—Ver. 9. " He bowed " his heavens alſo and *came down,* and darkneſs was under his *feet.*"—ver. 10. " And he *rode* upon a cherub, and did *fly* upon the *wings* of " the wind."—Pſal. ii. 7 " Thou art my Son, this day I have *begot-* " *ten* thee."

In like manner they injure the Hebrews who affirm, that they thought God was moved by *anger*, *jealousy*, *hatred*, *revenge*, *grief*, and other human passions, because in their scriptures it is said, Gen. vi. 6. "It *repented* the Lord that he had made man on the earth, and it *grieved* "him at his *heart*."—Exod. xv. 7. "Thou sentest forth thy *wrath* which "consumed them as stubble."—Exod. xx. 5. "I the Lord thy God am a "*jealous* God."—Numb. xi. 33. "The *wrath* of the Lord was kin-"dled against the people."—Prov. viii. 13. "The evil way and froward "mouth do I *hate*."—Isa. xxxiv. 2. "The *indignation* of the Lord is "upon all nations, and his *fury* upon all their armies."—Nah. i. 2. "God is *jealous*, and the Lord *revengeth*, and is *furious*. The Lord "will take *vengeance* on his adversaries, and he reserveth *wrath* for "his enemies."

They also injure the Hebrews who affirm, that they believed the Deity subject to *human infirmity*, because it is said, Gen. ii. 2. "God '*rested* on the seventh day from all his work which he had made." —Gen. viii. 21. "The Lord *smelled* a sweet savour."—Gen. xviii. 20. "Because the cry of Sodom and Gomorrha is great, and because "their sin is very grievous, 20. I will *go down* now and *see* whether "they have done altogether according to the cry of it which is *come* "*up* to me: And if not, I will know."—Psal. ii. 4. "He that *sitteth* "in the heavens shall *laugh*; The Lord shall have them in *derision*."— Psal. lxxviii. 65. "Then the Lord *awaked* as one out of sleep, and "like a mighty man that *shouteth* by reason of wine."

These and the like expressions are highly *metaphorical*, and imply nothing more but that in the divine mind and conduct, there is somewhat analogous to and resembling the sensible objects and the human affections, on which these metaphorical expressions are founded. For if any one contends that the Hebrews themselves understood these expressions literally when applied to the Deity, and meant that they should be so understood by those who read their scriptures, He must likewise contend that the following expressions were understood by them in their literal meaning.—Psal. xvii. 8. "Hide me under the "shadow of thy *wings*."—Psal. lvii. 1. "In the shadow of thy wings "I will make my refuge until these calamities be overpast."—Psal. lxi. 4. "I will trust in the covert of thy *wings*."—Psal. xci. 1. "He "that dwelleth in the secret place of the Most High, shall abide un-"der the shadow of the Almighty." Ver. 4. "He shall cover thee "with his *feathers*, and under his *wings* shalt thou trust."—I say, If from the passages of scripture in which the members of the human body are ascribed to the Deity, it is inferred that the ancient Hebrews believed the Deity hath a body of the same form with the human body, we must, from the last mentioned passages of the same scriptures, conclude that they believed the Deity to be a *tree* with spreading

ſpreading branches and leaves which afforded an agreeable ſhade; and a great *fowl* with feathers and wings; and even a rock, becauſe he is ſo called, Deut. xxxii. 15. Pſal. xviii. 2. 31.

Such are the bold metaphors by which the ancient Hebrews expreſſed their conceptions of the attributes and operations of God. To prevent however thoſe who are acquainted only with modern languages from being ſhocked with the boldneſs of theſe figures, modern critics have diſtinguiſhed them by the appellation of *Anthropopathia*; concerning which Lowth on Iſai. i. 24. *Aha, I will be eaſed of mine adverſaries, I will be avenged of mine enemies*, thus writeth: "This is "a ſtrong inſtance of the metaphor called Anthropopathia; by which, "throughout the ſcriptures, as well the hiſtorical as the poetical "parts, the ſentiments, ſenſations, and affections; the bodily facul- "ties, qualities, and members of men, and even of brute animals, are "attributed to God; and that with the utmoſt liberty and latitude of "application. The foundation of this is obvious, *it ariſes from ne-* "*ceſſity*: We have no idea of the natural attributes of God, of his "pure eſſence, of his manner of exiſtence, of his manner of acting: "When therefore we would treat on theſe ſubjects, we find ourſelves "forced to expreſs them by ſenſible images. But neceſſity leads to "beauty: This is true of metaphor in general, and in particular of "this kind of metaphor; which is uſed with great elegance and "ſublimity in the ſacred poetry: and, what is very remarkable, in "the groſſeſt inſtances of the application of it, it is generally the "moſt ſtriking and the moſt ſublime. The reaſon ſeems to be this: "When the images are taken from the ſuperior faculties of the hu- "man nature, from the purer and more generous affections, and ap- "plied to God, we are apt to acquieſce in the notion; we overlook "the metaphor, and take it as a proper attribute: but when the idea "is groſs and offenſive, as in this paſſage of Iſaiah, where the impa- "tience of anger and the pleaſure of revenge, is attributed to God; "we are immediately ſhocked at the application, the impropriety "ſtrikes us at once; and the mind caſting about for ſomething in the "divine nature analogous to the image, lays hold on ſome great, ob- "ſcure, vague idea, which ſhe endeavours in vain to comprehend, "and is loſt in immenſity and aſtoniſhment. See De S. Poeſi. Hebr. "Prel. xvi. Sub. fin. where this matter is treated and illuſtrated "by examples."

From the above ingenious remarks it appears, that notwithſtanding metaphors and other figures derive their origin from the poverty of language, they infuſe both ſtrength and beauty into any diſcourſe where they are judiciouſly uſed. By exhibiting ſenſible pictures of our conceptions accompanied with pleaſant images, they make a ſtrong impreſſion on the mind of the hearers: for which reaſon they have found

found a place, not in the ancient languages only, but in all the modern tongues alſo; not excepting thoſe which are the moſt copious and the moſt refined: in ſo much that it hath become the buſineſs of poets and orators, to ranſack the whole compaſs of nature in ſearch of reſemblances between ſenſible and intellectual objects, on which to graft metaphors. And, not ſatisfied with natural and apparent likeneſſes, the moſt remote and diſparate reſemblances, nay reſemblances founded merely on popular opinion, local prejudices, and national cuſtoms, have been made the foundation of metaphors.—Hence that diverſity of figurative expreſſions, obſervable in the languages of nations living at a diſtance from each other. Hence alſo, the figures, which to one nation appear natural and expreſſive, to others appear unnatural, tumid, and ridiculous.

Sect. II. *Of Picture-writing: and of its Influence in the Formation of the Primitive Languages.*

In the early ages, after men had acquired any branch of uſeful knowledge, either by reſearch or by obſervation, they naturally wiſhed to communicate that knowledge to their contemporaries, and even to tranſmit it to poſterity. But this they could not do effectually, till they contrived a method of making ſpeech the object of ſight. When this was accompliſhed, the knowledge which they conveyed to the ears of a few by pronounced ſpeech, it was in their power to convey to multitudes, even in the moſt diſtant countries, by the eye.

The firſt method of rendering ſpeech viſible, was that which hiſtory informs us was practiſed by all the ancient nations we have any knowledge of, from the Chineſe in the eaſt to the Mexicans in the weſt, and from the Egyptians in the ſouth to the Scythians in the north. All theſe, taught by nature, formed images or pictures on wood, or ſtone, or clay, of the ſenſible objects for which they had invented names, and of which they had occaſion to diſcourſe. By theſe pictures they repreſented not only the things themſelves, but the articulate ſounds or names alſo by which they were called. Thus to expreſs, in that kind of writing, a *man*, or a *horſe*, that is, to expreſs both the name and the thing, they drew its picture on ſome permanent ſubſtance, whereby, not only the thing itſelf, but its name was immediately ſuggeſted to thoſe who looked on its picture. But this method being tedious, the Egyptians, who it is ſuppoſed were the inventers of picture writing, ſhortened it by converting the picture into a *ſymbol*, which, as Warburton, to whom I am indebted for many particulars in this ſection, obſerves in his Divine Legation, they did

in three ways. 1. By making the principal part of the *ſymbol* ſtand for the whole of it, and by agreeing that that part ſhould expreſs the character of the thing repreſented by the ſymbol. Thus, they expreſſed a fuller by *two feet ſtanding in water*; and a charioteer by *an arm holding a whip*. This is what is called the *Curiologic Hieroglyphic*.—From this, the Egyptians proceeded to a more artful method of rendering ſpeech viſible and permanent; namely, by putting the inſtruments, whether real or metaphorical, by which a thing was done, for the thing done. Thus, they expreſſed *a battle* by *two hands*, the one holding a *ſhield*, the other *a bow*: a *ſiege* by *a ſcaling ladder*: the *divine omniſcience*, by *an eye* eminently placed: a *monarch* by an *eye* and a *ſceptre*. Sometimes they repreſented the agent without the inſtrument, to ſhew the quality of the action. Thus a *judge* was expreſſed by *a man without hands looking downwards*, to ſhew that a judge ought not to be moved either by intereſt or pity. This, method was called *The Tropologic Hieroglyphic*.—3. Their third, and moſt artificial method of abridging picture writing, was to make one thing ſtand for another, where any reſemblance or analogy, however far fetched, could be obſerved between the thing repreſented and the thing by which it was repreſented, whether that reſemblance was founded in nature, or in popular opinion only. Thus a *ſerpent*, on account of its vigour and ſpirit, its longevity and revireſcence, was made the ſymbol of the *divine nature*: a *mouſe* was uſed to repreſent *deſtruction*: a *wildgoat*, *uncleanneſs*: a *fly*, *impudence*: an *ant*, *knowledge*: a *ſerpent in a circle*, the *univerſe*: and the *variegated ſpots* of the ſerpent's *ſkin*, the *ſtars*. This method of writing was called, *The allegorical*, *analogical*, or *ſymbolical Hieroglyphic*. And being formed on their knowledge of phyſics, the marks of which it was compoſed increaſed in number, as the Egyptians, the inventers of picture writing, increaſed in ſcience.

But, in regard there are many qualities and relations of things which are not objects of ſenſe, and many complex moral modes and other mental conceptions, which cannot be likened to any object of ſenſe, conſequently, which cannot be expreſſed by any picture natural or ſymbolical, it became neceſſary, in all kinds of picture writing, to introduce arbitrary marks for expreſſing theſe qualities, relations, and modes. Yet, even with this aid, picture writing was ſtill very defective and obſcure. The Chineſe, therefore, to improve the method of rendering ſpeech viſible and permanent by writing, threw away the images or pictures altogether, and ſubſtituted in their place new marks, formed, it is ſaid, from the images. However, as in this way of writing every word required a diſtinct character or mark, and as the greateſt part of theſe characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of ſuch a multitude of characters, was ſo great, that very few could attain to it. Meanwhile,

 the

the Chinese method of denoting the separate words of which speech consisteth, by separate marks, is supposed by some to have suggested to the ingenious in other nations, the idea of expressing, by separate marks, the distinct articulate sounds of which words are composed. Hence, the alphabetical or *literal* method of writing arose, which, on account of its great facility and utility, hath come into general use among all civilized nations, except the Chinese themselves.

The literal method of writing, is generally said to have been first practised by the Phenicians. But whether they, or whoever else first used that method of rendering speech visible, were the inventers of the art; or, whether, as Plato and Tully thought, De Leg. lib. iv. sect. 4. they were supernaturally assisted in the invention, is hard to determine. This however is certain, that the books of Moses were written in the literal method. And some learned men have thought, the first specimen of literal writing was that which God himself engraved on the two tables of stone, and gave to Moses on the Mount; who being taught the meaning of the characters by inspiration, communicated the knowledge of the same to the Israelites, from whom it passed to the Phenicians. Perhaps it may be some confirmation of this conjecture to observe, that the Chinese, though they have long possessed the art of writing by characters, have never been able to attain the method of writing by letters.

I have given the above account of the art of rendering speech visible and permanent by picture writing, not as a matter of curiosity, but to shew the influence which the hieroglyphical manner of writing had on the ancient languages. For the symbols used in that kind of writing, denoting the names of things as well as the things themselves, in speaking, men would naturally give to the things represented both, the name and the qualities of the symbol by which it was represented. Hence arose a new species of metaphor, altogether unknown in the speech of modern nations, and forming a kind of language which, though it may appear to us fanciful and dark, was well understood, and made a strong impression on those who were accustomed to it.—This higher kind of metaphorical language claims particular attention, because it is that in which the divine revelations, especially those concerning future events, were communicated to mankind, and in which they still remain recorded in scripture. Wherefore, to shew the influence which picture writing, particularly of the symbolical kind, had to introduce into the ancient languages the boldest, and in the opinion of modern nations, the most extravagant metaphors, the following examples are proposed to the reader's consideration.

1. A *supreme ruler* being represented in symbolical writing by *a man with four wings*, and his *lieutenants* or princes by one with *two wings*; and

and the *ſtretching out of wings* ſignifying action or deſign, (Divine Leg. b. iv. ſect. 4.) the names of theſe ſymbols were naturally uſed in the ancient languages for the things ſignified by them. Hence Iſaiah predicting the invaſion of Judea by the king of Aſſyria, hath termed it *the ſtretching out of his wings* ſo as to cover and deſolate the whole land, Iſa. viii. 8. " The ſtretching out of his *wings* ſhall fill the " breadth of thy land, O Immanuel."—By the like metaphor, Jeremiah predicted the deſolation of Moab, chap. xlviii. 40. " He ſhall " *fly* as an eagle, and ſhall ſpread his *wings* over Moab."—In the ſame highly figurative language, Iſaiah denounced deſtruction to a kingdom which oppreſſed other countries by the greatneſs of its power, chap. xviii. 1. " Wo to the land ſhadowing with *wings*."—This uſe of the ſymbol, ſhews the propriety of giving *the wings* of a fowl to two of the four beaſts, which in Daniel's viſion repreſented the four great monarchies. By that ſymbol, the *devaſtation* which theſe monarchies were to bring on other nations, and the ſpeed and force with which they would act, were ſtrongly and beautifully repreſented to thoſe who underſtood ſymbolical picture writing.—It ſhews us likewiſe how the power of God in protecting his people, came to be termed *his feathers* and *his wings* ; and the confidence of his people in his power to protect them, by their truſting in *the covert of his wings*.

2. A *crocodile* was one of the ſymbols, by which in the ancient picture writing the kingdom of Egypt was repreſented, Div. Leg. b. iv. ſect. 4. Hence the Egyptians are called, Pſal. lxxiv. 13. *Dragons in the waters* ; and, ver. 14. their king is called *leviathan*.—And, " The " *great dragon* that lieth in the midſt of his rivers, Ezek. xxix. 3."—So alſo, Iſa. xxvii. 1. " In that day the Lord with his ſore, and great, " and ſtrong ſword, ſhall puniſh *leviathan* the piercing *ſerpent*, even " leviathan that crooked ſerpent, and he ſhall ſlay the *dragon*."

The king of Ethiopia was termed *a fly*, and the king of Aſſyria *a bee*, probably becauſe in picture writing they were repreſented by theſe ſymbols, Iſa. vii. 18. " The Lord ſhall hiſs for *the fly* that is in the " uttermoſt part of the rivers of Egypt, and for *the bee* that is in the " land of Aſſyria," that is, the Lord ſhall call the Ethiopian and Aſſyrian kings to avenge his quarrel.

3. In picture writing, *a ſword* and a *bow* being ſymbols of war, the prophets uſe the names of theſe warlike inſtruments to denote great *warriors* ; and *arms* in general, to denote a powerful warlike nation, ſuch as the Romans, Dan. xi. 31.—And *gigantic ſtature*, for a mighty leader of an army ;—*and balances*, *weights*, *and meaſures*, for a judge, or a magiſtrate.—In like manner, becauſe in picture writing *a ſceptre* denoted the adminiſtration of government, the word is uſed in that ſignification by Jacob in his prophecy, Gen. xlix. 10. " The *ſceptre* " ſhall not depart," *&c.*—and the annihilation of the power of

Moab, by the breaking of his ſceptre, Jerem. xlviii. 17. "All ye that "are about him, bemone him, and all ye that know his name ſay, "How is the ſtrong *ſtaff* broken, and the beautiful *rod!*"

4. The figure of *a ſtar* being uſed in picture writing as a ſymbol of the Deity, that word was uſed by Balaam to denote the Jewiſh Meſſiah, of whoſe divine nature and government he ſeems to have had ſome obſcure conception, Numb. xxiv. 17. "There ſhall come *a ſtar* out of "Jacob, and *a ſceptre* ſhall ariſe out of Iſrael."—Alſo, *a ſtar*, in picture writing, denoted the *image of a god*. Thus, Amos v. 26. "The "*ſtar* of your god, which ye made to yourſelves," means the material *image* of your God.—Laſtly, *the ſun*, *moon*, *and ſtars*, were uſed in picture writing, as ſymbols of the founders of nations, and of the fathers of tribes, and as the ſymbols alſo of mighty kings. Thus the king of Babylon is called, Iſa. xiv. 12. "*Lucifer*, ſon of the morning." Thus alſo in ordinary diſcourſe, the *ſun*, *moon*, *and ſtars* were uſed to denote patriarchs and princes. Accordingly, when Joſeph, Gen. xxxviii. 9. "ſaid I have dreamed a dream, and behold the *ſun* and the "*moon*, and the eleven *ſtars* made obeiſance to me," his father underſtanding his words in their ſymbolical and true meaning, "rebuked "him, and ſaid to him,—Shall I and thy mother and brethren indeed "come to bow down ourſelves to thee, to the earth?"—But as the heavenly bodies mentioned by Joſeph, could not appear, even in a dream, as making obeiſance to him, we may believe that he ſaw in his dream, not the heavenly bodies, but a viſionary repreſentation of his parents and brethren making obeiſance to him; and that in relating this to his father, he choſe from modeſty to expreſs it, in ſymbolical rather than in plain language. Beſides, as there never was any collection of ſtars called *the eleven ſtars*, the application which Jacob made of that appellation to Joſeph's eleven brethren, ſhews clearly that the word *ſtar*, in common ſpeech, was uſed to ſignify *the father of a tribe*.

5. That the uſe of *enſigns*, for diſtinguiſhing tribes and nations, was very ancient, we learn from Moſes's command, Numb. ii. 2. "Every "man of the children of Iſrael ſhall pitch by his own *ſtandard* with "the *enſign* of their father's houſe." What the enſigns of the Iſraelitiſh tribes were, Moſes hath not told us. But, becauſe our Lord who ſprang from Judah is called, Rev. v. 5. "The *lion* of the tribe of "Judah," it is conjectured that the tribe of Judah had for its enſign, a *lion*; that Judah aſſumed that device becauſe Jacob in bleſſing his children before his death had termed Judah *a lion's whelp*; and that the other tribes aſſumed for their enſigns, the pictures of the animals and trees to which Jacob had likened them. But be this as it may, it is probable that in the enſigns, by which tribes and nations anciently diſtinguiſhed themſelves, they painted the figures of ſuch animals

trees, *&c.* as were emblematical of the qualities, circumſtances, and events, by which they thought themſelves moſt honoured.—Hence, it was natural in picture writing, to repreſent a nation or tribe by the thing which it carried as its enſign; and in ſpeaking of a nation or tribe, to call it by the name of its enſign. Accordingly, Jeremiah likens Egypt to *a very fair heifer*, chap. xlvi. 20. either becauſe the Egyptians carried in their enſigns the image of a *heifer*, which was the ſymbol of Iſis their tutelary divinity; or, becauſe they were repreſented in ſculpture, by that device. And this perhaps is the reaſon that in Pharaoh's dream, Egypt was ſymbolically repreſented by *kine*.—In like manner, becauſe the Roman armies had for their enſign the image of an *eagle*, they are called in our Lord's prophecy of the deſtruction of Jeruſalem, *Eagles*, Matt. xxiv. 28. *Whereſoever the carcaſs is, there will the eagles be gathered together.*—Since then it was cuſtomary to call a nation by the name of its enſign, "The burden of the *beaſts* of the "ſouth," Iſa. xxx. 6. means, the prophecy concerning the deſtruction of the nations of the ſouth, who had beaſts for their enſigns.—And ſince the Aſſyrians are called by the prophet Iſaiah, chap. viii. 7. *The waters of the river*, it is not improbable that their armies carried in their enſigns a picture of the *Euphrates*, not only on account of the advantages which their country derived from that river, but becauſe it was a fit emblem of the irreſiſtible force of their armies. Wherefore, the Aſſyrians being repreſented in picture writing by the *waters of the Euphrates and Tigris*, the great whore, who is ſaid, Rev. xvii. 1. "To ſit upon *many waters*," ſignifies an idolatrous power which ruled over many populous nations.

6. The ſymbols, by which nations and cities were anciently repreſented in picture writing, were commonly formed on ſome remarkable quality belonging to them. Thus, becauſe the laws, inſtitutions, and diſcipline, peculiar to a city or nation, were intended to form the manners of their people, it was natural to conſider that nation or city as *a mother*. This I ſuppoſe was the reaſon that, on coins and in ſculpture, nations and cities were ſymbolically repreſented by *a young woman* ſitting on a throne, magnificently attired, and ſurrounded with emblems expreſſive of the qualities, by which that nation was diſtinguiſhed. Hence, the Jewiſh prophets, in the diſcourſes which they addreſſed to nations and cities, termed them *daughters*, and *virgin daughters*, in alluſion to the above deſcribed ſymbol. Iſa. xxii. 4. "I will weep "bitterly,—becauſe of the ſpoiling of the *daughter* of my people." Zechar. ii. 7. "Deliver thyſelf, O Zion, that dwelleſt with the *daughter* of Babylon."—Jerem. xiv. 17. "Let mine eyes run down with "tears night and day,—for the *virgin daughter* of my people is broken with a great breach."—Jerem. xlvi. 11. "Go up into Gilead "and

" and take balm, *O virgin, the daughter* of Egypt. In vain ſhalt thou " uſe many medicines, for thou ſhalt not be cured."

7. In the ancient picture writing, it would ſeem, that perſons and things were repreſented by the figures of the things to which they were metaphorically likened. Hence, in ſpeaking of them, they were called by the names of theſe things. For example, becauſe anciently men were metaphorically likened to *trees*, (Cant. ii. 3. v. 15.) princes and great men, in the animated language of the eaſtern nations, were called by the name of ſuch trees as were remarkable for their magnitude and beauty; and had the properties of theſe trees aſcribed to them. Thus, the great men of Judah were called by Sennacherib, *the tall cedars* of Lebanon, and the common people, the choice *fir trees* thereof. Iſa. xxxvii. 24. " By the multitude of my chariots am " I come up to the ſides of Lebanon, and I will cut down the *tall* " *cedars* thereof, and the choice *fir trees* thereof."—Zechar. xi. 1. " Open thy doors O Lebanon, that the fire may devour thy *cedars*. " Howl *fir trees*, for the cedar is fallen; becauſe the mighty are " ſpoiled! Howl O ye *oaks* of Baſhan." See alſo Iſa. ii. 13.—16. —In like manner, Jeremiah calls the whole people of a country a *foreſt*, chap. xxi. 14. " I will kindle a fire in the *foreſt* thereof, and it " ſhall devour all things round about it."—The ſame prophet ſpeaking to Judah, ſaith, chap. xi. 16. " The Lord called thy name a green " *olive tree*, fair, and of goodly fruit."—Hence Meſſiah is foretold under the idea of a branch of a tree. Jerem. xxiii. 5. " Behold the " days come, ſaith the Lord, that I will raiſe unto David a righteous " *branch*."—Zechar. vi. 12. " Behold the man whoſe name is *the* " *branch*, and he ſhall grow up out of his place, and he ſhall build the " temple of the Lord." Suitably to the ſame idea, the place out of which this *branch* was to grow, is thus deſcribed.—Iſa. xi. 1. " There " ſhall come forth a *rod* out of the *ſtem* of Jeſſe, and a *branch* ſhall " grow out of his *root*, and the Spirit of the Lord ſhall reſt upon " him."

8. Anciently *Princes* were metaphorically called *ſhepherds*, and their ſubjects *ſheep*, becauſe the care which they took of their people was reſembled the care which ſhepherds take of their flocks. 2 Sam. xxiv. 17. " I have ſinned, I have done wickedly; but theſe *ſheep*. " what have they done?"—Homer likewiſe often calls his princes, *ſhepherds of the people*.—Among the Jews, the *prieſts* alſo were called *ſhepherds*, becauſe it was a part of their office to *teach* the people the law. Ezek. xxxiv. 2. " Wo to the *ſhepherds* of Iſrael that do " feed themſelves; ſhould not the *ſhepherds* feed the *flock?*"—This phraſeology paſſed from the Jewiſh into the Chriſtian church. For Chriſt is called the *chief ſhepherd*, and the miniſters of the goſpel are conſidered as *ſubordinate ſhepherds* employed by him to take care of

the people. 1 Pet. v. 2. " Feed the *flock* of God." ver. 4. " And when " the *chief ſhepherd* ſhall appear, ye ſhall receive the crown of glory " which fadeth not away."

9. Becauſe it is uſual, in all languages, metaphorically to aſcribe to men the qualities of beaſts, and to call them by the name of ſuch beaſts as they reſemble in their diſpoſitions, the Pſalmiſt in predicting Chriſt's ſufferings, termed his enemies, *ſtrong bulls of Baſhan*, the country moſt famous for its breed of kine. Pſal. xxii. 12. " Many *bulls* " have compaſſed me: *ſtrong bulls of Baſhan* have beſet me round about. " They gaped upon me with their mouths, as a ravening and roaring " *lion*." In like manner the prophet Amos, to mark the ſtupidity and brutality of the great men of Samaria who oppreſſed the people, reproved them under the name of *Kine of Baſhan*, chap. iv. 1. " Hear " this word, ye kine of Baſhan, that are in the mountain of Samaria, " which oppreſs the poor," &c. Upon the ſame foundation, the Iſraelitiſh nation is ſpoken of as a *beaſt of prey* in Balaam's prophecy: and hath the actions of a beaſt of prey aſcribed to it, Numb. xxiv. 8. " God brought him forth out of Egypt; he hath as it were the " ſtrength of an *unicorn*. He ſhall eat up the nations his enemies, " and ſhall break their bones, and pierce them through with his arrows. " 9. He couched, he lay down as a *lion*, and who ſhall ſtir him up?"

Sect. III. *Of the Allegorical Manner of Writing.*

When the cuſtom, deſcribed in the preceding ſection, of ſubſtituting the *ſymbol*, the *device*, and the *metaphor*, for the thing ſignified thereby, took place, and the thing ſignified obtained the name of the thing by which it was ſignified, it was natural to deſcribe the condition, the qualities, and the actions of the thing ſignified, by the condition, the qualities, and the actions of its ſymbol. Hence aroſe that ſpecies of compoſition which is called *Allegory*, becauſe therein one thing was expreſſed, and another, entirely different from it, was meant; and which, for reaſons to be mentioned immediately, was of great fame and uſe anciently among the eaſtern nations. In mentioning metaphors as the foundation of allegories, I am authorized by Quintilian, who thus writes, lib. viii. c. 6. *Ut modicus atque opportunus tranſlationis uſus illuſtrat orationem, ita frequens et obſcurat et tædio complet: Continuus vero in allegoriam et ænigmata tranſit.*

The Egyptians, who are ſuppoſed to have invented picture writing, are ſuppoſed alſo to have invented the allegorical method of communicating their ſentiments. But, by whomſoever invented, it came

 early

early into general uſe, and was greatly delighted in by the orientals, for the following reaſons: 1. A well formed allegory, by its ſtriking images and vivid colouring, never failed, when underſtood, to make a ſtrong impreſſion on thoſe to whom it was addreſſed.—2. Being a narration of things which are objects of ſenſe, and between which there is a natural or ſuppoſed connexion, it was eaſily remembered, and could be tranſlated from one language in to another with the greateſt preciſion.—3. Profeſſing to contain an important hidden meaning, thoſe to whom it was propoſed, were led by curioſity to ſearch out that meaning.—4. The diſcovery of the meaning of an allegory, as an exerciſe of one's mental powers, afforded great pleaſure to the diſcoverer, eſpecially if it contained a moral leſſon uſeful for regulating life and manners: For a perſon, by the diſcovery, being led to inſtruct himſelf, he was ſpared the pain of having inſtruction forced upon him.—5. Allegory being a kind of ſpeech which none but the learned underſtood, it was an excellent vehicle for conveying to them the knowledge of ſuch matters, as were thought improper for the common people to know.—Theſe reaſons led the prieſts, with whom the whole learning of Egypt was lodged, to teach their religion, their laws, and their politics, under the veil of allegory, both to their own country-men, and to thoſe ſtrangers who came to be inſtructed in the wiſdom of Egypt. And, ſuch well informed ſtrangers, on their return to their own country, in imitation of their teachers, communicated the knowledge which they had acquired in Egypt, to their diſciples in allegories; by which means allegory came in a little time to be the moſt approved method of inſtruction, all over the eaſt.

Allegories being in great repute, when the Jewiſh prophets were commiſſioned to inſtruct the people, and to foretel future events, it need not ſurpriſe us to find them delivering moſt of their prophecies in allegories; eſpecially when we conſider, that at the time theſe were delivered, it was proper to conceal the events foretold, under the veil of allegory, that they might not be underſtood till they were explained by their accompliſhment.—But, notwithſtanding the ancient Egyptian allegory was attended with the advantages above mentioned, its extreme darkneſs occaſioned it to be laid aſide, after the the gift of prophecy ceaſed. A new ſpecies, however, hath been ſubſtituted in its room, better fitted to convey inſtruction, becauſe it is formed on ſymbols more obvious than thoſe uſed in the ancient allegory. Of this new ſpecies, the writings of the moderns furniſh many beautiful examples, none of which need be mentioned here, in regard they are generally known.

Of the ancient allegory there were four kinds. 1. The proper allegory.—2. The apologue or fable.—3. The parable.—4. The enigma.

The

The *proper Allegory* was a difcourfe, in which the *condition*, the *qualities*, and *the actions* of a perfon or thing, were reprefented by the condition, the qualities, and the actions of the fymbol, device, or metaphor, by which it was reprefented in picture writing. It was therefore a reprefentation of real matters of fact, under feigned names and feigned characters.

The *Apologue* or *Fable*, was a narration of fpeeches and actions attributed, fometimes to men, fometimes to brute animals, and fometimes to things inanimate, according to their natural or fuppofed qualities. But, thefe fpeeches and actions had no exiftence, except in the imagination of the author of the fable, who contrived them in the manner he judged fitteft, for conveying the moral he had in view to inculcate.—Of this kind was Jotham's fable of the *trees* going forth to anoint a king, Judg. ix. 8.—And Joafh's fable of the *thiftle*, which defired the *cedar* to give his daughter as a wife to his fon. 2 Chron. xxv. 18.

The *Parable*, or *Similitude*, was a difcourfe in which one thing was compared with another which had a refemblance to it, fo that the thing compared was more clearly underftood, by means of the qualities of the thing to which it was compared, and made a ftrong impreffion on the mind of the hearers. Of this kind were many of our Lord's parables.—But, although the apologue and parable were thus diftinguifhed, we find them fometimes confounded with each other.

Laftly, The *Ænigma* or *Riddle*, was a myfterious affemblage of different fymbols, fet forth, either in a verbal difcourfe, or, by prefenting the fymbols themfelves to the eye. Either way exhibited, the meaning of the affemblage was fo dark, that it required the greateft ingenuity to difcover it.—Of the verbal ænigma, Samfon's riddle is an example.—Of the fymbolical ænigma, Herodotus hath recorded a remarkable inftance, Hift. lib. iv. 128. 130. where he tells us, that when Darius Hyftafpes invaded Scythia, the Scythian king fent him a prefent of *a bird, a moufe, a frog, and five arrows*. This, Gobryas, one of Darius's generals, confidering as an ænigma, interpreted in the following manner. That unlefs the Perfians could fly through the air like birds, or hide themfelves in the earth like mice, or fwim through the lakes like frogs, they fhould not return to their own country, but be flain by the arrows of the Scythians.

All allegories have two fenfes. Firft, the *literal* fenfe exhibited in the verbal defcription, or in the vifible fymbol.—Secondly, the remote fenfe concealed under the literal fenfe, or under the vifible fymbol. Wherefore, in every allegory the firft or literal fenfe is itfelf the fign of the fecond or hidden meaning, called the figurative fenfe of the allegory. And this figurative fenfe fhould be as diftinctly reprefented by the literal fenfe of the allegory, as the literal fenfe is exhibited,

whether by the verbal defcription, or by the vifible fymbol. Properly fpeaking, therefore, the firft or literal fenfe conftitutes *the body* of the allegory, and the fecond or figurative fenfe, its *foul*. In compofitions of this kind, if rightly formed, the literal fenfe ought to be perfectly plain, and the only exercife of one's ingenuity ought to lie, not in underftanding the literal fenfe, but in finding out its concealed meaning.

Some of the ancient fables and parables, exhibited fuch ftriking reprefentations and reproofs of the common follies of mankind, that by their frequent application they became proverbs. In allufion to this ufe of the parable, Habbakkuk faith, chap. ii. 6. "Shall not all "thefe take up a parable againft him, and a taunting proverb againft "him."—And Micah ii. 4. "In that day fhall one take up a parable "againft you, and lament with a doleful lamentation."

IN the beginning of this fection the *proper allegory* was faid to be that, in which perfons and things together with the accidents befalling them, are fet forth by the name of the fymbol ufed in picture writing to reprefent them; and by fuch accidents as may naturally be fuppofed to befall that fymbol. According to this account of the proper allegory, the fymbols of which it was compofed together with the accidents befalling thefe fymbols, might be fet forth in a verbal defcription addreffed to the ear, or by prefenting the fymbol, either to the eye of a perfon awake, or to his imagination while afleep. Hence, of the proper allegory there were three kinds, of which it is propofed to treat feparately.

A. *Of the proper Allegory, as fet forth in a verbal Defcription.*

When the allegory fet forth in a verbal defcription, was intended to convey immediate information to the perfons to whom it was addreffed, it was commonly formed on a fymbol which was well known to belong to the perfons or things which were the fubjects of the allegory; and the circumftances and qualities of the fymbol, together with the accidents befalling it, were fuch as naturally fuggefted the defigned information.—Of this fpecies of allegory we have an example, Ezek. xxxii. where, becaufe the dragon or crocodile was one of the well known fymbols by which Egypt was reprefented in the ancient picture writing, (Sect. 2. No. 2.) the pride of the kings of Egypt, and the mifchiefs which their infolence brought on the neighbouring nations, are allegorically reprefented by the actions of a dragon or crocodile; and the deftruction of the kingdom of Egypt is reprefented by the taking, and killing of a dragon, and by the bringing it to land and filling all the fowls of the air, and the beafts of the whole earth

earth with its flefh. Ver. 2. " Son of man take up a lamentation for " Pharaoh king of Egypt, and fay to him,—Thou art as a *dragon* in " the feas, and thou cameft forth with thy rivers, and troubledft the " waters with thy feet, and fouledft their rivers. Thus faith the Lord " God, I will therefore fpread out my net over thee with a company " of many people, and they fhall bring thee up in my net. Then will " I leave thee upon the land.—And will caufe all the fowls of the " heaven to remain upon thee." &c.

Becaufe nations and cities anciently were reprefented on coins and on fculptured ftone, by the image of a young woman fplendidly attired and feated on a throne, (Sect. 2. No. 6.) the prophet Ifaiah hath formed an allegorical prediction on that emblem, in which he hath defcribed the judgment and punifhment of the Chaldeans for oppreffing the Jews, by the pulling down of a tender and delicate virgin from a throne, and ftripping her of her ornaments, and making her a flave, and forcing her to perform the offices of a flave, and treating her with the utmoft indignity. Ifa. xlvii. 1. " Come down and fit in " the duft, *O virgin daughter of Babylon.* There is no throne, O daugh- " ter of the Chaldeans; for thou fhalt no more be called tender and " delicate. 2 Take the millftones and grind meal; uncover the " locks; make bare the leg; uncover the thigh; pafs over the rivers. " 3. Thy nakednefs fhall be uncovered, yea thy fhame fhall be feen. " I will take vengeance, and I will not meet thee as a man. As for " our Redeemer, the Lord of hofts is his name.—5. Sit thou filent, " and get thee into darknefs, O daughter of the Chaldeans, for thou " fhalt no more be called the lady of kingdoms. 8. Therefore hear " now this, thou that art given to pleafures, that dwelleft carelefsly, " that fayeft in thine heart, I am, and none elfe befides me, I fhall " not fit as a widow, neither fhall I know the lofs of children," &c.

Upon the fame fymbol Ezekiel, to make the Ifraelites fenfible of their fin in forfaking the true God and worfhipping idols, hath formed an allegory, in which he reprefents God's chufing the Ifraelites to be his people, and his giving them his ftatutes, under the idea of his taking up a female infant, which when born had been expofed naked and helplefs; his nourifhing it till it grew up; his making her his own by marriage, after her breafts were fafhioned and her hair was grown; Ezek. xvi. 4.—8. And then clothing her with fine raiment, and adorning her with coftly jewels, fo that the fame of her beauty went forth among the heathen, ver. 9.—14. But this beloved married wife, forgetting her obligations and vows, played the harlot, by making images of men which fhe worfhipped with the flower and the oil and the honey wherewith her hufband fed her, ver. 17. 19. and by facrificing the fons and the daughters which fhe had brought forth to him. ver. 20.—This adultery fhe committed with the Egyptians, the Affyrians,

and the Chaldeans, ver. 26. 28.—Wherefore in the ſame figurative language God thus addreſſed the Iſraelites. Ver. 35. "O harlot, hear "the word of the Lord.—38. I will judge thee as women that "break wedlock and ſhed blood are judged; and I will give thee "blood in fury and jealouſy.—39. They ſhall ſtrip thee alſo of thy "clothes, and ſhall take thy fair jewels, and leave thee naked and "bare.—40. They ſhall alſo bring up a company againſt thee, and "they ſhall ſtone thee with ſtones and thruſt thee through with their "ſwords."

On the other hand, in alluſion to the ſame ſymbol, the proſperity of a city or nation after great affliction, is repreſented by a woman's cleanſing herſelf from filth, and adorning herſelf with beautiful garments. Iſa. lii. 1. "Awake, awake, put on thy ſtrength, O Zion, "put on thy beautiful garments, O Jeruſalem the holy city.—2. Shake "thyſelf from the duſt; ariſe, and ſit down, O Jeruſalem, looſe thy-"ſelf from the bands of thy neck, O captive daughter of Zion."—In like manner, a nation's expreſſing its joy for being delivered from oppreſſion, is repreſented by a woman's ſinging, and ſhouting. Zephan. iii. 14. "*Sing O daughter of Zion, ſhout*, O Iſrael, be glad and re-"joice with all thy heart, O daughter of Jeruſalem.—15. The Lord "hath taken away thy judgments, He hath caſt out thine enemy: the "king of Iſrael, even the Lord is in the midſt of thee; thou ſhalt "not ſee evil any more."

In alluſion to the ſame ſymbol, Iſaiah foretold the reſtoration of Tyre to her former wealth, and pride, and wickedneſs, under the image of an harlot's reſuming her former manners. Iſa. xxiii. 15. "After the end of ſeventy years ſhall Tyre *ſing as an harlot*.—16. Take "an harp, go about the city, thou harlot that haſt been forgotten, "make ſweet melody, *ſing many ſongs*, that thou mayeſt be remem-"bred.—17. The Lord will viſit Tyre, and ſhe ſhall turn to her hire, "and ſhall commit fornication with all the kingdoms of the world "upon the face of the earth."

In the ancient picture writing, (Sect. 2. No. 4.) *the ſun, moon, and ſtars*, being uſed as ſymbols to denote cities and kingdoms as well as princes and great men, the temporary diſaſters of cities and kingdoms, in alluſion to theſe ſymbols are, in the prophetic writings, repreſented by the extinction of the ſun and moon; and the deſtruction of cities and ſtates, by the falling of the ſtars from heaven. Thus Iſaiah foretelling the deſtruction of Babylon by the Medes, ſaith, Chap. xiii. 10. "The ſtars of heaven, and the conſtellations thereof, ſhall not give "their light: the ſun ſhall be darkened in his going forth, and the "moon ſhall not cauſe her light to ſhine."—Chap. xxxiv. 4. "All *the* "*hoſt of heaven* ſhall be diſſolved, and the heavens ſhall be rolled to-"gether as a ſcroll, and all their hoſt ſhall fall down as the leaf

"falleth

" falleth off from the vine, and as a falling fig from the fig-tree."— In like manner the deſtruction of Egypt, is thus allegorically deſcribed, Ezek. xxxii. 7. " When I ſhall put thee out, I will cover the hea- " ven, and make the *ſtars* thereof dark, I will cover the *ſun* with a " cloud, and the *moon* ſhall not give her light.—8. All the bright " lights of heaven will I make dark over thee, and ſet darkneſs upon " thy land, ſaith the Lord."—Joel alſo, upon the ſame ſymbols, hath formed an allegorical prophecy concerning the overturning of the Jewiſh ſtate, and the deſtruction of the heathen idolatry. Chap. ii. 30. " I will ſhew wonders in the heavens, and in the earth blood, and " fire, and pillars of ſmoke.—31. The *ſun* ſhall be turned into dark- " neſs, and the *moon* into blood, before the great and the terrible day " of the Lord come.—31. And it ſhall come to paſs, that whoſoever " ſhall call on the name of the Lord ſhall be delivered."—Theſe grand events our Lord hath foretold in the ſame allegorical language, Matt. xxiv. 20.

On the other hand, national proſperity is allegorically repreſented by an increaſe of the light of the heavenly bodies, Iſa. xxx. 26. " Moreover, the light of the *moon* ſhall be as the light of the *ſun*, and " the light of the *ſun* ſhall be ſevenfold, as the light of ſeven days, in " the day that the Lord bindeth up the breach of his people, and " healeth the ſtroke of their wound."

In picture writing, tribes and nations being repreſented by the figures of the things which they carried in their enſigns, (Sect. 2. No. 5.) various allegorical prophecies were formed on theſe ſymbols. Thus, becauſe the Aſſyrians, it is ſuppoſed, had the river Euphrates painted on their ſtandards, Iſaiah, foretells their invaſion of Judea by an allegory formed on that ſymbol, Iſa. viii. 7. " Behold the Lord " bringeth up upon them the waters of the river ſtrong and many, " even the king of Aſſyria, and all his glory, and he ſhall come up " over all his channels, and go over all his banks. 8. And he ſhall " paſs through Judah, he ſhall overflow and go over, he ſhall reach e- " ven to the neck."

Sect. 2. No. 2. In picture writing, a crocodile being one of the ſymbols by which Egypt was denoted, Ezekiel, upon that ſymbol hath formed the following beautiful allegorical prophecy, chap. xxix. 2. " Son of man, ſet thy face againſt Pharaoh king of Egypt, and pro- " pheſy againſt him, and againſt all Egypt. 3. Speak and ſay, Thus " ſaith the Lord God, Behold I am againſt thee Pharaoh king of " Egypt, the great *dragon* that lieth in the midſt of his rivers, which " hath ſaid, My river is mine own, and I have made it for myſelf. " 4. But I will put hooks in thy chaws, and I will cauſe the fiſh of thy " rivers to ſtick unto thy ſcales. 5. And I will leave thee thrown " into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt

" fall upon the open fields, thou ſhalt not be brought together " nor gathered : I have given thee for meat to the beaſts of the field, " and to the fowls of heaven," &c. to ver. 17.

Sect. 2. No. 7. In the ancient picture writing *men* being repreſented by the figures of the things to which they were metaphorically likened, the Jewiſh prophets have raiſed many allegories on that foundation. Thus, becauſe princes and great men were likened to *trees*, the power of the Aſſyrian kings, and the greatneſs of their empire, are repreſented by Ezekiel in an allegory, formed on the qualities and circumſtances of a tall cedar tree with fair branches, among which all the fowls of heaven made their neſts; and under which all the beaſts of the field brought forth their young; and under its ſhadow dwelt all great nations, Ezek. xxxi. 3.—9.—Moreover, the deſtruction of the Aſſyrian empire, is in the ſame allegory repreſented by the breaking of the boughs and the falling of the branches of this cedar, and by the departing of the people of the earth from its ſhadow, ver. 10.—14.

In like manner, nations being metaphorically compared to a foreſt, their deſolation and deſtruction are repreſented by the burning of a foreſt; as in the following allegory, Ezek. xx. 46. " Son of man, ſet " thy face towards the ſouth, and drop thy word towards the ſouth, " and prophecy againſt the *foreſt* of the ſouth field; 47. And ſay to " the foreſt of the ſouth, Hear the word of the Lord, Thus ſaith " the Lord God, Behold I will kindle a fire in thee, and it ſhall de- " vour every green tree in thee, and every dry tree: the flaming " flame ſhall not be quenched, and all faces from the ſouth to the " north ſhall be burnt therein. 48. And all fleſh ſhall ſee that I the " Lord have kindled it: It ſhall not be quenched. 49. Then ſaid I, " Ah Lord God! they ſay of me, Doth he not ſpeak parables?"— On this allegory our Lord's expreſſion, Luke xxiii. 31. *If they do theſe things in a green tree, what ſhall be done in the dry?* ſeems to have been founded.

In alluſion to the ſymbolical meaning of trees in picture writing, the introduction of the Iſraelites into Canaan, and their becoming a great nation in that land, are repreſented under the allegory of a vine brought from Egypt and planted in Canaan, which took deep root and filled the land, Pſal. lxxx. 10. " The hills were covered with the ſha- " dow of it, and the boughs thereof were like the goodly cedars. 11. " She ſent out her boughs from the ſea, (the Mediteranean ſea), and " her branches to the river (Euphrates). Why haſt thou then broken " down her hedges, ſo that all they which paſs by the way, do pluck " her? The boar out of the wood doth waſte it," &c.

Sect. 2. No. 7. b. Becauſe in ancient times kings, and magiſtrates, and prieſts, were metaphorically called *ſhepherds*, on account of their care

care in governing, defending, and inſtructing their people, the prophet Ezekiel hath, upon this metaphor, formed a beautiful allegorical diſcourſe in which he ſeverely reproved the Jewiſh princes, magiſtrates, and prieſts, for their negligence in the execution of their offices; for their enriching themſelves and living luxuriouſly at the expence of their people; and for their being at no pains to promote their happineſs. Ezek. xxxiv. 2. "Thus ſaith the Lord God unto the ſhepherds, "Wo be to the ſhepherds of Iſrael that do feed themſelves! Should "not the ſhepherds feed the flocks? 3. Ye eat the fat, and ye clothe "you with the wool, ye kill them that are fed: but ye feed not the "flock?" For this unfaithfulneſs, God threatned to puniſh the Iſraelitiſh princes, and prieſts, ſeverely, ver. 10. "Thus ſaith the Lord, "Behold I am againſt the ſhepherds, and I will require my flock at "their hand, and cauſe them to ceaſe from feeding the flock.— "For I will deliver my flock from their mouth, that they may not "be meat for them."—The people, thus neglected and ſpoiled by their rulers, God comforted in the ſame allegorical language, ver. 12. "I will ſeek out my ſheep, and I will deliver them out of all places, "where they have been ſcattered in the cloudy and dark day.— "ver. 14. I will feed them in a good paſture, and upon the high "mountains of Iſrael ſhall their fold be, there ſhall they lie in a good "field." In the mean time to prevent the wicked among the Iſraelites, from fancying themſelves the objects of his love, God reproved them in the ſame paſtoral dialect, ver. 17. "As for you, O my flock, "thus ſaith the Lord God, Behold, I judge between cattle and cattle, "between the rams and the he goats. 18. Seemeth it a ſmall thing to "you to have eaten up the good paſture, but ye muſt tread down "with your feet the reſidue of your paſtures? And to have drunk of "the deep waters, but ye muſt foul the reſidue with your feet? 19. "But as for my flock, they eat that which ye have trodden with your "feet, and they drink that which ye have fouled.—21. Becauſe ye "have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed "with your horns, till ye have ſcattered them abroad; 22. Therefore will I ſave my flock, and they ſhall no more be a prey, and I "will judge between cattle and cattle. 23. And I will ſet up one "Shepherd over them, and he ſhall feed them, even my ſervant David, a prince among them," &c. On this allegory our Lord ſeems to have formed his parable of the ſheep and goats, in which he hath deſcribed the general judgment, Matt. xxv.

B. *Of the proper Allegory, as ſet forth in a Dream, or in a Viſion.*

Having treated of verbal allegories, it remains to treat of thoſe allegories which were ſet forth in ſymbols, actually preſented to the imagination of the prophet in a dream while aſleep, or in a viſion while awake. Theſe allegorical dreams and viſions, the perſons who were favoured with them, communicated to their contemporaries by word of mouth, and ſometimes committed them to writing, for the inſtruction of poſterity.—In theſe, as in other allegories, the perſons or nations who were the ſubjects of them, were deſigned, ſometimes by their known ſymbols, whoſe figure was preſented to the imagination of the perſon who dreamed, or who ſaw the viſion, and ſometimes by arbitrary ſymbols, whoſe character, however, and attending circumſtances, were ſo formed as to lead to their meaning.

Of allegorical dreams formed on ſymbols which were generally known, that of Pharaoh, Gen. xli. 17. is a ſignal example. For, one of the ſymbols by which Egypt was deſigned being an *heifer*, the ſeven years of great plenty which were to be in Egypt, were repreſented in Pharaoh's dream by ſeven very fat and well favoured kine, which came up out of the Nile and fed in an adjoining meadow; and the ſeven years of famine which were to ſucceed the years of plenty, by ſeven other kine lean and ill favoured, which alſo came up out of the river after the former; and the greatneſs of the famine, by the lean kine eating up the fat kine, and remaining as lean and ill favoured as at the beginning.—Nebuchadnezzar's dream, Dan. iv. is another example of an allegorical repreſentation formed on a well known ſymbol. For, princes and great men being repreſented in picture writing by trees, the greatneſs of Nebuchadnezzar's kingdom, and the benefits which the nations over which he reigned, derived from the power of his kingdom, were repreſented by a tree which in his dream he ſaw growing in the midſt of the earth, "whoſe height reached to "heaven, whoſe leaves were fair and its fruit was much, affording "meat for all. The beaſts of the field had ſhadow under it, and the "fowls of the air dwelt in the boughs thereof."—In the ſame dream, the puniſhment which God was to inflict on that proud prince for his impiety and other ſins, was allegorically repreſented by the hewing down of that great tree, the cutting off of its branches, the driving away of the beaſts from under it, and of the fowls from its branches. —On this ſymbol, our Lord formed his parable of the grain of muſtard ſeed which a man took and ſowed in his field, whereby he allegorically repreſented the wide ſpreading of the kingdom of heaven, or goſpel diſpenſation, and its beneficial influence on the happineſs of mankind, Matt. xiii. 32. "Which indeed is the leaſt of all ſeeds,

"but

" but when it is grown it is the greateft among herbs, and becometh " a tree; fo that the birds of the air come and lodge in the branches " thereof."

Of the allegorical dream formed on an arbitrary fymbol, we have an example in the great and terrible image which ftood before Nebuchadnezzar in his dream, recorded, Dan. ii. 31. and which, by the different materials of which it was compofed, reprefented the four great empires which were to rule the nations of the earth in fucceffion.

The head of this image, which was of fine gold, fignified the Babylonian empire; its breaft and its arms of filver, fignified the the Medo-Perfian empire; its belly and its thighs of brafs, the Grecian empire, and its legs of iron and its feet part of iron and part of clay, the Roman empire in its different ftates. And whereas this great image was broken in pieces by a ftone, which was cut out of a mountain without hands, and which afterwards became itfelf a great mountain and filled the whole earth, that accident fignified the utter deftruction of thefe idolatrous kingdoms, to make way for a kingdom which the God of heaven was to fet up and which was never to be deftroyed. The order in which thefe four empires were to arife, and the peculiar qualities by which they were to be diftinguifhed, were fhewed to Daniel himfelf, chap. vii. 2. in an allegorical vifion formed on the arbitrary fymbols of four beafts which arofe out of the great fea, after it was violently agitated by ftorms, and whofe forms and qualities were different from any beafts known to exift. See an interpretation of that vifion in my *Truth of the Gofpel hiftory*, p. 219.

The living creatures which Ezekiel faw in his vifion, chap. i. were ftill more monftrous and unlike any thing in nature, than the beafts in Daniel's vifion. Each of them had four faces, namely, the face of a man, of a lion, of an ox, and of an eagle. Their feet were ftraight with foles like thofe of calves feet. They had the hands of a man under their wings, and their appearance was that of burning coals of fire from which went flafhes of lightening. They were accompanied with wheels of the colour of beryl. Each wheel had a wheel within it, and their rings were fo high that they were dreadful and had eyes round about; and when the living creatures went, the wheels went; for the fpirit of the living creatures was in the wheels. The liknefs of the firmament, which was ftretched over the heads of the living creatures, was as the colour of chryftal. And above the firmament was the likenefs of a throne as the appearance of a fapphire ftone; and upon the throne the likenefs of the appearance of a man above upon it. His loins downward had the appearance of fire, like the bow that is in the cloud in the day of rain.

 This

This allegorical viſion not being accompanied with an interpretation, its meaning cannot be determined with any certainty. Only, as the prophet in the concluſion of his account of it, ſays, ver. 18. *This was the appearance of the likeneſs of the glory of the Lord*, and inſinuates that the things ſpoken to him, which are mentioned in the following chapters, proceeded from this appearance, it may perhaps be conjectured that the viſion was an ænigmatical repreſentation of the attributes of the Deity exerted in the government of the world: and that that repreſentation was formed by the union of a number of ſymbols, whoſe meaning thoſe who underſtood the ancient picture writing knew, but which we, whoſe knowledge of that ſort of writing is extremely imperfect, cannot pretend to explain.

It remains to obſerve, that in foretelling future events, eſpecially thoſe which were of an extenſive nature and at a great diſtance in point of time, the Spirit of God thought proper to make uſe of allegorical dreams and viſions rather than of plain verbal deſcriptions, for the following reaſons. 1. Theſe dreams and viſions, whether formed on known, or on arbitrary ſymbols, were naturally ſo dark, even when accompanied with an interpretation, as not to be diſtinctly underſtood, till they were explained by their fulfilment. This darkneſs I think was neceſſary to prevent unbelievers from pretending that the prophecy, by exciting perſons to do the things foretold, occaſioned its own accompliſhment.—2. The images of which theſe allegorical dreams and viſions were compoſed, being all objects of ſight, they made a much more lively and forcible impreſſion on the minds of the prophets, than it was poſſibble to do by words; conſequently they could be more diſtinctly remembered, and more accurately related to others, than if the qualities and actions of the perſons repreſented by the ſymbols in the dream or viſion, had been expreſſed in a verbal deſcription.—3. The facility with which the repreſentations, in an allegorical dream or viſion could be remembered, and the preciſion with which they could be related in all their circumſtances, rendered the tranſmiſſion of them to poſterity as matters of fact eaſy. And although the meaning of theſe dreams and viſions was not underſtood by thoſe to whom they were related, yet being of ſuch a nature as to make a ſtrong impreſſion on all to whom they were related, when they came to be explained by their accompliſhment, the inſpiration of the prophet who had the dream or viſion was rendered undeniable, and the ſovereignty of God in the government of the world was raiſed beyond all poſſibility of doubt.

SECT.

Sect. IV. *Of the Method of conveying Inſtruction by ſignificant Actions.*

To render ſpeech forcible and affecting, mankind, in all ages and countries, have been in uſe to accompany their words with ſuch geſtures and actions as indicated the ſentiments and feelings of their mind. This was the cuſtom more eſpecially in the firſt ages of the world, when the primitive languages were not ſufficiently copious, and mens paſſions were under little reſtraint. Hence the eaſtern nations whoſe imaginations were warm and whoſe tempers were lively, early delighted in this method of communicating their ſentiments and feelings; and even after their language became ſo copious as not to need that extrinſic aid, they ſtill continued to expreſs their ſentiments in the ſame way. Nay, all ſavage nations at this day expreſs their ſtrongeſt feelings by accompanying their words with ſignificant actions, which ſhews that the cuſtom is founded in nature.—The ſcriptures furniſh many inſtances of this cuſtom.—For example, to render promiſſory oaths more ſolemn and binding, the perſon who ſware the oath, put his hand under the thigh of him to whom he ſware, Gen. xxiv. 2. " Abraham ſaid unto his eldeſt ſervant of his houſe,—Put I " pray thee thy hand under my thgh: 3. And I will make thee ſwear " by the Lord the God of heaven and the God of the earth, that thou " wilt not take a wife unto my ſon of the daughters of the Canaan- " ites."—In like manner, Jacob before his death, required his ſon Joſeph to put his hand under his thigh, and ſwear, that he would not bury him in Egypt, but in Canaan with his fathers. Gen. xlvii. 29.

To expreſs extreme affliction and grief they rent their clothes, and covered themſelves with ſackcloth. Thus it is ſaid of Jacob when he ſaw Joſeph's coat, " He rent his clothes, and put ſackcloth upon his " loins, and mourned for his ſon many days."—1 Kings xxi. 27. when Ahab heard Elijah's words, " he rent his clothes and put ſackcloth on " his fleſh, and faſted, and lay in ſackcloth and went ſoftly."

Moſes having conſtrained his wife Zipporah to circumciſe her ſon, ſhe, to expreſs her deteſtation of the action, and her diſpleaſure with her huſband for having commanded it, caſt the foreſkin of the child at his feet, and ſaid, " Surely a bloody huſband art thou to me." Exod. iv. 25.

Anciently the ſignificant actions with which any kind of information was accompanied, were commonly of the typical kind; that is, they were ſo contrived as to expreſs the information conveyed by the words. Thus, when Moſes ſaw an Egyptian ſmiting an Iſraelite, he ſlew the Egyptian, to ſhew, by action, that God would deliver the Iſraelites from the bondage of the Egyptians. So Stephen aſſures us,

Acts vii. 25.--Thus alſo, 1 Kings xi. 30. The prophet Ahijah "caught "the new garment that was on Jeroboam and rent it in twelve pieces. "31. And he ſaid to Jeroboam take thee ten pieces, for thus ſaith the "Lord the God of Iſrael, behold I will rend the kingdom out of the "hand of Solomon, and will give ten tribes to thee."--1 Kings xxii. 11. "Zedekiah the ſon of Chenaanah made him horns of iron: and "he ſaid, Thus ſaith the Lord with theſe ſhalt thou puſh the Syrians "until thou have conſumed them."—2 Kings xiii. 18. "Eliſha ſaid "unto the king of Iſrael, ſmite upon the ground: and he ſmote "thrice, and ſtaid. 19. And the man of God was wroth with him, "and ſaid, thou ſhouldſt have ſmitten five or ſix times, then hadſt "thou ſmitten Syria till thou hadſt conſumed it. Whereas now thou "ſhalt ſmite Syria but thrice." The king's fault was, that knowing his *ſmiting* upon the ground was typical of his *ſmiting* Syria, he ought to have ſmitten it oftener than thrice.—Nehemiah v. 13. "Alſo "I ſhook my lap and ſaid, ſo God *ſhake* out every man from his "houſe and from his labour, that performeth not this promiſe, even "thus be he ſhaken."—Ezek. xxi. 6. "Sigh therefore thou ſon of "man with the breaking (beating) of thy loins: and with bitterneſs "ſigh before their eyes. 7. And it ſhall be when they ſay unto thee, "Wherefore ſigheſt thou? That thou ſhalt anſwer, For the tidings, "becauſe it cometh; and every heart ſhall melt, and all hands ſhall "be feeble," &c.—Ver. 14. "Thou therefore ſon of man prophecy, "and ſmite thine hands together."

In later times likewiſe, the Jews accompanied their diſcourſes with ſignificant actions, to give their inſtructions the greater force. Matth. xviii. 2. "Jeſus called a little child unto him, and ſet him in the midſt "of them. 3. And ſaid, Verily, I ſay unto you, except ye be con-"verted and become as little children, ye ſhall not enter into the "kingdom of heaven. 4. Whoſoever therefore ſhall humble himſelf "as this little child," &c.—Mark xi. 12. "On the morrow when "they were come from Bethany, Jeſus was hungry. 13. And ſeeing "a fig-tree afar off having leaves he came, if haply he might find "any thing thereon; and when he came to it he found nothing but "leaves. Now the time of (gathering) figs was not yet. 14. And "Jeſus anſwered and ſaid to it, No man eat fruit of thee hereafter "for ever. And his diſciples heard it.—20. And on the (next) morn-"ing, as they paſſed by, they ſaw the fig-tree dried up from the roots. "21. And Peter calling to rememrance, ſaith unto him, Maſter, be-"hold the fig-tree which thou curſedſt is withered away." Peter called his Maſter's declaration, in conſequence of which the fig-tree was deſtroyed, *a curſe,* agreeably to the phraſeology of the Hebrews, who conſidered land abſolutely ſterile as curſed. Heb. vi. 8.—By the typical action of deſtroying the barren fig-tree, our Lord intimated

to his diſciples, the deſtruction which was coming on the Jewiſh nation on account of their wickedneſs.—John xiii. 4. Jeſus "riſeth "from ſupper and laid aſide his garments, and took a towel and gir- "ded himſelf. 5. After that he poureth water in a baſon and be- "gan to waſh the diſciples feet, and to wipe them with the towel "wherewith he was girded.—12. So after he had waſhed their feet "and had taken his garments and was ſet down again, he ſaid to "them, know ye what I have done to you?—14. If I your Lord and "maſter have waſhed your feet, ye alſo ought to waſh one another's "feet." Ye ought to do the meaneſt offices to each other, when they are neceſſary for promoting each others happineſs—.Luke ix. 5. "Whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them."—Matth. xix. 13. "Then there were brought unto him little children, "that he ſhould put his hands on them, and pray.—15. And he laid "his hands on them."—1 Tim. iv. 14. "Neglect not the ſpiritual gift "which is in thee, which was given thee according to prophecy, to- "gether with the impoſition of the hands of the elderſhip."—Matth. xx. 34. Jeſus had compaſſion on them and touched their eyes; and "immediately their eyes received ſight."—John ix. 6. "He ſpat on "the ground and made clay of the ſpittle, and he anointed the eyes "of the blind man with the clay. 7. And ſaid to him, go waſh in "the pool of Siloam."

Theſe examples ſhew that our Lord's taking Peter's wife's mother, who was ſick of a fever, and Iairus's daughter, who was dead, by the hand; and his touching the eyes of the two blind men mentioned, Matth. ix. 2. with other things of the like nature, were merely ſignificant actions, by which he intimated to the perſons themſelves, and to thoſe who were preſent, that he was going to work a miracle in their behalf. So alſo, before he ſaid to his apoſtles, John xx. 22. *Receive ye the Holy Ghoſt*, *He breathed on them*, to intimate that by the inviſible operation of his power, he would confer on them the gifts of inſpiration and miracles.

Another remarkable inſtance of enforcing information by a ſignificant action, we have, Acts xxi. 11. Agabus "took Paul's girdle, and "bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, "So ſhall the Jews at Jeruſalem bind the man that owneth this "girdle, and ſhall deliver him into the hands of the gentiles."

Laſtly, it is well known that baptiſm and the Lord's ſupper were inſtituted by Chriſt, and appointed to be continued in the church, for the purpoſe of ſetting before the people by ſignificant action, ſome of the greateſt articles of their faith.

Since then it was common in the eaſtern countries to give inſtruction by ſymbolical actions, as well as by words, the many extraordi-

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nary things done by the Jewish prophets, for discovering to the Israelites God's purposes concerning themselves, and concerning the neighbouring nations, cannot be matter either of astonishment or of offence to us. They were all of them done at the commandment of God, and agreeably to the manners of the times; and were admirably adapted to convey, in the strongest and most forcible manner, the information intended.

Thus, Isaiah was commanded by God to walk three years not only barefoot but *naked*, that is, without his upper garment; namely, the hairy mantle commonly worn by the prophets, Zechar. xiii. 4. And this he was do as *a sign, and a wonder* upon Egypt and Ethiopia, Isa. xx. 2, 3. that is, as it is explained ver. 4. to shew by action, that the king of Assyria would lead away the Egyptians prisoners, and the Ethiopians captives young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

In like manner Jeremiah was ordered, chap. xix. 1. to get a potter's earthen bottle, and with the ancients of the people and of the priests, ver. 2. to go to the valley of Hinnom, and prophesy in their hearing, that Jerusalem was to be destroyed. And that his prophecy might make a strong impression on the imagination of the men who were with him, he was ordered, ver. 10. "To break the bottle in the "sight of these men. 11. And to say unto them, Thus saith the "Lord of Hosts, Even so will I break this people and this city, as "one breaketh a potter's vessel that cannot be made whole again."

The same prophet was ordered, Jerem. xxvii. 2. to make bonds and yokes, and put them on his own neck, and to send them to all the neighbouring kings, by the messengers whom they had sent to Jerusalem to persuade Zedekiah to enter into the confederacy which they had formed against the king of Babylon: and by that symbolical action the prophet was to signify to them, that the issue of the confederacy would be certain captivity to them all.—But we are told, chap. xxviii. 10. That the false prophet Hananiah, took the yoke from off the prophet Jeremiah's neck and broke it, and spake in the presence of all the people, saying, "Thus saith the Lord, Even so "will I break the yoke of Nebuchadnezzar king of Babylon, from "the neck of all nations, within the space of two full years."

Once more, Jeremiah having written in a book, his prophecy concerning the destruction of Babylon, recorded, Jerem. li. he gave it to Serajah, ver. 60. and ordered him when he came to Babylon with Zedekiah, to read it, and having read it, to bind a stone to it, and cast it into the midst of Euphrates. Ver. 64. "And thou shalt say, "Thus shall Babylon sink, and shall not rise from the evil that I will "bring upon her."

With the ſame deſign of ſpeaking by ſignificant actions, Ezekiel was ordered to delineate Jeruſalem upon a tile, and to beſiege it by building a fort againſt it, raiſing a mount, and ſetting a camp with battering rams againſt it round about. This ſiege the prophet was to continue four hundred and thirty days, and during the continuance thereof, he was to eat and drink by meaſure: and his bread was to be *baked,* that is, *prepared,* ver. 15. *with dung;* the fuel with which he was to prepare his bread was to be dung. By theſe ſymbolical actions, the prophet ſhewed that Jeruſalem was to be beſieged, and that during the ſiege the inhabitants were to be puniſhed with a grievous famine, Ezek. iv.—In the following chapter the prophet was ordered, ver. 1. to ſhave his head and beard, and with a balance to divide the hairs thereof into three parts, and, ver. 2. when the days of the ſiege were fulfilled, he was to burn with fire a third part of the hairs in the midſt of the city: next he was to take a third part and ſmite about it with a knife: and the remaining third part he was to ſcatter in the wind, except a few hairs which he was to bind in the ſkirts of his garment. The meaning of theſe ſymbolical actions God explained to the Iſraelites, as follows, ver. 11. "Becauſe thou haſt de-"filed my ſanctuary with all thy deteſtable things, and with all thine "abominations, therefore will I alſo diminiſh thee; neither ſhall "mine eye ſpare, neither will I have any pity. 12. A third part of "thee ſhall die with the peſtilence, and with famine ſhall they be "conſumed in the midſt of thee; and a third part ſhall fall by the "ſword round about thee; and I will ſcatter a third part into all the "winds; and I will draw out a ſword after them. 13. Thus ſhall "mine anger be accompliſhed, and I will cauſe my fury to reſt upon "them, and I will be comforted.—15. So it ſhall be a reproach and "a taunt, an inſtruction and an aſtoniſhment, unto the nations that "are round about thee, when I ſhall execute judgments in thee, in "anger, and in fury, and in furious rebukes. I the Lord have ſpo-"ken it."

For the illuſtration of the foregoing allegorical action, I will here tranſcribe B. Lowth's note on Iſa. vii. 20. *In the ſame day ſhall the Lord ſhave with a razor that is hired, namely by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.* "To ſhave with the hired razor the head, the "feet, and the beard, is an expreſſion highly parabolical; to denote "the utter devaſtation of the country from one end to the other, "and the plundering of the people from the higheſt to the loweſt, "by the Aſſyrians, whom God employed as his inſtrument to puniſh "the Jews. Ahaz himſelf, in the firſt place, hired the king of Aſ-"ſyria to come to help him againſt the Syrians, by a preſent made "to him of all the treaſures of the temple, as well as his own: and

"God

" God himſelf conſidered the great nations whom he thus employed, " as his mercenaries, and paid them their wages. Thus he paid Ne- " buchadnezzar for his ſervices againſt Tyre, by the conqueſt of E- " gypt, Ezek. xxix. 18.—20. The hairs of the head, are thoſe of the " higheſt order in the ſtate; thoſe of the feet, or the lower parts, " are the common people: the beard is the king, the high-prieſt, the " very ſupreme in dignity and majeſty. The eaſtern people have al- " ways held the beard in the higheſt veneration, and have been ex- " tremely jealous of its honour. To pluck a man's beard is an in- " ſtance of the greateſt indignity that can be offered, Iſa. l. 6. The " king of the Ammonites, to ſhew the utmoſt contempt of David, " *cut off half of the beards of his ſervants; and the men were greatly* " *aſhamed: and David bade them tarry at Jericho till their beards were* " *grown*, 2 Sam. x. 4, 5, &c."

Once more God ordered Ezekiel, chap. xii. 3. to prepare ſtuff for removing, and to go forth with it at even in the ſight of the people, as they who go forth into captivity, and having digged through the wall in their ſight, to carry his ſtuff out thereby upon his ſhoulders in the twilight, with his face covered that he might not ſee the ground.—The prophet having performed theſe actions in the ſight of the people, when they ſaid to him, *What doſt thou?* God ordered him to reply, ver. 11. " I am your ſign: like as I have done, ſo ſhall " it be done unto them: they ſhall remove and go into captivity. " 12. And the prince that is among them ſhall bear upon his ſhoul- " der in the twilight, and ſhall go forth: they ſhall dig through the " wall to carry out thereby: he ſhall cover his face that he ſee not " the ground with his eyes. 13. My net alſo will I ſpread upon him, " and he ſhall be taken in the ſnare: and I will bring him to Baby- " lon, to the land of the Chaldeans, yet ſhall he not ſee it though he " ſhall die there. 14. And I will ſcatter towards every wind, all that " are about him to help him," *&c.*

From theſe examples of ſignificant actions, concerning which God declared that they were commanded to be done for the purpoſe of prefiguring future events, we may conclude that thoſe uncommon actions, which he commanded without declaring the purpoſe for which they were commanded, had, like the others, a typical meaning. This concluſion is warranted by the inſpired writers, who in after times have pointed out the things ſignified by theſe actions.—For example, when God ordered Abraham to ſacrifice his only ſon, although he did not tell him the purpoſe for which that difficult command was given to him, yet from the apoſtle's terming the ſuſpenſion of that command, a receiving of Iſaac from the dead *for a parable*, Heb. xi. 19. We learn, that by the command to ſacrifice Iſaac, and by the ſuſpenſion of that command, the death and reſurrection of God's

God's only Son was prefigured.—In like manner, when the ſacrifice of the Paſſover was inſtituted, although no intimation was given of its having a typical meaning, we know that it prefigured the ſacrifice of Chriſt, together with the influence of that ſacrifice in procuring the ſalvation of believers. For we are told expreſsly, John xix. 36. that when our Lord hung on the croſs, his legs were not broken, that the command concerning the paſchal lamb, Exod. xii. 46. "Neither "ſhall ye break a bone thereof," might be fulfilled. Beſides, in alluſion to the typical meaning of the Paſſover, Chriſt is called, 1 Cor. v. 7. *Our Paſſover;* and is ſaid to be *ſacrificed for us.*—Farther, when God ordered Moſes to lift up the image of a ſerpent on a pole, that the Iſraelites in the wilderneſs who were ſtung with ſerpents might be healed by looking at it, although nothing was ſaid concerning its having a typical meaning, yet that it had ſuch a meaning we learn from our Lord himſelf, who thus explained it, John iii. 14. "As Moſes "lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of "man be lifted up, that whoſoever believeth on him ſhould not periſh, but have eternal life." Wherefore, the lifting up of the brazen ſerpent, was a type of Chriſt's being lifted up on the croſs: and the health which the Iſraelites obtained by looking to it, repreſented the ſalvation of thoſe who believe on Chriſt as the Saviour of the world. Hence, in alluſion to the typical meaning of the brazen ſerpent, Iſaiah introduces Meſſiah ſaying, chap. xlv. 22. "Look unto "me and be ye ſaved, all the ends of the earth."

Upon the whole, it appears that the uncommon actions performed by the Jewiſh prophets, were all of them ſignificant; both thoſe whoſe meaning was declared, and thoſe whoſe meaning was not declared; and that they were commanded by God for the purpoſe of prefiguring, in a ſymbolical manner, future perſons and events.—It is true, the long duration of ſome of theſe ſymbolical actions, the labour with which they were performed, and the pain which they occaſioned to the perſons who performed them, have afforded infidels a pretence for ſpeaking of the prophets as fanatics and madmen, who by ſuch doings debaſed the prophetic office. For which reaſon, to vindicate the character of theſe holy men, ſome of the learned Jewiſh doctors have given it as their opinion, that theſe uncommon actions were tranſacted only in viſions, in which the prophets ſeemed to themſelves to do them. But this ſuppoſition is contradicted by the ſcriptures, which repreſent the actions under conſideration as done in the preſence of the people, for the purpoſe of drawing their attention to the informations with which theſe actions were accompanied: an effect which the relation of a viſion could not produce, becauſe the incredulous and profane would naturally conſider ſuch a viſion either as a fiction or as an illuſion. The character, therefore,

of the Jewish prophets, will be more effectually vindicated, if we recollect what they themselves constantly affirmed; namely, that all the uncommon things which they did, they were commanded by God to do: and that, after the events prefigured by these actions came to pass, no doubt could be entertained of their being commanded by God to do them.—Next, if we remember, That in the early ages, it was usual to convey instruction by symbolical actions, we shall be sensible, that the things for which the prophets have been censured as madmen, did not appear to their contemporaries in the light in which we moderns view them: That they excited the curiosity of the people among whom they were transacted, and led them to enquire of the prophets what they meant by them, as in the instances mentioned, Ezek. xii. 9. xxi. 7: That being addressed to the senses of mankind, they must have conveyed the instruction with which they were accompanied in the most forcible manner: And that instruction thus forcibly conveyed, making a strong impression on the mind of the spectators, must have been long remembered, and could be communicated to others with great accuracy.—Thus it appears, that in the early ages, when the art of writing was little known, the most effectual method of communicating and diffusing knowledge was to instruct the people by significant or symbolical actions, and that in fact this method was commonly practised, especially among the eastern nations. Wherefore, the Jewish prophets are not to be ridiculed for the symbolical actions with which they accompanied their predictions. The importance of the end for which they performed these actions, and the success with which they accomplished that end, are a sufficient vindication both of the wisdom of God in commanding them, and of the good sense and piety of the prophets in performing them. For which reason, I think we cannot be mistaken in believing they were all performed exactly as related in the scriptures.

Sect. V. *Of Instruction conveyed by some Actions and Events happening in the ordinary Course of Things.*

I. It is now time to proceed to the consideration of a method in which God communicated the knowledge of things future, which though different from that described in the preceding section, and more removed from common observation, was nearly allied to it. For, whereas the prophets, by the divine direction, assumed characters not naturally belonging to them, and performed actions altogether out of the common course, for the purpose of prefiguring future persons and events, the characters and actions and fortunes of some eminent

minent perſons, whoſe diſtinguiſhed ſtations placed them in the view of the world, were ſo ordered by God as to be exact repreſentations of future perſons, who, when they aroſe, by the likeneſs of their characters and actions and fortunes to thoſe of the perſons by whom they were repreſented, would make mankind ſenſible that the inſpired teachers ſpake truly when they declared that the one had been prefigured by the other. In ſome inſtances, the perſons whoſe characters and actions prefigured future events, were declared by God himſelf to be typical, long before the events which they prefigured came to paſs. But in other inſtances, many perſons really typical were not known to be ſuch, till after the things which they typified happened.

1. Of the firſt mentioned ſort we have a remarkable example in Abraham, whom God declared to be a typical perſon by conſtituting him the *father* or *type* of believers of all nations; and by making with him as their father, a covenant in which he promiſed to be a God to him and to his ſeed in their generations, and to give to him and to his ſeed the land of Canaan for an everlaſting poſſeſſion: which promiſes had not only a literal but a typical or ſecond meaning; as was ſhewed at large in Eſſ. v. ſect. 1, 2. &c. conſequently the covenant with Abraham was an allegory.

2. A ſecond example of a typical perſon we have in Melchizedec, who in his character of a king and prieſt united, was declared by God himſelf to be a type of his Son's becoming a king and a prieſt in the human nature; and who, by bleſſing Abraham, prefigured the efficacy of the prieſthood and government of the Son of God in procuring for believers the pardon of their ſins. Pſal. cx. 4. "The Lord hath "ſworn and will not repent, Thou art a prieſt for ever after the ſimi- "litude of Melchizedec."

3. Jacob likewiſe and Eſau were typical perſons: For their ſtruggling together in their mother's womb, prefigured the wars which the nations who were to deſcend from them were to wage with each other: And Jacob's taking hold of Eſau's heel in their birth, prefigured that the deſcendants of Jacob would ſubdue the deſcendants of Eſau. So God told Rebecca, Gen. xxv. 23. "Two nations are in thy womb; "and two kinds of people ſhall be ſeparated from thy bowels: and "the one people ſhall be ſtronger than the other people; and the elder "ſhall ſerve the younger."

4. Joſhua, who was the high-prieſt of the Jews during the rebuilding of the temple, was an eminently typical perſon. For he prefigured our great High-prieſt Chriſt, as we learn from the viſion in which the prophet Zechariah, chap. iii. 3. ſaw him ſtanding before the angel of the Lord in filthy garments, to repreſent the iniquity of the many which was to be laid on Chriſt. Theſe filthy garments the angel commanded to be taken away from him, and ſaid, ver. 4. "Behold

" I have cauſed thine iniquity to paſs from thee, and I will clothe " thee with change of raiment. 5. And I ſaid, Let them ſet a fair " mitre upon his head: So they ſet a fair mitre upon his head," ſuch as the high-prieſts wore when they officiated, " and clothed him with " garments." Then to ſhew the emblematical meaning of the viſion, the angel of the Lord ſaid, ver. 8. " Hear now, O Joſhua the " high-prieſt, thou and thy fellows that ſit before thee, for they are " men of wonder," *Typical men.* So the phraſe ſignifies, Iſa. viii. 18. " For, Behold I will bring forth my ſervant the *Branch*." Wherefore, Joſhua in his character as high-prieſt, and his fellows the high-prieſts who preceded him, were all of them types, or prefigurations of God's ſervant the *Branch*, in his character as high-prieſt: which alſo the author of the epiſtle to the Hebrews hath proved at great length.—Farther, to ſhew ſtill more clearly that Joſhua was a type of Chriſt, the prophet was ordered by God to take ſilver and gold and make crowns, and to ſet them on the head of Joſhua in the houſe of Joſiah, and to ſay to him, chap. vi. 12. " Thus ſpeaketh the Lord of hoſts, ſaying, " Behold the man whoſe name is the *Branch*, He ſhall grow up out of " his place, and he ſhall build the temple of the Lord,—and he ſhall " bear the glory, and ſhall ſit and rule upon his throne, and the coun- " ſel of peace ſhall be between them both." But the man whoſe name is the *Branch*, and who is here foretold *to grow up out of his place*, was according to Iſaiah to be a deſcendant of Jeſſe. Chap. xi. 1. " And there ſhall come forth a rod out of the ſtem of Jeſſe, and a " branch ſhall grow out of his roots." Wherefore, Joſhua being a deſcendant of Aaron, was not the perſon whom Iſaiah foretold under the idea of a *Branch* growing out of the roots of Jeſſe. Conſequently, when God ordered the prophet to ſay to Joſhua and the witneſſes, after putting the crowns on Joſhua's head, *Behold the man whoſe name is the Branch*, his meaning certainly was, that Joſhua was a type of the man whoſe name is the *Branch*, in his two offices of a king and a prieſt, and as the builder of the true temple of the Lord. Accordingly, that this ſymbolical tranſaction might be remembered, and that Joſhua in after ages might be known to have been a type and a pledge of the coming of the *Man* whoſe name is the *Branch*, the two crowns which the prophet had put on Joſhua's head as ſymbols of the two offices in which he was a type of Chriſt, were, by the command of God, delivered to the witneſſes to be laid up in the temple as a *memorial*, ver. 14.

If, becauſe Zerubbabel at this time was the prince of the Jews, any one ſuſpects that he, and not Joſhua was called, *the Man whoſe name* is the *Branch*, he ought to conſider that, of the man whoſe name is the *Branch*, it is ſaid, ver. 13. not only that " he ſhall build the temple of " the Lord,—and ſhall ſit and rule upon his throne," but that " he " ſhall be a prieſt upon his throne." For this could not be ſaid of

Zerubbabel

Zerubbabel who was not a deſcendant of Aaron. We may therefore conclude, that the things ſaid and done to Joſhua by the prophet Zechariah, were ſaid and done to him as a type of Chriſt.

5. Of typical perſons who were not declared to be ſuch, till the perſons of whom they were types appeared, Adam deſerves to be firſt mentioned. For in reſpect of his being the author of ſin and death to all his poſterity, he is ſaid by the apoſtle, Rom. v. 14. to be by contraſt, τυπος, "the *type* or *figure* of him (Chriſt) who was to come" for the purpoſe of being the author of righteouſneſs and life to mankind. See Rom. v. 14. notes. Hence Chriſt is called, 1 Cor. xv. 45. *The laſt Adam.*—Adam was likewiſe a type of Chriſt in this reſpect, that Eve, who was an image of the church, was formed of a rib taken from Adam's ſide while he was in a deep ſleep. For this tranſaction prefigured the formation of the church the Lamb's wife, by the breaking of Chriſt's ſide on the croſs, while he ſlept the ſleep of death, as the apoſtle inſinuateth, Epheſ. v. 32. See the note on that verſe.

6. Of perſons who in their natural characters and fortunes were types of future perſons and events, Abraham's wives and ſons are remarkable examples. His wives Hagar and Sarah, were types of the two covenants by which men become the people of God, and his ſons Iſmael and Iſaac were, in their characters and ſtate, types of the people of God under theſe covenants. So the apoſtle Paul aſſures us, Gal. iv. 22. "It is written, that Abraham had two ſons; one by the "bond-maid, and one by the free woman. 23. But he verily who "was born of the bond-maid, was begotten according to the fleſh: "but he who was born of the free-woman was through the promiſe. "24. Which things are an allegory: For theſe women are the two "covenants: The one verily from Mount Sinai bringing forth chil-"dren into bondage, which is Hagar. 25. For the name Hagar de-"notes Mount Sinai in Arabia, and ſhe anſwereth to the preſent Je-"ruſalem, and is in bondage with her children. 26. But the Jeru-"ſalem above is the free woman, who is the mother of us all." See Gal. iv. 24. notes 1, 2. and ver. 25. notes, where, and in the commentary, this allegory is explained.

7. The third typical perſon I ſhall mention is David, who was raiſed by God to the government of the natural ſeed of Abraham, that in his office as their king, and in his wars againſt their enemies, he might be a type of Chriſt the ruler and Saviour of Abraham's ſpiritual ſeed. This appears from what the angel who announced our Lord's birth ſaid to his mother, Luke i. 32. "The Lord God ſhall "give unto him the throne of his father David, and he ſhall rule o-"ver the houſe of Jacob for ever, and of his kingdom there ſhall be "no end." For in what ſenſe could our Lord's ſpiritual dominion be called

called *the kingdom of his father David*, unleſs David's kingdom was a type thereof? In fact, the power and ſucceſs with which David governed the natural ſeed and ſubdued the neighbouring heathen nations their enemies, was a fit prefiguration of the power and ſucceſs with which Chriſt rules the ſpiritual ſeed and ſubdues their enemies.—That David was a type of Chriſt appears from this alſo, that the prophets who foretold to the Iſraelites the coming of Chriſt, named him *David*, and *David their king*: by a common mytonymy giving the name of the type to the perſon typified. See Jerem. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. Hoſea iii. 4, 5. and Iſa. lv. 3. Acts xiii. 34. particularly the laſt mentioned paſſage, where the benefits which the ſpiritual ſeed derive from the government of Chriſt, and in particular their ſafety from their enemies, are termed, *The ſure mercies of David.*—In ſhort, unleſs David in his government of the natural ſeed was a type of Chriſt in his government of the ſpiritual ſeed, no juſt interpretation can be given of the divine revelations and promiſes which were made to him, and which are recorded by Ethan, Pſal. lxxxix. 19.—37. Whereas, if theſe things were ſpoken to David as an image or type of Chriſt, the whole is plain, and hath received a complete accompliſhment.

8. The fourth typical perſon whoſe hiſtory is given in ſcripture is Solomon, who in his ruling the natural ſeed, and in his building the temple, prefigured Chriſt the ruler of the ſpiritual Iſrael, and the builder of the Chriſtian church, the great temple of God which in its perfect form will ſubſiſt in the heavenly country. For as David's government was ſo ordered by God, as to be a ſtriking repreſentation of the powerful government which Chriſt now exerciſes, for protecting his people and ſubduing their enemies, ſo God raiſed up Solomon, a peaceful king, and made Iſrael enjoy peace and proſperity under his government, and appointed him to build the temple of God at Jeruſalem, 1 Chron. xxii. 9, 10. to prefigure the peace and happineſs which the ſpiritual Iſrael ſhall enjoy after all their enemies are completely deſtroyed, and they themſelves are introduced into the heavenly country, and formed into one great church or temple for the worſhip of God. This appears from Pſal. lxxii. where Solomon's character and actions as a king, are delineated, and the happy effects of his government are deſcribed. For in that Pſalm things are ſpoken of him which do not belong to him, unleſs as a type of Chriſt: particularly ver. 5. "They ſhall fear thee as long as the ſun and moon endure, throughout all generations."---Ver. 11. "All kings ſhall fall down before him, all nations ſhall ſerve him. 12. For he ſhall deliver the needy when he crieth, the poor alſo, and him who hath no helper.—14. He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight.—Ver. 17. His name ſhall endure

"for

" for ever: his name ſhall be continued as long as the ſun: and men " ſhall be bleſſed in him: all nations ſhall call him bleſſed."—This laſt circumſtance indiſputably proves Solomon to have been a type of Chriſt, for it was one of the diſtinguiſhing characters of Chriſt Abraham's ſeed, That " in him all the nations of the earth were to " be bleſſed."—Moreover, Pſal. xlv. cannot be interpreted of Solomon, unleſs on the ſuppoſition that he was a type of Chriſt: for in " his natural character, it could not be ſaid to Solomon, ver. 6. " Thy " throne O God, is for ever and ever; the ſceptre of thy kingdom is " a ſceptre of rectitude. Thou haſt loved righteouſneſs, and hated " wickedneſs, therefore O God, thy God hath anointed thee with the " oil of gladneſs above thy aſſociates." See Heb. i. 8. note 1.

9. The fifth allegorical or typical perſon ſpoken of in ſcripture, is the ſon of the propheteſs whoſe birth was foretold, Iſa. vii. 14. " The Lord " himſelf ſhall give you a ſign, Behold a virgin ſhall conceive and " bear a Son, and ſhall call his name Immanuel. 15. Butter and ho- " ney ſhall he eat that he may know to refuſe the evil and chooſe the " good. 16. For before the child ſhall know to refuſe the evil and " chooſe the good, the land that thou abhorreſt ſhall be forſaken of " both her kings."—B. Lowth ſays this paſſage ſhould be tranſlated in the following manner. " Behold this virgin ſhall conceive, and bear " a Son, and thou ſhalt call his name Immanuel: butter and honey " ſhall he eat *when* he ſhall know to refuſe evil and chooſe good. For " before this child ſhall know to refuſe evil and chooſe good, the land " ſhall be deſolate, by whoſe two kings thou art diſtreſſed." On Iſaiah page 63.—Lowth adds, " Harmer has clearly ſhewn, that theſe articles " of food (butter and honey) are delicacies in the eaſt; and as ſuch " denote a ſtate of plenty, See alſo Joſh. v. 6. They therefore natu- " rally expreſs the plenty of the country, as a mark of peace reſto- " red to it." And in confirmation of his opinion he cites Jarchi, " Butyrum et mel comedet infans iſte, quoniam terra noſtra plena " erit omnis boni." He then proceeds thus, page 64. " Agreeably to " the obſervations communicated by the learned perſon above men- " tioned (Harmer) which perfectly well explain the hiſtorical ſenſe " of this much diſputed paſſage, not excluding a higher ſecondary " ſenſe, the obvious and literal meaning of the prophecy is this, " That within the time that a young woman, now a virgin, ſhould " conceive and bring forth a child, and that child ſhould arrive at " ſuch an age as to diſtinguiſh between good and evil, that is, with- " in a few years (compare viii. 4.) the enemies of Judah ſhould be " deſtroyed." And to ſhew that this prophecy actually hath a higher ſecondary meaning, that learned expoſitor reaſons as follows. " But the prophecy is introduced in ſo ſolemn a manner; the ſign is " ſo marked, as a ſign ſelected and given by God himſelf, after Ahaz

" had rejected the offer of any sign of his own choosing out of the " whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them " much more than the circumstances of the birth of a common child " required, or even admitted; that we may easily suppose, that, in " minds prepared by the general expectation of a great deliverer to " spring from the house of David, they raised hopes far beyond what " the present occasion suggested: especially when it was found, that " in the subsequent prophecy, delivered immediately afterward, this " child called Immanuel is treated as the Lord and prince of the land of " Judah." (Chap. viii. 8.) To the things mentioned by Lowth, I add that the account of the character and actions of this child given, Isa. ix. 5. is by no means applicable to the Son of the prophetess, unless as a type of the divine person who was to be the deliverer of the people of God. " Unto us a child is born, unto us a Son is given, " and the government shall be upon his shoulder: and his name shall " be called wonderful, counsellor, the mighty God, the everlasting " Father, the Prince of peace. 7. Of the increase of his government and peace, there shall be no end, upon the throne of David " and upon his kingdom to order it, and to establish it with judgment " and with justice, from henceforth even for ever: the zeal of the " Lord of hosts will perform this."

That the prediction of a virgin's conceiving and bearing a Son who was to be called Immanuel, was at that time understood to be a promise of the birth of a great and even a divine person, B. Lowth says, " may be collected with great probability from a passage of Micah, " a prophet contemporary with Isaiah, but who began to prophecy " after him; and who, as I have already observed, imitated him, and " sometimes used his expressions. Micah having delivered that remarkable prophecy, which determines the place of the birth of " Messiah *the ruler of God's people, whose goings forth have been of old, from* " *everlasting*, that it should be Bethlehem Ephrata; adds immediately, " that nevertheless in the mean time God would deliver his people " into the hands of their enemies; *he will give them up, till she who is* " *to bear a child shall bring forth*, Micah v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring " forth a child; and seems much more properly applicable to this " passage of Isaiah, than to any other of the same prophet, to which " some interpreters have applied it. St Matthew therefore in applying this prophecy to the birth of Christ, chap. i. 22, 23. does it not " merely in accommodating the words of the prophet to a suitable case " not in the prophet's view, but takes it in its strictest, clearest, and " most important sense, and applies it according to the original design and principal intention of the prophet."

10. The ſixth allegorical or typical perſon mentioned in ſcripture is the prophet Jonah, whoſe preſervation in the belly of the whale during three days and three nights, and his being after that vomited up alive, Chriſt himſelf declares was a type of his own continuance in the grave, and of his ſubſequent reſurrection from the dead. Matt. xii. 39. " An evil and adulterous generation ſeeketh after a ſign, and " there ſhall no ſign be given to it but the ſign of the prophet Jonah. " 40. For as Jonah was three days and three nights in the whale's " belly : ſo ſhall the Son of man be three days and three nights in " the heart of the heart of the earth." Farther by ſaying, Luke xi. 30. " As Jonah was a ſign to the Ninevites, ſo ſhall alſo the Son " of man be to this generation;" our Lord inſinuated that as the miraculous preſervation of Jonah in the whale's belly, when related to the Ninevites, induced them to give credit to the meſſage which he brought to them from God, ſo Chriſt's reſurrection from the dead preached to mankind by his apoſtles, would induce many to believe on him as the Son of God. Wherefore in both theſe particulars Jonah was a type of Chriſt.

11. Having ſaid thus much concerning perſons who in their natural characters, and actions, and fortunes, are declared to have been types of future perſons and events, it remains to ſpeak of events happening to the ancient church and people of God, which by the circumſtances wherewith they were accompanied, are ſhewed to have been typical of greater events that were to happen to the people of God under the goſpel diſpenſation. Now concerning theſe I have two obſervations to make. The firſt is, that the things reſpecting the ancient people of God which prefigured the greater things to happen to the people of God under the goſpel diſpenſation, were in ſome inſtances foretold before they happened to the ancient people. My ſecond obſervation is, that the prediction of theſe figurative events were alſo predictions of the events which they prefigured. Of this double ſenſe of prophecy various inſtances might be given. Suffice it however to mention one inſtance only ; namely, the deliverance of the Jews from the Babyloniſh captivity, and their reſtoration to the land of Canaan. Theſe, though natural events, prefigured the much greater and more important deliverance of mankind from the captivity of ſin, and their introduction into the land of Canaan. For, in the writings of the evangeliſts, paſſages of the prophecies which foretold the deliverance from Babylon, are applied to that greater deliverance. For example, Iſa. xl. 2, 3. is ſaid by Matthew, chap. iii. 3. and by our Lord himſelf, Matt. xi. 10. to have been fulfilled by John Baptiſt's preaching in the wilderneſs of Judea. Yet theſe verſes in their firſt and literal meaning, evidently relate to the return of the Jews from Babylon. For Iſaiah, in the end of chap. xxxix. having foretold that

all the riches of his palaces which Hezekiah had from pride shewn to the messengers of the king of Babylon should be carried away to Babylon, and that his sons should be carried thither captives, and made eunuchs in the palace of the king of Babylon, the prophet in this xlth chapter mitigated the severity of that prediction by foretelling, that whilst the Jews were oppressed with the miseries of their captivity, God would order his prophets who were among them to comfort his people, by assuring them that their captivity would at length come to an end; because considering their sufferings as a sufficient punishment for their sins as a nation, he would pardon and restore them to their own land, ver. 2. "Speak ye comfortably "to Jerusalem, and cry unto her, that her warfare is accomplished, "that her iniquity is pardoned, for she hath received of the Lord's "hands double for all her sins." The people in Babylon being thus assured that they were to be brought back to Judea, "the first "thought," as B. Lowth observes, "which would occur to the cap-"tives, would be the difficulty and danger of their passing through "the deserts of Arabia, where the nearest way from Babylon to Je-"rusalem lay." Wherefore the prophets in Babylon, to remove the fears of the people, were ordered to assure them, that by whatever road they should return, it would be made commodious for their safe passage. And this assurance the prophets would give them in language taken from the custom of the eastern princes, who, when they were about to march with their armies through difficult roads, sent pioneers before them to widen the narrow passes, to fill up the hollows, to level the heights, and to smooth the rough ways through which they were to march, ver. 3. "The voice of one crying in the wilder-"ness, Prepare ye the way of the Lord; make straight in the desert "an high way for our God. 4. Every valley shall be exalted, and "every mountain and hill shall be made low, and the crooked shall "be made straight, and the rough places plain." By these images the prophets intimated, that God was to march from Babylon at the head of his people, to protect them during their journey, and to bring them safely into Judea. These things are more plainly expressed, Isa. lii. 12. "Ye shall not go out with haste, nor go by flight; for "the Lord will go before you, and the God of Israel will be your "rereward."

But although this whole prophecy, in its first and literal meaning, evidently related to the deliverance of the Jews from Babylon, the application of the above cited passage to the preaching of John Baptist by the evangelist Matthew, and by our Lord himself, sheweth plainly that the prophecies concerning the deliverance of the people of God from the Babylonish captivity, had a second and higher meaning, of which the literal sense was the sign. By foretelling the

deliverance of the Jews from Babylon, thefe prophecies foretold the deliverance of mankind from the infinitely worfe bondage of fin. Moreover, the command to the prophets in Babylon to comfort God's people by announcing that their fins were pardoned, and that they were foon to be brought back to their own land, was a command to the minifters of the gofpel in every age to comfort penitent believers, by affuring them that their fins fhall be pardoned; and that Chrift will bring them fafely into the heavenly country, (of which the reftoration of the Jews to Canaan was an emblem and pledge,) becaufe he hath fuccefsfully removed all obftacles out of their way. The preparation of the way of the Lord among the Jews by the preaching of John Baptift, was fitly expreffed by *the voice of one crying in the wildernefs*. For, as Lowth obferves on Ifaiah, p. 188. "The Jew-"ifh church to which John was fent to announce the coming of "Meffiah, was at that time in a barren and defert condition; unfit, "without reformation, for the reception of her king. It was in this "defert country, deftitute at that time of all religious cultivation, in "true piety and good works unfruitful, that John was fent to pre-"pare the way of the Lord by preaching repentance."

Many other examples of prophecies might be mentioned, in which the return of the Jews from Babylon was foretold, and of which paffages are applied, by the writers of the New Teftament, to the redemption of mankind from the bondage of fin. But the one explained above, may fuffice as a proof of what is called the double fenfe of prophecy, in which the obvious literal fenfe exhibits a fecond and higher meaning: So that thefe prophecies, properly fpeaking, are true allegories.

Thus it appears, That the high figurative expreffions in the Jewifh fcriptures which are fo offenfive to modern ears and to minute philofophers, were occafioned by the poverty of the firft language of mankind: That the boldeft of thefe figures were derived from the ancient picture writing: That the fymbols ufed in that kind of writing gave rife to the dark Egyptian allegory, which was held in great eftimation at the time the fcriptures were written: And that in the early ages mankind, whether barbarous or civilized, were accuftomed to exprefs their fentiments and feelings by fignificant actions as well as by fignificant founds. Thefe things confidered, it cannot be matter either of furprife or of blame, that the Jewifh prophets exhorted the people and foretold future events in fuch figurative language as to us moderns appears extravagant; or that they delivered their exhortations and predictions in dark allegories formed on the qualities and circumftances of the fymbols, by which the perfons and nations concerning whom they prophefied were denoted in picture writing; or even, that on extraordinary occafions they foretold things future by

what

what may be called a drama continued through a great length of time, in which they ſpake and acted things which excited the wonder of the ſpectators, and led them to inquire what the prophets meant by them, and, when explained, could not but make a ſtrong impreſſion upon their imagination. Theſe things were all done ſuitably to the genius and manners of the times, and were eaſily underſtood by the people for whoſe inſtruction they were intended.—And with reſpect to the perſons who, in the ſcriptures, are ſaid in their natural characters and actions to have been types of future perſons and events, that method of foretelling things future was of the ſame kind with allegorical prophecy: for ſurely it made no difference whether the allegory was formed on the qualities and actions of a ſymbol, or on the qualities and actions of a real perſon. In the ſymbolical or inſtituted allegory, it was ſhewed to be an allegory by the particulars of which it was compoſed. But in the natural allegory, the characters and events of which it was compoſed do not ſhew it to be an allegory. Wherefore, before theſe are conſidered by us as allegories, or prefigurations of future perſons and events, we ought to be aſſured by ſome one or other of the prophets or inſpired perſons who afterwards aroſe, that they are allegories, otherwiſe they ought not to be conſidered as ſuch.—By this rule the futility of thoſe allegorical meanings which ſome of the ancient fathers put on many paſſages of ſcripture will clearly appear. And the humour of finding myſtical ſenſes in the ſacred oracles, which ſome of the modern commentators have too much indulged, will be effectually repreſſed.

Upon the whole, the obſervation ſuggeſted in the beginning of this Eſſay may now be repeated with ſome confidence; namely, That the high figurative language by which the Jewiſh ſcriptures are ſo ſtrongly marked, together with the allegorical and typical ſenſes with which they abound, and the extraordinary things done by the Jewiſh prophets, inſtead of being inſtances of abſurdity and ſigns of impoſture, are proofs of their antiquity and authenticity; and even ſtrong preſumptions of the divine original of the revelations contained in theſe venerable writings.

Index of Greek Words explained in the preceding Work.

Υ

Φ

Χ

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Ω

Index of the principal Matters contained in the preceding Work.

Atonements,

Canaan,

Church

D

Difcipline,

Heavenly

Joint.

Marcionites,

N

O

Old

Reprobates,

End of the whole Work.